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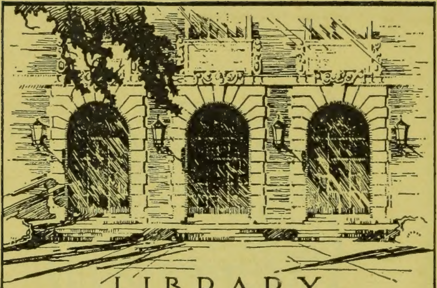

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THE CHRISTIAN WORKERS MAGAZINE

JAMES M. GRAY - - - - - - - - - - Editor
JOHN H. HUNTER - - - - - - Associate Editor

It Pays in Two Ways

Chicago, July 6, 1911.

Few realize the possibilities of "book missionary" work. Having some time at my disposal recently, I procured of The Bible Institute Colportage Association a supply of the Moody Colportage Library books and wall mottoes, and an assortment of tracts, and commenced work. Part of the time was spent in the suburbs of Chicago, and the remainder in the country. Although I did well in the city, the country is the better field, for an entrance to the home is more easily obtained.

My aim was not alone financial reward, because the work appealed to me as an excellent way to do personal work, and I found it to be so. In every house I entered, tracts, stating the way of salvation and containing much of God's Word, were left.

In many homes I found Christian people who had ceased attendance upon the church and had drifted away from religious influences—some through neglect, and others through circumstances hardly within their control. Personal conversation resulted and often opportunity for prayer was given.

One country district was canvassed by invitation of the local pastor, and having a letter of introduction from him, entrance into the homes was readily gained. One day I had the record of not only being admitted to every house, but of selling something at each one.

In many cases I found people hungering for the Word of God. One old Scotch lady, the mother of a large family, was delighted with the books and mottoes. She said: "We used to have such little books in Scotland, but I have never seen any since I came to this country." She purchased liberally of both books and mottoes. Swedish and German people bore the same testimony.

The experience I had in the work also made me a greater enthusiast in the use of tracts. One lady said: "One of those little tracts did me more good than anything I ever read. It came into my hands at a time when I was very much discouraged, and brought just the message I needed."

I labored thirteen days, some of them not full days, and sold goods to the amount of $66.35, or an average of over $5.00 worth per day.

There are some rebuffs but they are nothing compared to the joy that comes from the use of such opportunities for our Lord. Though often unseen, I believe no work in the end yields greater returns.

GEORGE H. GRIFFITH.

The above is from a letter recently received by The Bible Institute Colportage Association. For further information see page 59.

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A	ALL unsaved people are sinners,	Matt. 12. 30.
C	CONDITION of sinners described,	Matt. 4. 16.
D	Christ DIED to save sinners,	Matt. 20. 28.
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W	"WHOSOEVER WILL" may be saved,	Matt. 7. 8.

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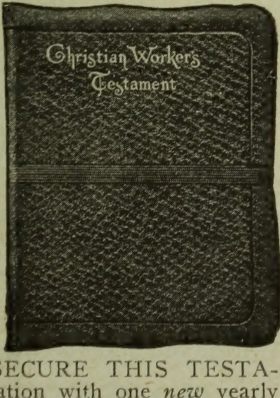

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THIS TESTAMENT is marked in red on every important subject connected with the theme of *Salvation*.

A reference to the first verse on each topic is printed after the subject in this index (see opposite). After every verse or passage marked in this Testament there is a reference to the next verse or passage on the same subject.

The capital letters used in this index, and on the margin of verses, and in front of the references, are to indicate the subjects; thus *F* stands for *Faith*, *R* for *Repentance*, etc., (see opposite). The letters on the margin of a verse will enable the person who is familiar with them to tell at a glance the topics of the verse or passage.

Specimen of type and marking

Blasphemy against S. MATTHEW, 12. *the Holy Ghost.*

Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

A 30 He that is not with me is against me; and he that gathereth not with me scattereth abroad. A. Mark 9. 40.

L 31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men. L. 18. 11-13.

H 32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come. H. ver. 41, 42.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. T. Mark 5. 19. C T

35 A good man, out of the good treasure of the heart, bringeth forth good things: and an evil man, out of the evil treasure, bringeth forth evil things. C. 13. 14, 15.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. J. ver. 41. J

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineve shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here. J. 25. 31-46; H. 13. 30; R. 19. 14. J H R N

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it; for she came from the

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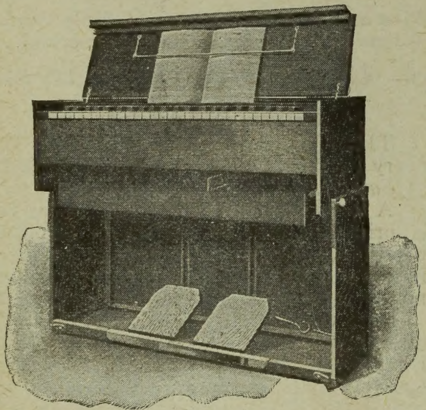

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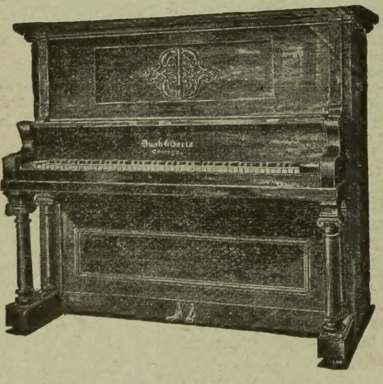

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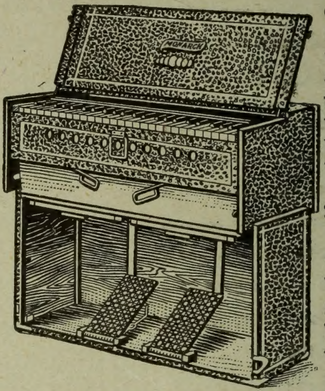

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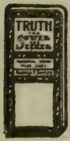

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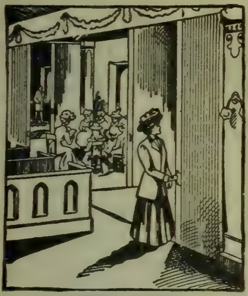

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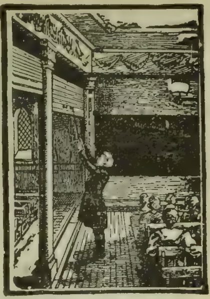

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THE CHRISTIAN WORKERS MAGAZINE

SEPTEMBER, 1911.

Editorial Notes

Cut from the Loaf.

"O, Thou that hearest prayer, unto Thee shall all flesh come." (Psalm 65: 2.)

"A God to whom I can not pray,
Pray, what is he to me?
Mount Blanc is he, or star afar,
Pentelic marble, Tigris clay,
Or isle in southern sea."

—*E. G. Sihler.*

* *

Temperance.

The temperance Sunday-school lesson this month furnishes an occasion, of which we avail ourselves, to call the attention of our readers to some thoughts on the subject of intoxicating drink. The Rev. Mr. Tanner's article, "Why Does the Bible Commend Wine?", for which we are indebted to *The Presbyterian Advance,* is a contribution of unusual interest and value, while that of Mr. Hartley, on "The Back Door Entrance", is a pathetic parable acted before our eyes every day.

The arguments, physiological and industrial, against the liquor habit present new phases every decade; but from the moral and spiritual point of view they never change. As for ourselves, we think of intemperance only as one of the many forms of sin, for which the one remedy, and a sufficient one, is the cleansing blood of Christ. The pledge has been of use, and so has moral suasion, and there are physical cures of value; but when God creates within a man a clean heart, and renews within him a right spirit, the deed is done to stay. Experience has brought us into contact with so many saved from drunkard's graves through the Gospel that our impatience may be forgiven if we fail in giving much attention to anything besides.

* *

"Religion."

A university professor is being criticised in some quarters because he said one may be religious and not subscribe to any creed. "You are religious," he declared, "if you say 'I commit myself, physically, mentally, and spiritually to promote all those things which have the highest human value.'" But we think the professor is right. "Religion" as commonly used is a weak word and can mean anything or nothing as you like. It is a popular word also, and should not be used of the Gospel of Jesus Christ unless its application is given. Discrimination in these days is vital, as Satan is leading many astray by words and phrases of ambiguity.

No better illustration of this is needed than that of the same professor a little further on. "Religion and morality," said he, "did not come down from heaven. They came out of the experience of men." This is true, though some may hold up their hands in surprise at it. We forget often that Satan is religious and moral also. It is to his interest to promote religion of a certain kind and morality too. That which came down from heaven was a *peculiar* religion and a *peculiar* morality. Satan and the world hate it, and if the church were really understanding and proclaiming it she would know today, as well as Paul did, what is meant by the offense of the cross. Here is a possible weakness of the "Men and Religion" movement. Not in its object, nor in its leaders, but in its name. Its existence was not necessary to promote religion, as all men are naturally religious, but to promote the Gospel of Jesus Christ, which is another and different matter. May it be enabled to live above its name.

* *

Practical Sociology.

An illustration of the sociological spirit on a large scale is the movement of Chicago citizens for civic betterment. It is a staggering fact that, while fifty years ago only three per cent of our population lived in cities, now more than forty per cent do so. Formerly the city problem was to provide gas, water, schools and adequately equipped institutions for the sick and improvident; but today and for the next generation, to quote a recent promulgation of The Chicago Plan Commission, it is to provide light, air, means for healthful recreation, relief from congestion, housing of the poor, scientific organizations of charities, and more attractive surroundings to the multitude swarming to the centers. All this Chicago's enlightened citizens are proposing to do, and it is pleasing to learn that already attempts have been made to provide good living conditions for the thousands of people working in the large industries of what is known as the Calumet territory. Extensive parks are planned for that district to satisfy the craving for real out-of-door life, and such simple and wholesome pleasures as roaming the woods, canoeing and boating, and sport and games requiring large areas.

But the point we wish to make is, that the world is doing this without the initiative or assistance of the church, and very largely, though not entirely, from motives of enlightened self-interest. That some consecrated Christian men are among the hundreds on this commission, goes without saying; but their selection by the Mayor was not for that reason. It is sometimes urged that the church must give attention to these social needs or they will be overlooked; but the truth is that the world is attending to its business better than the church is attending to hers.

If the latter were witnessing to Jesus Christ and seeking to save the lost, with anything like the interest of the former in civic and social betterment, she would be contributing thereto in a ratio beyond anything she can accomplish when she leaves that high and holy sphere.

* *

The Bible and Christian Union.

We are interested in the news from Nanking, China, that three theological seminaries, representing four denominations—the Methodist, Disciples, and Presbyterian, North and South—are to form a union Bible school to do the work of all these institutions, except that which is technically denominational. We are interested in it because of the union, which was made for the sake of economy in the use of money, and to draw the educated young men of the church into a closer mutual fellowship. But we are even more interested in that it is to be a Bible school rather than a theological seminary, although the latter has its place.

We are informed by *The Missionary Review of the World* that the secret of this cooperation is found in a testimony of Bishop Graves, of Shanghai, who has been engaged in training men for the ministry ever since he went to China. Experience has taught him that the best way to teach theology is to make the Bible the center of all the teaching, and to devote the greatest amount of time to giving the students the fullest knowledge of the Old and New Testaments and, in addition, to teach all other branches of theology with constant reference to the Holy Scriptures. In this way, he believes, the training is made more real and practical.

These were the ideas animating D. L. Moody in founding The Moody Bible Institute of Chicago, whose success and blessing are attributable to the fidelity with which they have been carried out in the last quarter of a century. It is marvelous how the two ideas go together—the study of the Bible, and denominational union. Almost every shade of belief of evangelical christendom is found in the student body of that Institute, and yet the loyalty of all to the teaching of the Bible is absolutely supreme. Moreover, the work these students do when they graduate, and the fruitage of their labors, demonstrate the wisdom of the principles both of Mr. Moody and Bishop Graves.

It is encouraging to learn, too, how these principles are gaining ground in other places. During the past summer a representative from St. Petersburg, Russia, and another from Copenhagen, Denmark, spent some time at the Institute studying its life and methods with the view of organizing a similiar work in those cities. The Bible is the hope of the church and the world.

* *

Babylon to Be Restored?

We have on more than one occasion referred to the restoration of Babylon as a center of commerce and the seat of the Antichrist in the last days of the present age, basing our judgment largely on those prophecies in the Old Testament which some have taken to predict the very opposite. As corroborative evidence, perhaps, we have alluded also to Prof. Hilprecht's testimony on his return from the site of that ancient city, where he speaks of a grave calmness in the air, "the spirit of comparative safety, and of a growing prosperity presaging the new resurrection of Babylonia under the influence of Western civilization." But now comes William T. Ellis, the modern traveler, who tells us in *The Continent* of an extensive irrigation project in process of construction on the plains of Mesopotamia by English engineers, and the extension of the Bagdad railway by German capitalists. Revelation 17 and 18 may not be so unreal, nor so far away from their fulfilment as some people suppose. It might be just as well to get acquainted with that book, but one can never do so unless he knows the prophets of the Old Testament. They stand or fall together.

* *

Stealing God's Words.

Now that the smoke has cleared from the field of battle we congratulate the International Committee on its victory over the advocates of "extra-Biblical material" in the Sunday-school lessons. We are sorry for the publishing houses that unintentionally were misled by the convention of 1908 into an investment in such material which now becomes a financial loss. But we can not sympathize with the wish that the executive committee countenance such a liberal interpretation of the San Francisco action that in the next triennium extra-Biblical material may still be used.

There are 200,000 schools for which the lesson committee prepares its course of instruction and, with such a responsibility resting upon it, we hope it will never think of substituting anything for the Word of God. This is the living Word which creates and sustains God's own life in the soul of man through faith in His Son, and to put any other word even on a seeming par with it is to expose one's self to the condemnation: "I am against the prophets, saith the LORD, that steal My words every one from his neighbour." (Jer. 23:31.)

* *

A "Missionary Letter."

We recently read a circular letter from a foreign missionary telling of his work and, had it not been written on paper with the heading of the Y. M. C. A., we could not have told what "religion" he represented. In two full pages of matter he did not refer to God, or Jesus Christ, or the Gospel, or salvation, or the heathen, or anything else distinctive of the mission on which he had been sent. It was all about a lecture he had given—just one, on a purely scientific theme, which had been enthusiastically received in "exclusive societies." He may be doing good of a certain kind, but his letter shows the reason why some simple-minded Christians at home discriminate in the application of their missionary funds.

* *

"Father" O'Connor.

In the death of the Rev. James A. O'Connor, in New York last month, the cause of Jesus Christ on earth lost a warm supporter. Once a priest of the Roman Catholic Church in Chicago, he became converted to evangelical Christianity and founded "Christ's Mission," whose object was to help Roman Catholic priests and others of the same faith who are seeking the light. "In this work," to quote *The Episcopal Recorder,* "he was particularly successful, and through his monthly magazine, *The Converted Catholic,* he waged a good and effective warfare."

The funeral services were conducted in the chapel of Calvary Baptist Church by its pastor, Dr. Robert S. MacArthur and Bishop R. L. Rudolph, D. D., of the Reformed Episcopal Church, both of whom are trustees of the Mission.

We knew "Father" O'Connor, as many still desired to call him, only with a different meaning in the term, and we sincerely loved him in the Lord. He was very loyal to the Bible as God's revelation to man, very clear and definite in his presentation of the Gospel, and very bold and courageous in opposing error. He knew what it was to suffer in Christ's name, but his suffering was worth while in what it meant to other souls enslaved as he had been, and in what it means to him now as he has entered into the presence of the Saviour whom not having seen he loved.

* *

Dr. Torrey on the Pacific Coast.

The more we think of it, the more we are persuaded that the call of the Rev. R. A. Torrey, D. D., to the Bible Institute at Los Angeles, is one of the most important events that has occurred for a long while in the history of the church in this country. If the work develops as we believe it will, it will become a strong and enduring bulwark against the tides of error sweeping over the Pacific Coast. We understand it is proposed to change the name of the school to the International Bible Institute and with just right, because of its proximity to the Orient, to whose missionaries it ought to be a help and inspiration. This says nothing about the horde of Asiatics now in California, which it will try to reach with the Gospel directly and indirectly. We heartily congratulate Dr. Torrey and the Institute, and the whole church, in that part of the country especially. And in view of the prospect the situation now holds out, we may also thank God and take courage.

"Do Thyself No Harm."

A Temperance Editorial.

THE words quoted above from Holy Writ were spoken by Paul to the jailor to prevent him from plunging the sword into his affrighted breast. But we employ them in our temperance issue to warn against the habit of strong drink which harms not merely the body, but the mind, the character and the soul.

There follow a few statements of fact, gathered from time to time in a fugitive way, which support this affirmation and which may help some of our readers and others to whom they may pass them on.

WHAT EXPERIMENT AND RESEARCH SHOW.

For example, Sir Alexander R. Simpson, M. D., D. Sc., emeritus professor of Edinburgh University, says that within the last quarter of a century the general result of experiment and research goes to show that alcohol has a diminishing range of administration, and that as a dietetic it has a poisonous influence on the tissues of the body and lessens "their power to resist other noxious elements such as the microbes of tubercle and various fevers." In connection with the circulation also it deteriorates the blood cells so that the heart becomes subject to fatty degeneration, "and the walls of the arteries may take on at middle life the stiffness of decay that is not naturally due until old age."

Sometimes alcohol is used as a heat producer, says the same authority, and is taken to "keep out cold"; but, as a matter of fact, many of the lowest temperatures recorded in man have been observed in drunken persons exposed to cold. He quotes this crucial example: "A party of engineers were surveying in the Sierra Nevada. They camped at a great height above the sea level, where the air was very cold and they were miserable. Some of them drank a little whiskey and felt less uncomfortable. Some of them drank a lot of whiskey and went to bed feeling very jolly and comfortable indeed. But in the morning the men who had not taken any whiskey got up all right; those who had taken a little whiskey got up feeling very unhappy; the men who had taken a lot of whiskey did not get up at all; they were simply frozen to death. They had warmed the surface of their bodies at the expense of their internal organs."

Speaking of the Royal Infirmary of Edinburgh, with which he is well acquainted, he remarks that, not long ago, wines, etc., were contracted for by the gallon and kept in the steward's cellar; but now they are contracted for no longer, and such supplies as they have are deposited on the apothecary's shelf.

WHAT ATHLETES SAY.

To turn to a witness of a different character in our own country, William Jennings Bryan puts it thus:

"If you will go into any school where young men are being educated you will find a large percentage of them total abstainers, and you will find that these young men are, as a rule, stronger in body, clearer in mind, and sounder in morals than those who drink, even in moderation.

"At Kiel, Germany, in 1908, eighty-three contestants entered in a walking match; twenty-four were abstainers and fifty-nine were moderate drinkers. The first, second, third and fourth prize winners were abstainers, and six of the ten who won prizes were abstainers. Of the twenty-five to reach the goal fifteen were abstainers. That is, three-fifths of the abstainers reached the goal, while only one-sixth of the moderate drinkers reached it.

"The fact that athletic teams forbid the use of drink is sufficient proof it is not needed, if proof is necessary, and still further proof is found in the fact that railroads, and to an increasing extent large business houses also, prohibit as far as they can the use of liquor by their employees. No one can hope to defend the use of intoxicating liquor as a beverage on the ground that the body requires it or that the body is better off for the indulgence."

THE WITNESS OF THE BIBLE.

The testimonies above quoted refer to the harm of liquor only from the physiological and industrial points of view. It is to the Bible we turn for the strongest arguments that bear on the ethics of the question and the eternal damage to the soul. Think of the ruined homes, and the wrecked lives, and the blasted hopes that alcohol has caused. "Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. * * * Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At last it biteth like a serpent and stingeth like an adder."

The bite of the serpent and the sting of the adder last. They endure through eternity, for "nor thieves, nor covetous, nor drunkards * * * shall inherit the kingdom of God." "Do thyself no harm."

Why Does the Bible Commend Wine?

C. S. Tanner.

MANY have been perplexed by the seeming contradiction in the Old Testament writings relative to the much discussed subject "wine." We read in certain passages and it appears that

WINE IS PROMISED AS A BLESSING.

As a reward of obedience God is said to bless Israel with, among other things, "new wine." "And it shall come to pass, because ye hearken to these judgments, and keep and do them, that Jehovah thy God shall keep with thee the covenant and loving kindness which he sware unto thy fathers; and he will love thee; and bless thee, and multiply thee; he will also bless the fruit of thy body and the fruit of thy ground, thy grain and thy new wine and thine oil, the increase of thy kine and the young of thy flock, in the land which he sware unto thy fathers to give thee." (Deut. 7:12-15.)

We read again and

WINE IS CONDEMNED AS A CURSE.

"Wine is a mocker, strong drink is raging and whosoever is deceived thereby is not wise." "Woe unto them that rise up early in the morning, that they may follow strong drink, that tarry late into the night, till wine inflame them." "Woe unto him that putteth the bottle to his brother's lips", and similar passages portray condemnation.

HOW ARE THE APPARENT CONTRADICTIONS RECONCILED?

Not by saying, as some have done, that the condemnations are of the excessive, and the commendations of the moderate use of wine. Nor will it do to say that where "wine" is commended it only shows that the people had not reached the high state of culture on the subject that has been reached by the present generation; nor that the social customs of that day will not be the proper standard for the customs of today. The explanation is more fundamental and satisfying than such evasions of the issue. The facts in the case show that the Scriptures say just what they were meant to say and that there is no contradiction in the teachings. This will be seen by a study of the customs relating to vine culture and a careful study of the words used in contradictory passages.

THE VINTAGE.

The vintage was, and is yet, a season of great rejoicing in the East.

In Palestine it begins in the low lying districts in July. The green grapes, "boser", are eaten in June. The acid juice of the same is also expressed and sweetened and water added to make a cooling drink. The nearly ripe but still acid grapes are slightly laxative, and the grape cure is as well known there as a course of mineral waters in Europe and America. But when the grapes are quite ripe, in August or September, the rejoicing is complete. The people go in large numbers to gather grapes. They eat them in the vineyard; they carry them home in baskets to serve as food; they spread them out on mats to dry into raisins and be pressed into cakes; from some they express the juice and convert it into wine or dibs. The latter is the juice boiled to the consistency of thick treacle and set aside to cool into a mass resembling honey. Dibs or artificial honey was an article of commerce in Old Testament times and is a part of the food supply of the present inhabitants of Palestine, being the ordinary sweetener of cakes and pastry. The raisins were highly valued as an article of food and their commercial importance was even greater than the raisin industry which has brought so much of fame and fortune to the state of California.

THE WORD STUDY.

In the English language generic terms abound. These are words that indicate a class without designating the variety of the thing mentioned. For example, one may say he has vegetables in his garden, but without a qualifying word the hearer does not know whether they are potatoes, onions, beets, turnips, or some other variety of vegetable. A stove may be a cook stove, a heating stove, an oil burner, gas burner, or wood burner. One may take a drink, and the drink may be of water, milk, lemonade, coffee, as well as of wine or beer.

The English word "wine" is also generic. It means first, "must", the unfermented juice of the grape; second, it means the fermented juice of the grape. There are a great variety of the fermented juices, wines, due to the varying amount of fermentation that has been allowed to take place. For instance, there is a Bordeaux wine with 9.11 per cent of alcohol; Sherry with 15.24 per cent; Burgundy, 10.13 per cent; Champagne, 14.15 per cent; Rhine, 9.13 per cent; Maderia, 19.20 per cent; and Port with 20.23 per cent of alcohol.

Similarly the Greek word "oinos", which is translated "wine", is generic, being used of drinks made from the juice of the palm, pears, apples, barley, and grapes.

In the Hebrew language an opposite tendency is found, a preference being given to words that indicate both genus and variety instead of genus alone. This shows in the words descriptive of the grape vine and its development. "Gephen" is used of the vine bearing grapes; "sorek" of the vine bearing dark colored grapes; "nazir" for the untrimmed or unpruned vine. The unripe grapes were "boser"; the berry, single, "enab"; and the cluster "eskol".

So also the new olive oil was "yitzhawr"; the refined or manufactured oil was "shemen". The new grain was "dawgawn", the broken grain "shayber". These facts would cause us to expect a differentiation also between the raw product and the manufactured product of the vine, and specific terms for the different varieties of the same.

This expectation is realized when we find the Hebrew terms used for the liquors called in the English translation "wine".

The following are Hebrew terms used in the Old Testament, with the English and Greek word by which they are translated in the English Bible and the Septuagint version. That so many different words could be translated by the same, or one word, in Greek and one in the English is possible because both "oinos" and "wine", as we have seen above are generic, and may be used of a great many varieties of the class represented by the word:

HEBREW	GREEK	ENGLISH
1. "Yayin"	"oinos"	"wine"
2. "Tirosh"	"oinos"	"wine"
3. "Chemer"	"oinos"	"wine"
4. "Asis"	"oinos"	"wine"
5. "Sobe"	"oinos"	"wine"
6. "Mesek"	"oinos"	"wine"

Do all of these six Hebrew words refer to only one variety of drink? And, if so, is that variety intoxicating or non-intoxicating? Or do they refer to different varieties, all of which are intoxicating, or to different varieties some of which are intoxicating and some of which are not intoxicating? A little further study of the terms will show.

"Yayin" is the term most frequently used, occurring more often than all of the others combined. It is generic, being used of all stages of the vine and its products. It is used most frequently, however, of the manufactured product or fermented juice of the grape. That it is not confined to the fermented juice of the grape in its meaning is seen in Numbers 6:4, where the Nazarite is prohibited from using anything made of the grape-vine; the Hebrew text says "yayin-vine", "yayin" becoming the equivalent for "grape" (Hebrew, "gephen"). Also in Judges 13:14 where "she may not eat of anything that cometh of the 'vine' " the Hebrew text is "yayin-vine". In a few cases it is used as the equivalent for the word for vintage or grape harvest. It was never used for the "wine" of which "tithes" and "first-fruits" were to be given in the temple worship.

"Asis" is a word used in Song of Solomon 8:2 for "juice of the pomegranate", and is the "sweet wine" of Joel 3:18 ("glukasmon" in the Greek) and the "sweet wine" of Isaiah 49:26. The rendering in this passage is "oinon neon" (new wine), making the clause to read "they shall drink their blood like new wine, and become drunken". It is defined in the lexicon as "must", "new wine".

"Sobe" is always used in a way to indicate that it was intoxicating.

"Tirosh" ranks next to "yayin" in the number of times it is used. It is frequently coupled with "oil" and "grain" as products of the land. It is the term used of the fresh harvested grape crop as contrasted with the manufactured products of the same. Tithes and first-fruits were to be paid of it. It is used as the symbol of prosperity, and in Hosea 4:11 this prosperity being abused becomes a curse in turning the hearts of Israel from God. It is used specifically of the fresh grape juice. Some of the leading scholars of this generation say of "tirosh": "It is the juice of the grape, must." Another says: "'oil, must (wine), corn,' the terms denote the new product as contrasted with the old." The corresponding Syriac word is defined in the native lexicons as "must, fresh juice as it comes from the press."

The word is not confined to any one period in the Old Testament history, but is found from Genesis to Zechariah.

EXAMINATION OF PASSAGES WHERE WINE IS COMMENDED AND CONDEMNED.

Having discovered the kinds of liquors meant by different Hebrew words we may examine the passages in which the word wine appears and see what we find.

This shows that where wine is condemned, "yayin", or some other word for intoxicating drink, is used. It is "yayin" that is a mocker and "yayin" that inflames. It was "yayin" that made Lot drunk, and it was "yayin" with which Daniel would not defile himself. It was "yayin" to which Solomon gave himself with the ultimate conclusion that it was folly.

On the other hand it was "tirosh" with which God was to reward Israel, along with flocks and herds. It was "tirosh" that was to be taken away from Israel (Hos. 2:9) as punishment for her sins. It was "tirosh" for which the assembled multitudes prayed. In blessing, God sent the rain upon the land that they might gather "tirosh." (Deut. 11:14.)

It is "tirosh", in sacrificial use, that "cheereth God and man." (Judges 9:13.)

About thirty times "wine" is definitely praised; in every case, except Psalms 104:15, "tirosh" is used. This is a quotation of Judges 9:13, and "yayin" is used there as the equivalent of "tirosh".

Nowhere does "tirosh" occur where "wine" is condemned.

Our answer is found. The "wine" that is praised is not the same substance as the "wine" that is condemned. It is a far cry from a Thanksgiving service for the overflowing corn crib and the fodder in the shock of the Illinois field—tirosh, to the corn whiskey in the Kentucky distillery—yayin. This is why "wine" (tirosh) is praised and why "wine" (yayin) is condemned. The Bible is consistent in its teachings on the subject.—*The Presbyterian Advance.*

The Back Door Entrance.

C. A. Hartley.

IN my home town of Pomeroy, Ohio, for twenty-five years I have sat at a desk where I could look across the street at the rear entrance of a saloon. I was not there many days until I noticed a stripling of a country boy go into that back door with an older companion. The boy went with a hesitancy which indicated to me that he was persuaded against his desire and better judgment to do so. When he came out he looked up and down the street before walking away. It was a long time before he came again, a little more boldly this time, and he was less careful not to be seen when he departed.

Within a year his visits grew more frequent and he remained longer inside. Up to that time he never seemed to be the least intoxicated when he left. In fact he looked better and acted better. He had shaken off somewhat that shrinking country air so common in rural boys coming to town. He dressed better, and had assumed a sort of jaunty mien, and would have been taken as an average youth not yet down to the even and steady trot of life.

The next year he came still more

frequently, and sometimes had not come out when I had finished my day's work and gone home. Once about the middle of the second year I noticed a reddish flush on the cheek next to my window as he came out, and a little later he staggered slightly as he turned down the sidewalk, and seemed to be ashamed of it.

The next year he moved to town and secured work in a factory. For a few years then I never saw him go in that back door except on Saturday afternoons, but he was pretty sure not to miss appearing on these half-holidays. He seemed to be a man of habit. The appetite fastened on him with all the certainty of death; but somehow he never got to going in at the front door. It was always the same old path he trod, notwithstanding he had lost whatever hesitancy he had in the beginning about entering and leaving. He now plunged in without looking to the right or the left, and walked out when he was ready to do so, unabashed and unafraid.

Ten years after I first began to notice him he married a girl of about his own station in life. For a while his back door visits almost ceased. Evidently he was spending his leisure hours with his young wife. Within a year, however, he came oftener than ever; and one evening I saw his wife standing irresolutely on the sidewalk waiting for him to come out. When he did emerge from the building there was a little scene. He scolded her for coming after him, and she apologized for interfering with his pleasures, for the reason that the supper was getting cold, and the baby was not well.

Notwithstanding his growing bibulous habits he accumulated a comfortable little home, and several interesting children had come to bless it, all within the next five years. Then came an appointment to a public office, by reason of a public pull and political affiliation. One day he awoke suddenly to the fact that he had gone far down the road toward making a drunkard of himself. He rallied and went off to a cure establishment, and came back apparently ready to start life over. He fell again by way of the back door of the same saloon, regained his feet by taking treatment again, and again fell. He had not the moral force to try again to recover his footing, and has since put in his days and nights, no doubt, trying to keep the path from the sidewalk to his favorite saloon well worn and easy to find.

His home has been broken up; his wife and children have been obliged to leave him for self-protection. He has lost all his property, self-respect, and friends; and but a few days ago I saw him hobbling in at the selfsame back door, old, broken, and bent, a pensioner on his relatives and friends, and a hopeless wreck.

Only last week I saw the proprietor of that saloon come out the back way to enter his carriage for a drive and, meeting the human derelict of this story in the path, ordered him off the premises.

So far as I have been able to observe, not a saloon in our town has ever turned out a minister, a successful lawyer, a prominent educator, a writer of ability, a politician with a lasting reputation, a good husband, a kind father, or loving sons; but, on the other hand, they have all had a large part in unmaking the lives of hundreds in the few years that I have been looking from my window at the scene.

The phase of the saloon question which permits of the secret or rear entrance has impressed me much. There must be a beginning to every man's downward course, and the back door is usually the first entering-place. If the saloons can not be closed forever by law, many lives and homes can be saved by spiking their back doors so tightly that they can not be opened.—*Youth's Instructor.*

Reaching With the Gospel the Multitudes Outside the Membership of the Christian Church.

DON O. SHELTON.

[Mr. Shelton is president of the National Bible Institute, New York City. This article is the substance of two addresses which he delivered at the Conference on Summer Work in the Churches and in the Open-air recently held in Chicago.—EDITORS.]

IN expressing and emphasizing my convictions as to the necessity for vigorous evangelistic effort outside church buildings I do not wish to be understood as overlooking or minimizing in any way the faithful and fruitful work that is being done by pastors and Christian workers inside church buildings. Surely no experienced Christian worker would question the absolute necessity of much of the equipment possessed by the Christian churches. But in my judgment, these buildings, to a far greater extent than is at present the case, should be made centers from which unceasing activities should radiate for the proclamation of the Gospel to the masses. When the members of the Christian church are resolved that nothing shall be left undone by which the multitudes shall have a chance to become partakers with themselves of salvation through Christ we will have great soul-winning victories.

THE CHIEF WORK OF THE CHURCH.

The foremost problem of the Christian church in every American city is, How to reach with the full, undiluted Gospel of Christ the unsaved multitudes.

We are to consider (1) *some reasons why the Christian church should go forth to press the Gospel message on the attention of all the people,* (2) *the possibility of reaching with the Gospel the vast multitudes outside the membership of the Christian churches.*

The Christian church should proclaim the Gospel to the outside multitudes urgently and persistently. Our Lord's directing word to His Church is: *"GO, preach the Gospel."* Wrapped up in that two-lettered word is the wisdom of God. To *go* with the divine message, clothed in the power of the Spirit, is to conquer. Jesus did not tell His first disciples to invite people to come to hear Him speak. He did not tell them to go out and put up buildings and announce that on one or two days of the week they would be inside at certain hours to tell those who would come of their own initiative about their risen Lord. He told His disciples to go to the people. He said to them: *"Travel,* and cry the Gospel." This is our Lord's parting and continuous message to His Church. If we disobey it we ourselves must bear the consequences of our disobedience. God will raise up other men, born of the Spirit, having an intense love for their Saviour, obedient to His commands, who will go forth where the people are and so declare the old Gospel in the power of the Holy Spirit that it will conquer the hearts of men. The Christian church must incessantly urge on all men whom it can reach the claims of the Gospel. This is the all-wise directive word of the Head of the Church.

The chief need of all men is the Gospel of the Lord Jesus Christ. No other message is the power of God unto salvation. We need, therefore, to press on the attention of all men the truths of the Gospel. In season and out of season we must proclaim the Word of God as revealed in such wondrous passages as Romans 6:23: "For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord."

It has been because these truths have moved powerfully the hearts of such men as John Wesley and William Booth that we have had the evangelistic crusades which their names represent. When General Booth, who is now in his eighty-first year, was interviewed recently, he was asked: "What about the future? Does it hold out any encouragement for the Salvation Army?" "Yes," he said, and added: "The world is beginning to see that neither education, nor charity, nor good government, nor an improved standard of comfort and living, nor higher wages, nor any or all of these things, together or apart, are of much use in making people happy and good if individual regeneration is left out!" And how shall the multitudes be regenerated unless, hearing and heeding the Gospel, they come to Him who said: "I am come that ye might have life"?

When the church crowds the Gospel on the attention of the multitudes she proves the genuineness of her faith. Aggressive evangelism indicates that faith is alive.

The reaching with the Gospel of the multitudes who do not enter the churches, is possible. The church can always reach the people when the Gospel is taken where the people are. This is not implying that the task is easy. It is of all tasks the hardest. To so declare the Gospel that men holden by their sins shall be led to repent and be turned from the power of Satan unto God, demands workers filled with the fulness of the power of the Spirit of God. But He who bids us "Go," has also said: "Ye shall be endued with power."

The experience of the National Bible Institute in New York City, during the past three years, has proven the out-door evangelistic meeting to be an extraordinarily effective means of reaching the non-Christian multitudes with the Gospel.

The out-door evangelistic meetings of the National Bible Institute began in 1907. We had been holding daily noon meetings in the Fourth Avenue Presbyterian Church, corner of Twenty-second Street, for several months, but as it had been customary for the church to close throughout the summer it was necessary for the meetings to be discontinued after the middle of June. Our extremity was the Lord's opportunity. After waiting on Him in prayer we resolved to continue the meetings out-doors daily, at the same hour, at Madison Square and Twenty-fourth Street. From the first meeting the attendance was large. All classes of men were reached. In the audiences were working men, clerks from offices, bootblacks, street cleaners, messenger boys, policemen, conductors, well-to-do business men, drunkards, the unemployed and discouraged, editors, and professional men. The evangelistic addresses were listened to with close, and even reverent, attention. The large attendance at the Madison Square meetings, and the representative crowds, revealed to the pastors and laymen who had a share in the work, the wonderful possibilities of out-door evangelism. In September of the same year (1907) a second daily meeting began at Union Square, and was continued until the close of the season. In 1908 the meetings were still further multiplied in number and were held daily throughout the season at Union Square, Madison Square, and at Thirty-fifth Street and Broadway, opposite Herald Square. In 1909 there was a still further development of the work, meetings being held as in 1908, with additional daily meetings at Forty-first Street and Broadway, and also on the Bowery, on week-nights, Sunday afternoons and evenings. The meetings on the Bowery were conducted from a "Gospel wagon", and were under the direction of the National Bible Institute's Mission of the Living Waters. Redeemed men gave their testimonies to the power of Christ to save men from sin. During 1909 and 1910 more than 2,200 out-door evangelistic meetings were held, with an aggregate attendance of more than 300,000 men. Frequent inquiries at the meetings indicated that more than 75 per cent of those who were present were not members of any church.

The vast multitudes outside the membership of the Christian church may be reached effectively with the Gospel, when the laymen of the churches are awakened, trained and led forth to give their witness to the saving power of Christ.

To a notable and even startling degree the conception that the average well-to-do Christian layman has of the Christian life seems to be something like this: to live decently and honorably; to contribute something to the support of the church; to attend the meetings of the church more or less regularly, and to let it go at that.

These great multitudes in our American cities, suffering, through sin, in body, mind and estate, have not as yet called forth anything like an adequate endeavor on the part of the church for their salvation. I believe that we have no greater duty to perform than to seek, by importunate prayer and persistent agitation, to arouse the Christian laymen of the city to a sense of their personal responsibility for the proclamation of the Gospel to these vast outside multitudes.

The most intelligent and the most resourceful of our Christian laymen are needed for this work. We have a right to plead with pastors everywhere that they seek to enlist their cleanest men, their ablest men, their foremost men, their most prayerful men, for this greatest of all undertakings. Surely the best work demands the best men. Bearing witness to the saving power of Christ is the best task any man can perform. But if these influential men of the great cities continue to disobey Christ and remain silent and do not give their witness to His saving power, and refuse to enlist themselves in His service, and will not go forth, personally, bearing the Gospel message to the unsaved, I believe our Lord will do what He did in the days of Wesley,—raise up men from the common walks of life to evangelize these great communities.

The Devil Not in It.

Ada R. Habershon.

[In our May issue, page 770, we reprinted an article from *The American Antiquarian* under the title, "Is the Devil in It?" The following letter on the subject will be appreciated by our readers.—Editors.]

I READ recently in The Christian Workers Magazine a short article copied from *The American Antiquarian* about the Egyptian mummy case in the British Museum which is supposed to have had such a malevolent influence on those who have had to do with it. I thought you might like to have the result of some inquiries made in the place where the most reliable information can be obtained—viz. the British Museum.

Some months ago I was making inquiries from Dr. King, the assistant keeper of the Egyptian and Assyrian antiquities, and the translator of many of the cuniform inscriptions in the Museum, on several points that I needed to verify for my book *The Bible and the British Museum.*

After he had most kindly answered my questions I took the opportunity of asking him where the mummy case was, and whether any of the stories I had recently read in one of the illustrated magazines were true.

He at once took me to the corner of the First Egyptian Room, where the sarcophagus lid stands. His own office and that of Dr. Wallis Budge open out of the end of this same room. He is well able therefore to answer inquiries and he told me that none of the British Museum officials had any reason whatever for believing that the mummy case did or could exercise any harmful influence.

The only trouble it had caused was that since its notoriety innumerable visitors had asked where it could be found, etc.

As for the story of the photographer whose negative showed the face of a woman after photographing the mummy case lid—it would have been an extraordinary thing if it had not done so for the object consists of the carved and painted effigy of a female figure! Dr. King showed me the excellent photograph which the authorities have placed by the side of the exhibit on account of the many inquiries that have been made.

I can personally testify to the fact that it has not been removed as stated in your magazine, for I saw it the other morning (June 1), as I have done many times, standing as harmless as ever in its corner.

The attendant who stands not far off, and of whom I always make inquiries as to whether anything has happened, was greatly amused to hear of the fresh appearance of the stories. He has often told me that no misfortune has ever befallen any of them through its means since it has been there; though I remember he did once say to me regretfully: "She has kept me poor!"

The Men and Religion Forward Movement.

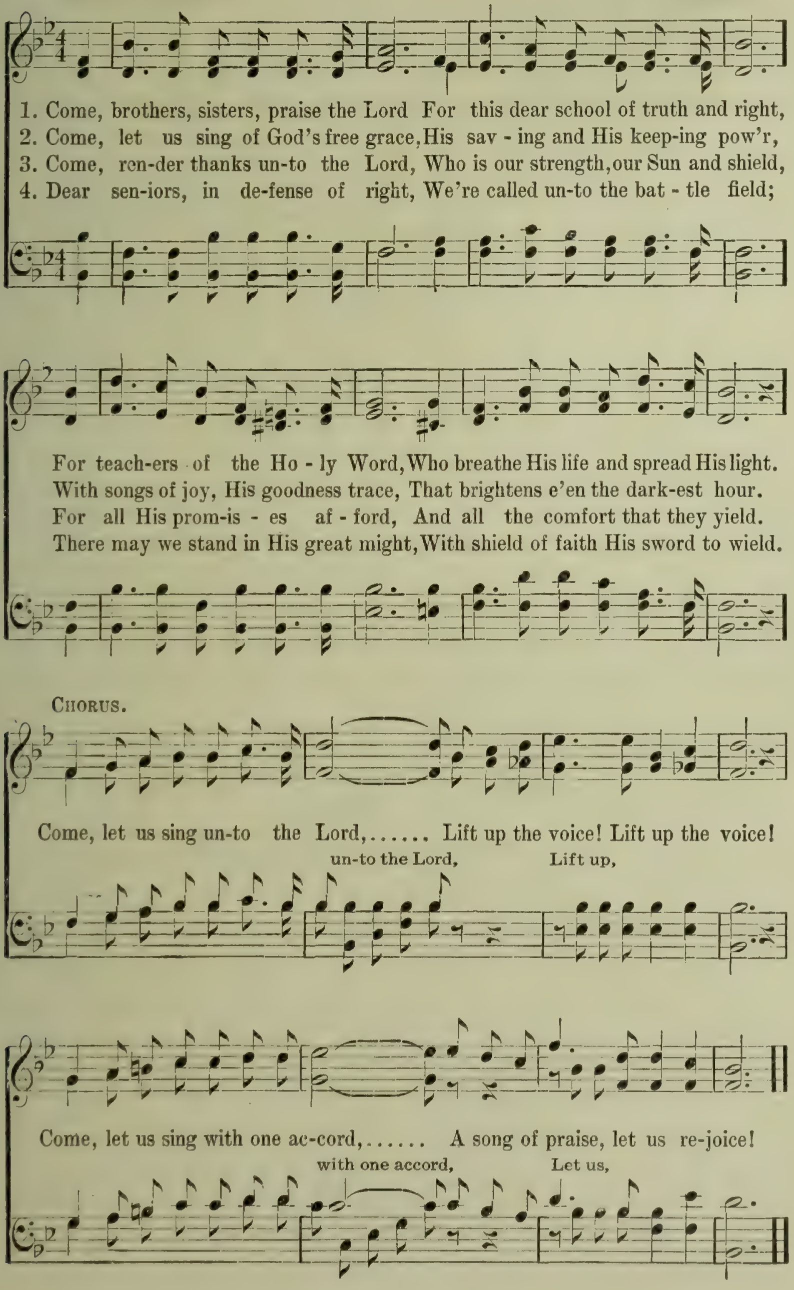
E. O. Sellers.

THE Men and Religion Forward Movement was given considerable recognition and unqualified endorsement by all who made reference to it at the San Francisco Sunday-school Convention. Men like Dr. Coyle, of Denver, and others who have no organic relation to the movement spoke enthusiastically of its projects and of its plans. Portland, Seattle, and other coast cities, are pushing with characteristic Western energy their plans in this connection.

One thing that is becoming increasingly evident, and which was strongly emphasized by Mr. Fred A. Goodman, of New York, is the fact that the effectiveness of this whole movement depends almost entirely upon the local interest and organization. Those cities that are looking to and depending upon the "Committee of 97," that are expecting the national organization to bring its machinery to bear upon its local problems and bring about the desired results, are destined to sore disappointment. On the other hand, it is also being emphasized that the movement is not to be entirely judged as to its efficiency or its effectiveness by what may be accomplished in any one locality. However, the manner, method and spirit with which scores of cities are undertaking the work has already more than justified the movement. Those cities that catch the broad vision of "Men for men and boys," and work out their plans on a true basis of prayer are bound to reap a rich reward of trophies for the Master. That its possibilities are recognized in some quarters is evidenced by the fact that nearly 100 of the principal magazines and periodicals, such as *Scribner's*, etc., are now preparing matter for simultaneous publication in the early fall, and this publicity has come about without solicitation. Let all lovers of the kingdom pray that God may greatly use this banding together of so many different interests in one common campaign to advance the cause of religion among the men of North America.

Song of Praise.

ALICE H. MATHER. BENJ. H. REDDEN.


1. Come, brothers, sisters, praise the Lord For this dear school of truth and right,
2. Come, let us sing of God's free grace, His sav - ing and His keep-ing pow'r,
3. Come, ren-der thanks un-to the Lord, Who is our strength, our Sun and shield,
4. Dear sen-iors, in de-fense of right, We're called un-to the bat - tle field;
For teach-ers of the Ho - ly Word, Who breathe His life and spread His light.
With songs of joy, His goodness trace, That brightens e'en the dark-est hour.
For all His prom-is - es af - ford, And all the comfort that they yield.
There may we stand in His great might, With shield of faith His sword to wield.
CHORUS.
Come, let us sing un-to the Lord,...... Lift up the voice! Lift up the voice!
un-to the Lord, Lift up,
Come, let us sing with one ac-cord,...... A song of praise, let us re-joice!
with one accord, Let us,

PRACTICAL AND PERPLEXING QUESTIONS

ANSWERED BY THE EDITORS

Why is not the preaching of the Gospel accompanied by signs and miracles, as is promised in Mark 16:17, 18? Is it not an undeniable fact that such demonstrations would bring about the conversion of many who are careless and filled with doubt? And would not Christians, too, be greatly strengthened in their faith?

Here are three questions in one. As to the first, we reply that expositors are generally agreed that the promise in Mark refers primarily, if not specifically, to the apostolic age, when such miracles were necessary to arrest attention and affirm the divinity of the Gospel message. As time elapsed, however, such credentials were superseded by those of another kind, such as the fulfilment of prophecy, the growth and development of the Church itself, the effects of the Gospel in the lives of individuals and in the history of nations, to say nothing of its self-evidencing character, as compared with the religions of paganism.

It may be added, however, that, even in our own day, such miracles as the passage refers to are not uncommon in the history of foreign missions, where the evidence they afford may be said to be necessary as in the first century.

Our correspondent is wrong, however, in his statement that such demonstrations would result in the conversion of the careless and doubting. Miracles in themselves have no converting power, as may be seen in the history of the ministry of Christ himself. Men saw the wonderful works He did and continued careless and unbelieving. (Compare Matthew 16:17 and Luke 16:31.)

As to the last question, Christians are not strengthened by miracles so much as by feeding upon the Word of God ministered to them by the Spirit of God. Jesus rebuked some of His followers who were always looking for miracles. (Compare Acts 20:32 and Ephesians 3:16.)

J. M. G.

What is God's purpose to keep a soul in immortal misery, hopeless and useless through eternity, and how do you harmonize this with the character of God?

First, it is not our business to harmonize this with the character of God. That is God's business. The same Bible that reveals God's character reveals the fact of the eternal conscious punishment of the wicked. Therefore, if we disregard its teachings in the one case, strict logic compels that we do it in the other. How do we know God's character except from the Bible? And if the Bible which tells us what His character is, tells us also that He will thus punish the wicked, what futher harmonizing is necessary?

Secondly, there is a deeper and more inscrutable question to solve than the one you ask; and if it were solved your question would be solved with it. We refer to the origin of evil. How can you harmonize that with the character of God? God is love, and yet He created this world and allowed sin to enter into it.

Thirdly, to go a little further, God's love includes justice; and justice, in its very nature, demands the punishment of sin. A human government would go to pieces without it, and so would the divine government.

It is, however, the eternity of the

retribution to which you refer especially, as to which you should remember that the punishment must continue as long as the sin continues. Jesus spoke of eternal sin (Mark 3:29 R. V.), and where there is eternal sin there must be eternal penalty. Further than this we cannot go, as the Bible affords no light beyond.

J. M. G.

What commentaries on the gospels and Acts would you recommend?

For devotional and homiletic purposes the old commentaries of Matthew Henry and Albert Barnes are as good as any. For more exegetical work, Jamieson, Faussett and Brown, and Lange are good. There are more recent commentaries, of course, but not so exegetical as these. Have you heard of Ryle's *Expository Thoughts on the Gospels?* They are in five volumes and have been reprinted recently. On the synoptics he is devotional and homiletic, but on John he is critical as well. Another good commentary on John is that of Godet.

None of the above, however, give a dispensational view of the gospels, which you will find in Gaebelein's work on Matthew, or Dr. G. Campbell Morgan's *Analyzed Bible.* On the Acts of the Apostles, in addition to the general commentaries named above, one by the late Prof. Stifler is good, as is also Dr. Pierson's book entitled *The Acts of the Holy Ghost.*

J. M. G.

What is the teaching of the book of Job on the problem of human suffering?

It is of course beyond debate to a Bible student that all human sickness is the result of sin, death being the climax. The view of Job's three friends (and some moderns) is that sickness is the direct outcome of some specific sin; and by sin is *not* meant a breaking of the laws of health, but some act of immorality or unrighteousness. Job stoutly denied that he was guilty in this sense and defended his own righteous life—righteous from a human standpoint. In his case, at least, sickness was not a punishment sent by God for unholy living. Indeed God selected Job as His champion because of his righteousness.

Elihu reproves the friends for unjustly condemning Job, and rebukes Job for his failure to recognize the greatness and righteousness of God, the Creator. He does not charge Job with sinning in the sense of committing acts of sin in his dealings with his fellow men, as did the friends, but dwells on the wrongness of a human being with a sinful nature talking of God as Job had done.

God sides with Job against his friends' charge of sinfulness, but follows Elihu's line of argument, overwhelming Job with a sense of His greatness and holiness until Job falls in the dust and confesses himself (though free from the specific sins charged by the friends) a helpless sinner dependent upon God's mercy.

This, then, would seem to be the teaching of the book:

First. That Satan lied when he charged that men—Job being a representative—only served God to promote their own earthly and temporal happiness. Job forever proved that a man can love and serve God for Himself, and not for His gifts.

Second. Incidentally, that the philosophy which teaches that every case of sickness is sent in punishment of some specific sin is false.

Third. That God sometimes permits sickness and calamity to come on His people for the promotion of His own glory, and for their growth in spiritual life and knowledge of Himself.

J. H. H.

THE LAYMEN'S COMMENTARY ON THE OLD AND NEW TESTAMENTS

CONDUCTED BY JAMES M. GRAY

THE SECOND BOOK OF KINGS.

Lesson 2. Elisha's Ministry Begins. Chapters 3-5.

1. Maneuvering an Army, c. 3.

The incident about Mesha (vv. 4, 5) giving occasion for this war is interesting from the point of view of Biblical criticism. This is the only time he is mentioned in Sacred Writ and his name does not appear in profane history. For this cause objectors to the inspiration of the Bible have demanded proof of his existence, and at the time named. Also, was Moab noted for its wool? Was it tributary to Israel at this period? Did this rebellion occur? etc.

It was impossible to answer these questions outside of the Bible until about forty years ago when the "Moabite Stone" was discovered, on which an inscription by Mesha himself recorded all these facts. (See the author's *Primers of the Faith,* a Bible dictionary, or a larger work on archæology.)

What earlier alliance does this between Judah and Israel recall (v. 7)? What earlier situation does Jehoshaphat's inquiry recall (v. 11)? Note the outward respect, at least, which the three kings pay to Jehovah's prophet (v. 12).

Why Elisha calls for the minstrel (v. 15) is not clear, except as it may have been a natural way of quieting his mind in the midst of turbulent scenes of battle, and so preparing him in the physical sense, to listen to God's voice. In our own spiritual experience we see the value of quieting and worshipful hymns as we approach the throne of grace.

How water came "by the way of Edom" (v. 20), may be explained by a great shower or cloudburst. The water was reddened by flowing through the red earth of Edom, an effect heightened by the red light of the morning sun (v. 22).

The awful act of the king of Moab (v. 27) was not exceptional, but his thought in presenting the sacrifice upon the wall of the city was probably that the besiegers beholding it might fear the heathen divinity to whom it was offered. He would now be appeased, presumptively in favor of his subjects, and it would go hard with their opponents. The meaning of "indignation against Israel" is obscure. Some understand it as indignation which the Israelites themselves felt at this act so abominable in their sight, and which made them prefer to renounce further possession of Moab than to pursue the conflict. Or it may mean that God's wrath fell upon them for returning home with their work of judgment half done. We recall precedents for this last opinion, although the text here hardly justifies it.

2. Ministering to Individuals, c. 4.

Notice the contrast between a poor woman (vv. 1-7) and a rich one in the verses following. Both have needs which only God can supply, and He is as ready to show His power in the one case as in the other, and His prophet makes no distinction between them in the exercise of his ministry. These lessons are needed today.

In reading the story of the Shunamite it is desirable to notice that out of modesty and respect, when the prophet calls her (v. 15), "She stood in the door." In interpreting her words, "It is well" (vv. 23, 26), she is not to be understood as prevaricating, but only as wishing to be let alone for the present.

The prophet's staff (v, 29) was the badge of prophetic office. Recall Moses' rod which was the symbol of divine power. It seems an error for Elisha to have dispatched his servant on this commission, but prophets are not infallible except where they speak or write by inspiration of God. (Compare Nathan in 2 Samuel 7.) In his desire to hasten matters, hoping perhaps that the child was not yet quite dead, he hurries his servant hence; but he has to

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learn that he can not freely delegate God's grace and power according to his own will.

How does Elisha's action (vv. 33-35) compare with Elijah's under similar circumstances? The miracle that follows corresponds closely with that in chapter 2, verses 19 to 22, and may be understood much in the same way. The concluding miracles of the chapter suggests Christ's multiplication of the loaves and fishes; but probably the difference is that here there was no multiplication, but that the men were satisfied with the little each received. It was a miracle wrought on the men rather than the food.

3. Magnifying His Office, c. 5.

That is a noticeable phrase in verse 1, "by him the LORD had given deliverance unto Syria," which shows that the inspired annalist regards Jehovah as the God of the whole earth without whose providence even the heathen nations gained no victories.

Observe God using "the weak things of the world" in the case of the little maid (v. 2), whose simple testimony influences the mighty general, and the kings of Syria and Israel, to say nothing of the prophet, and is handed down as a force for righteousness and truth for thirty centuries!

Both kings misunderstood the situation, however, he of Israel being without excuse. It is this that gives Elisha the opportunity to magnify his office (v. 8), which he does again in the case of Naaman (v. 10). The Syrian's greatness made no difference, he must be healed like any other leper, solely by the power and grace of God. The prophet's humility and disinterestedness is abundantly established by his reply in verses 15 and 16.

Naaman's request for earth (v. 17) was not superstition but reverence. His request in verse 18 indicates a tender conscience rather than a compromising spirit, or the prophet could hardly have bidden him "go in peace."

The remainder of the story explains itself.

QUESTIONS ON THE LESSON.

1. Give the story of Mesha and its value as an evidence of the truth of the Bible.
2. What three kings were in this combination against Moab?
3. Why, probably, was the king's son offered on the wall of the city?
4. What beneficial lessons may be drawn from Elisha's treatment of the two women?
5. What lesson was Elisha to learn from Gehazi's failure?
6. How does the miracle of the food differ from that in the gospels?
7. How does Elisha magnify his office in the case of Naaman?
8. In what two ways is Naaman's conversion seen to be established?

Lesson 3. Elisha and the Syrian Invasion. Chapters 6-8.

1. The Stratagem at Dothan, 6:8-23.

The incident in verses 1 to 7 seems an interpolation; and some think it belongs at chapter 4:38 in connection with the two miracles, having a somewhat similar occasion. The word for "swim" (v. 6) is in the Hebrew the same as "float", and the idea seems to be that by throwing the stick into the water the iron was caused to come to the surface where the young man could get it.

It is difficult to say when the event of verse 8 occurred, but it is assumed in the reign of Jehoram, with which we have been dealing since Elisha's ministry began. At a time when the Syrians were intending to encamp at a particular spot, and attack the Israelites as they passed by, the prophet gave warning to Jehoram, which enabled the latter to station troops in the threatened position and frustrate their plans (vv. 8-10). (Lange.)

This naturally disconcerted the Syrian king, and, learning the truth of the matter, he tried to get hold of Elisha (vv. 11-14).

The "servant" of verse 15, it is hardly necessary to say, is not Gehazi. To "open the eyes" (v. 17) meant to give that soul-vision which the bodily members can never behold. The "horses and chariots of fire" were the symbols of Jehovah's presence and might. "Blindness" (v. 18) is to be understood not of absolute loss of sight, but an inability to recognize the prophet.

Elisha's words (v. 19) are not an untruth, as his real residence was Samaria; and in the end he led them to himself, not to harm them, but repay evil with good (vv. 21-23). His inquiry of the king (v. 22) presents difficulty, but probably means "could'st thou be justified in slaying with sword and bow these whom thou hast taken captive?" (See Deut. 20:10-13.)

2. *The Famine in Samaria, 6:24-7:20.*

Of course an interval of some time must be considered since the close of verse 23. The famine caused by the siege was intense as gathered by the high price paid for the meanest food (v. 25). "Dove's dung" is understood by some as meaning an insignificant species of pease resembling it.

The king's putting the blame on the prophet (vv. 30, 31) recalls what episode in Elijah's time? Had Elisha advised against the surrender of the city, or did the king think he might have put an end to the distress in some other way? Verse 33 suggests that the king, who had doubtless followed his messengers, had repented of his threat against Elisha, but nevertheless had lost hope in Jehovah.

This brings forth the new promise of 8:1, 2. The remainder of the chapter presents no difficulties, but we should especially note the fulfilled prediction in verses 19 and 20.

3. *The End of Ben-hadad's Reign, 8:1-15.*

The event referred to (vv. 1-6) doubtless took place sometime before this, as the records of Elisha's ministry are not arranged chronologically. It might be well to compare 4:38 for the period. Gehazi's appearance (vv. 4, 5) further strengthens the thought that it was before his offence and punishment by leprosy.

The event that follows is tragical indeed (vv. 7-15). Hazael, though not related to Ben-hadad, had been the divine choice as his successor (1 Kings 19:15). When Elisha says the king may recover, yet he shall surely die, he is telling the exact truth, as verse 15 portrays. Had Hazael not murdered him he would have lived. It was Elisha who looked at Hazael until the latter was ashamed, as he might well have been (v 11).

QUESTIONS ON THE LESSON.

1. Give in your words the story leading up to the event at Dothan.
2. How would you harmonize the prophet's words to the Syrian soldiers?
3. What striking prediction is fulfilled in this lesson?
4. What allusion in 4:38 leads to the supposition that the opening of this lesson refers to that period?
5. How would you harmonize Elisha's words about Ben-hadad?

Lesson 4. The Over-Zealous Jehu. Chapters 8:25-9:37.

1. *Preliminary Events, 8:25-29.*

The last lesson should have spoken of the chronological difficulty existing in the history of the kings of this period. (Compare especially 8:16 with 1:17.) It is almost useless, however, to take up such questions here, as pages would be required to state the pros and cons, without the possibility of a decision at the end. It is also comparatively unessential, having little or no bearing on the general facts under consideration, and not necessarily touching the inspiration of the original autographs.

The present story of blood and awful judgment from God begins at 8:25, where Ahaziah succeeds Jehoram as king of Israel. Of course this is not the earlier Ahaziah of Israel (1 Kings 22:51) any more than the two Jorams or Jehorams were the same persons, of whom we studied in the last lesson. He is called Jehoahaz in 2 Chronicles 21:17, where he is said to have been 42 when he began to reign. This, however, is a mistake in the indentification of two numerals of the Hebrew, and the age given in this lesson is doubtless correct (v. 26).

Like his father, he was a wicked man (9:16-18), and the fruit of his grandfather Jehoshaphat's compromising attitude towards Israel. (Compare 9:18.) The reference to his mother (v. 26) is not contradictory, as "daughter" may sometimes be rendered "granddaughter" in translating the Hebrew. He was closely affiliated with his uncle, king of Israel (vv. 28, 29), and this led ultimately to his unnatural death as seen in the next chapter.

2. Jehu Anointed and Proclaimed King, 9:1-13.

Elijah originally received the commission from God to anoint Jehu (1 Kings 19:16), but he was fulfilling it in the person of his successor, as the latter was doing so in the representative of the school of the prophets whom he sent on the divine errand (vv. 1, 2). Note that Jehu's father is not the Jehoshaphat of Judah (1 Kings 22:4).

This Jehu is a military commander in the army of Israel, perhaps next to the king and, as the sequel shows, a bold and popular one. He is now in the company of his fellow-captains on, or near, the scene of battle where Joram left them when he went to Jezreel wounded. These captains seem to recognize and acknowledge the validity of his anointing, and by laying their garments on the bare steps for him to mount on, do him obeisance as they sound the trumpets of proclamation (vv. 11-13).

3. His Conspiracy Against Joram, vv. 14-16.

The army is not informed apparently of what is transpiring (v. 15), but Jehu and a few followers advance upon Jezreel and the king (v. 16). The latter thinks he is bringing news of how the battle fared after he had left (vv. 17-21), but he is soon undeceived (vv. 22-23). "The whoredoms of thy mother" (Jezebel) doubtless meant her idolatry with Baal. "The Lord laid this burden upon him" (v. 25), means "the Lord uttered this prophecy against him." (See 1 Kings 21.) Be not deceived, however, by the thought that Jehu is doing all this out of zeal for God, as the sequel shows that zeal for Jehu was the stronger motive.

4. The Murder of Ahaziah and Jezebel, vv. 27-37.

2 Chronicles 22:8 gives other details of Ahaziah's death which, for want of more light, are impossible to reconcile with the record here, and which therefore must be passed over. Another difficulty is the discrepancy as to the date when he began to reign, whether it was the eleventh year of Joram (v. 29) or the twelfth as stated previously (8:25); but the explanation may be the not unusual one that he reigned in association with his father for one year before the latter's death. The probable reason for this is suggested in 2 Chronicles 21, especially the last verse.

For the significance of Jezebel's challenge to Jehu (v. 31) see 1 Kings 16:9.

5. The Slaughter of the Families of Ahab and Ahaziah, 10:1-14.

The "70 sons" of Ahab (v. 1) mean doubtless his grandsons and all who might have any pretense to the throne. Jehu asks the men in authority at the capital (Samaria) and the summer palace (Jezreel), to place any of these on the throne, and rally to his support if they chose (vv. 2, 3); but they are afraid to do so, and instead surrender to Jehu (vv. 4, 5). Then he bids them go further (vv. 6, 7); and subsequently uses their deed as an argument before the people that the leaders are on his side, and that the word of the Lord is being fulfilled in his accession (vv. 8-10). The slaughter of the relatives of Ahaziah follows (vv. 12-14).

6. The Destruction of the Prophets of Baal, vv. 15-28.

Of Jehonadab we read more in Jeremiah 34. He seems to have been an honorable and respected man in Israel, a worshipper of the true God, whose presence with Jehu contributed to the latter's influence with the people (vv. 15, 16). This part of our awful story shows that, although Baal's worship received a serious setback in the days of Elijah, yet it had been restored again to practically its former power in the kingdom (vv. 18-28).

Jehu's real character is shown in verse 29, in the face of which one is astonished to read verse 30. But God was dealing with him as one who was hired and paid for what he did. Had his heart been right with God his kingdom might have been established for many generations, but as it was he could not complain.

Note that God now begins His final

work in Israel (vv. 32-33). The time is coming when the axe will fall at the root of the tree and the whole nation be carried away for its iniquity; but intimations of this are sent to warn and, if possible, bring them to repentance.

QUESTIONS ON THE LESSON.

1. What kings of similar names are met with in Israel and Judah?
2. What have you learned of Jehu's history?
3. What are the circumstances under which he is proclaimed king?
4. What prophecies are fulfilled in this lesson?
5. What are some of the difficulties found in it?
6. What notable record has Jehonadab in the book of Jeremiah?
7. How is Jehu's real character revealed?

A BLANK BIBLE.

The eminent scholar, Dr. Rogers, gives a vivid account of a remarkable dream. He thought that, after attending a meeting at which the Bible was ridiculed as an obsolete, antiquated, useless book, he went home and to bed. The next morning, on opening his Bible, he found to his consternation that the pages were all blank. On going on the street he met people complaining of the same strange event. It was evident that God, angry at His Word being despised, had withdrawn it from the world. There were many consultations as to what should be done. Everyone wanted the book restored. It was suggested that, as scarcely a book existed which did not contain one or more quotations from the Bible, it might be possible to restore the entire book from isolated quotations. But alas! it was discovered that every text and every phrase which had been quoted, whether in books of theology, poetry, or fiction, had been effaced. There was a blank space on every line where a quotation had once stood. It was with trembling hand that some tried to write down some passage that they remembered. They feared that the writing would fade out as soon as it was written. But to their great joy, the writing remained. They then perceived that God had left them at liberty to reconstruct the Bible, if they could, from their own memories. This discovery led to a search for Bible students. At length a great movement was organized to bring together students of all denominations, to see how much of the Bible could be reconstructed from their recollection. The dreamer was amused to see how each remembered the proof texts of his own creed. A miser contributed a missing passage from Proverbs about worldly prudence. A Quaker reminded the meeting of the passage about there being a time to keep silence; many remembered that there is a time to hate. Few remembered passages condemning their own faults, but every one kindly remembered those condemning the faults of their neighbors. Good progress was made the first day, but all mourned over the lost Book and had doubts of the accuracy of the new one. The dreamer was awakened by the summer morning sun streaming through his window. He leaped from his bed to the table on which his Bible lay, and opened it with trembling hands. The words were still there, the old Book was still intact. He kissed it lovingly and, throwing himself on his knees, thanked God that his dream had been only a dream.

Many of the mission schools in India are maintained, in part at least, by government grants. In Ceylon, the entire mission school system, where more than 10,000 pupils are enrolled, is carried on practically at government expense. Other large missionary undertakings, such as printing press and publication work, are often supported entirely from their earnings on the field, without a cent of expense to the home board. This is also true in other lands, although doubtless the average Christian thinks that the home church is paying the bills!

In as modern a city as is Calcutta, half of the population, at least, die without having received medical aid of any kind, qualified or unqualified. In the whole of India the government hospitals reach not more than five per cent of the people.

International Sunday-school Lessons

TREATED FOR TEACHERS ESPECIALLY

JOHN H. HUNTER

SEPTEMBER 10.

Daniel and His Companions.

Daniel 1:8-20.

Golden Text—*It is good neither to eat flesh. nor to drink wine, nor anything whereby thy brother stumbleth.* Rom. 14: 21.

Introduction.

Twenty years before the final fall of Jerusalem, in the reign of Jehoiakim Nebuchadnezzar captured the city, and made Jehoiakim swear allegiance to him and departed taking with him to Babylon a number of captives. Among these were some of royal blood and our lesson today is about them.

1. Daniel's Position, vv. 1-7.

He was of royal blood, a captive in Babylon, selected for special training (vv. 1-4). We find that it was a regular policy to thus train captive royal youths. Note his special qualifications, and the special favors shown him (vv. 4, 5). He and his companions seemed to have their feet on the first rung of the ladder of prosperity. They were all little more than boys, and open to flattery's call.

2. Daniel's Purpose, v. 8.

Some boys refuse this or that at the table through mere caprice, but Daniel's refusal was based on principle. As a Jew he was forbidden by God's law to eat certain meats, or meats not killed in a certain way. To disobey meant to render himself ceremonially unclean. Even though away from Jerusalem, from the temple, from the priest's eye, Daniel knew that God was in Babylon as really as in Jerusalem, in the palace as really as in the temple, and seeing him and noting his actions. He was a Spirit-taught boy. The world would teach: "When in Rome do as the Romans do"; Do not be *peculiar;* A slave is bound to obey or suffer the consequences; You will spoil your prospects. But God's favor meant more to Daniel than man's did. He would "keep the record clean." Such boys of principle are the greatest asset of a nation.

3. Daniel's Proposition, vv. 9-13.

His bearing won him a friend instead of an enemy, in the prince of the eunuchs, whose charge he was, and to whom he preferred his request. So it often proves today. But it might endanger this friend. He was resourceful and suggested a feasible solution. The ten days trial showed his wisdom. Daniel had such genuine faith in God that he dared to put Him to the test. His good example inspired his companions to follow him. God always helps one who takes a stand for Him, and raises up friends for him. Men, and boys, are looking for leaders. They should have safe leaders. Are you a leader and a safe one?

4. Daniel's Preservation, vv. 14-17.

At the end of the test Daniel and his friends were better than the others; better physically, mentally and spiritually. They denied themselves for God and He enriched them. They loved learning, but they hated sinning. Many a one could feed their brain more if they fed their body less. Many a young fellow would escape temptations if he kept his body under, as these did. God always blesses honest and sane self-denial.

5. Daniel's Promotion, vv 18-20.

He had a final examination by the king himself; passed, not merely satisfactorily, but with honors. Simple living, high thinking, and God's blessing are closely connected. Even the world is waking up and bestowing its choicest favors and highest honors on the men who imitate Daniel and his friends. President Taft's wine glass is turned down. The Lord Mayor of London, at the Mansion House banquet, drinks the king's health in lemonade. Our railroad presidents and other employers of men are demanding for responsible positions men who let alone the beer glass, the wine glass, the whiskey glass and the cigaret.

Daniel and his friends "stood before the king," *i. e.*, as counsellors. Remember we, too, must stand before the King of kings one day to render account of our deeds. See Rom. 14:10-12; 1 Cor. 3:10-15; 2 Cor. 5:9. What will the King say to us? Can He say, "Well done good and faithful servant"?

SEPTEMBER 17.

Daniel's Companions in the Fiery Furnace.

Daniel 3.

Golden Text—*The Lord is my helper, and I will not fear what man shall do unto me.* Heb. 13:6.

Introduction.

Review the main facts of Daniel's history, as taught in the last lesson, recalling his loyalty to God and the blessing resulting from it. Recall the names of his companions and suggest that they, too, were loyal in another testing through which Daniel did *not* have to go, and about which we are now going to study.

1. The King's Command, vv. 1-7.

This king, Nebuchadnezzar, is the same person who captured Jerusalem (606 B. C.) and carried Daniel and his friends to Babylon. Twenty years after that event, he captured that same city and destroyed it, carrying away a great many, if not all, of the soldiers, and many precious vessels from the temple. In those twenty years he had conquered many other countries, and brought them under one government. Having done this it would seem that he wanted to make the empire secure by having one religion, and so he set up this wonderful image in a great plain near Babylon and commanded all the great crowd of people who gathered in the plain to fall down and worship it. Do you remember another king who set up two golden calves for his people to worship? What was his reason for doing so? Religious unity may be a good thing or a bad one. What would make the difference? Which would it have been under Nebuchadnezzar? Was the king right or wrong in commanding unity? Why? What must be the true basis of unity? How only can unity be brought about even on a true basis?

2. The Command Disobeyed, vv. 8-22.

Of all the great gathering only three men, apparently, saw anything wrong about the king's command, and they were Daniel's old companions. Where Daniel was at the time we do not know. Either, he was away from the city, or he was such a favorite with the king that his enemies dared not name him. We may be sure he did not worship the image. Probably hatred of Shadrach, Meshach and Abed-nego was the real reason for their being denounced to the king. Their reason for disobeying him was that to obey him would have been to disobey God. Like them, John Wesley said he was so afraid of God he was afraid of no man. For their disobedience they were brought before the king who scolded them and gave them another chance. Their real offense was not failure to worship the image—Nebuchadnezzar knew it was nothing but metal—but disobedience to himself. He matched himself against their God. He could and would punish. Could their God deliver? The issue was plain. Shadrach and his friends were sure their God *could* deliver them. They were not sure He *would*, but that was none of their business. He might have something better for them. Their only concern was to obey, and leave the consequences with Him. Was that more heroic and did it display as much or more faith, than if they had been sure of deliverance? Why? Some men engage in bad business and say, as an excuse, "But a man must live." Is that true? What is the only thing a man must do? Why? What is infinitely worse than being put to death for obeying God? When should we obey the king? When should we disobey him? Who only has the right to command men to worship? See Matt. 22:21; Rom. 13:1-7; Phil. 2:9-11; Heb. 1:6.

3. The Loyal Three Delivered, vv. 23-30.

The fire was so intense it consumed the men who threw the loyal three into it, but so completely under God's control that it only burnt His servants' bonds and set them at liberty to take a walk with Him. See Isa. 43:2. Had the king punished them, or unintentionally done them a favor? What would they have missed had they been delivered from being thrown into the furnace? Was the furnace a curse or a blessing? What can God do with the trials He allows to come to His children nowadays? What would we miss if we had no trials? Which is better? What spiritual blessing came to the three through their testing? What temporal blessing came to them? What blessing came to Nebuchadnezzar? What blessing came to all the people, if they chose to accept it? How was God glorified through His servants' loyalty? How have we been blessed by it? How may it enable us to glorify God and to bless our fellows? What image, or ideal, is being set up in our own country today, that furnishes just as real a test to us as this of old did to Daniel's friends? Why is temporal success and prosperity a poor ideal? What is true success? What is your ideal?

SEPTEMBER 24.

Daniel in the Lion's Den.

Daniel 6.

Golden Text.—*The angel of the Lord encampeth round about them that fear him, and delivereth them.* Psa. 34:7.

Introduction.

What men were we studying about last Sunday? How were they tested? From what were they delivered? By whom? What friend of theirs was not with them? We are going to study his testing in today's lesson.

1. How Daniel Got into the Den of Lions, vv. 1-18.

Daniel was nearly fifty years older in this lesson than he was when the incidents related in last Sunday's lesson occurred, and must have been about eighty or eighty-five years old (586-538 B. C.) King Nebuchadnezzar had died during that time and his grandson, Belshazzar, had been killed when Babylon was captured by King Cyrus, who appointed Darius as its ruler, the year before the incident we are now to study occurred.

The new ruler recognized Daniel's ability and faithfulness and, without any civil service law, not merely kept him in office but promoted him. What commended him to the king condemned him among his fellow officers (vv. 3, 4, 11, 15). He looked after the accounts too closely (v. 2). An honest ruler will want honest officials, and honest officials will always be *non persona grata* with the "practical" politicians. Their plot is an example of the tribute which vice pays to virtue (v. 5). Would your enemies be as hard pressed to find some fault in you? The king's vanity was the easiest way to capture him, as it is with many men today, and his usual good judgment was overridden by it. Be careful what papers you sign, and of what laws you help to pass. Daniel could have got along for a few days without eating or sleeping, but not without praying, no matter what the law said. How important is prayer to us? Verse 10 tells us how he prayed, and chapter 9 tells us *why* he prayed, for *what* he prayed, and the *words* he used? What place has thanksgiving in our prayers? Does our Bible study promote our prayer life? Can we pray unless we do study? Can we study unless we do pray? How does each affect the other? If Daniel, filling such an important office in a world empire, could make time to pray three times a day, is there any sufficient excuse for our not doing so? Daniel's enemies reported things to the king; Daniel, to the King of kings. The king was bound by his own folly. Have you ever been in that fix? His heart and his head gave him a busy day and a sleepless night. Bemoaning his folly he had to give up the best man in his employ. Did he believe his own comforting words spoken to Daniel? (vv. 16, 20). Did these heathen kings really know there was one God who was truly God? Do ungodly men, today sometimes betray their conviction of a God who can deliver His own? Had it paid Daniel, apparently, to serve God? If the grave ended all would it pay, apparently, for some men. Paul for instance, to have served Christ? In considering the Christian life how far must we look?

2. How Daniel Got Out of the Den of Lions, vv. 19-28.

Daniel seems to have had a more comfortable night than Darius. Why? What difference is worth noting in what Darius calls God and what Daniel calls Him? Can you call Him "my God"? What God did for Daniel is what He can do for you today (See Matt. 1:21; Rom. 6:14). Can you give a testimony like Daniel's to the glory of God? And Daniel's part in the matter was what (v. 23)? What does the fate of his enemies show us about sin? How did Daniel's loyalty affect the king and kingdom? How did God further honor Daniel? Would this statement summarize the lesson:

Daniel's faithfulness to God got him into the lion's den; God's faithfulness to Daniel got him out of it.

If we are not faithful to God, should we expect Him to be faithful to us? Has God ever answered one of your prayers that you know of? Who is to blame if He has not?

OCTOBER 1.

The Prophet Ezekiel a Watchman.

Ezekiel 3.

Golden Text.—*Hear the word at my mouth, and give them warning from me.* Ezek. 3:17.

Introduction.

Our last three lessons were about what prophet? In what country was he living at that time? How did he come to be in Babylon? Today's lesson is about another Jewish prophet who also was carried away into Babylon, who lived there at the same time as Daniel, and while Jeremiah was living and prophesying in Jerusalem.

1. The Prophet and His Times.

Ezekiel's name means "God doth strengthen" or "God is strong." He was carried away from Jerusalem with Jehoiachin in the year 597 or 598 B. C., (1:2; 33:21; 40:1; 2 Kings 24:10-16) to Tel-abib, a town on the Chebar, a river running from the Tigris to the Euphrates about 200 miles north of Babylon (1:3; 3:15); he was a priest (1:3) and thirty years old when he began his ministry (1:1), about the year 593 B. C.; he lived in his own house (3:24; 8:1); and was married, his wife dying in the ninth year of his exile (24:1, 15, 18); he prophesied before and after the destruction of Jerusalem, perhaps down to the year 574 B. C.

A simple outline of the book easily remembered, is suggested by Prof. W. W. White:

Chapters 1-24. Israel's Sins and Judgments.

Chapters 25-32. Judgments on Enemies.

Chapters 33-39. Restoration of Land and People.

Chapters 40-48. Restoration of Temple and People.

The prophecies in the first division were delivered before the fall of Jerusalem; the others, afterwards.

2. The Prophet's Ministry.

In the first chapter Ezekiel describes his vision of the glory of God that caused him to fall on his face in fear and worship. In chapters 2 and 3 he relates his call to, and preparation for, service.

Ezekiel was bidden to eat the roll of a book (2:9-3:3) and then to go and speak to his people. This is symbolic language. But the meaning plainly is that before he could deliver God's message to the people he must first possess it himself. The disciples received the broken pieces of the loaves and fishes from the hand of the Master first, and then passed them on to the hungry multitude. And again, the message was God's; Ezekiel was only the messenger. Are we first feeding on God's Word, and then passing it on to our hungry fellows, or are we in the manufacturing business for ourselves? See, also, that Ezekiel *enjoyed* God's Word. Is it a pleasure or a duty with us to study the Bible?

Then comes a second warning as to the hard task to which God was sending His servant (3:4-11), the first being recorded in chapter 2. The prophet was limited to God's words. The strange situation was set before him, that he would be rejected by men of his own nation and language, not by heathen for whom there might be some excuse. This is being repeated today in our foreign missions where the additions to the church far outnumber, in proportion to the number of workers, the additions at home. But it is worth noting that Ezekiel's business was to deliver his God-given message no matter how it would be received. This is still our commission. Results belong to God. The hardness of Israel's head and heart was in part the punishment God sent on them for their previous wilful hardening of themselves. "God gave them up."

In spirit and by the Spirit, the prophet, burning with holy indignation and zeal, fresh from his interview with God, was among his people again. For seven days he remained silent, unable to begin his peculiar ministry. Others since Ezekiel's time have had close communion with God, and revelations of His glory, so overwhelming that they have sat silent, or even broke down and wept before the great audience gathered to hear them. One of the most powerful preachers in our day said that the sight of his audience and the sense of his responsibility so overcame him that he turned really sick. A man with such a burden could deliver such a message, and no one else is fit to do it. Only a burdened heart can preach judgment.

The division of responsibility is then set before Ezekiel in verses 16-21. He was to be responsible for warning the people truly and faithfully. When he did that, his skirts were clear. Every man would be held responsible for not heeding the warning. And the heeding must be continuous, not spasmodic. So we may well ask ourselves, are we heeding the warnings that apply to our day, and are we discharging our responsibility in warning others?

Another vision, another warning, and another promise close the chapter.

For our encouragment let us remind ourselves that the Gospel is a proclamation of mercy, not judgment; that this is the age of the Holy Spirit's activity in the world, that there is a far grander vision for us than Ezekiel ever saw; and a far grander work to do. Let the unconverted in our classes remember that their responsibility is far greater than that of Ezekiel's hearers and that they should be warned by their fate. See Matt. 11:21-24.

An old writer has well said that "to work our own contentment, we should labor not so much to increase our substance, as to moderate our desires."

HOW DR. TALMAGE'S FATHER WAS CONVERTED.

Who can pray like a thoroughly Christian mother? Such a mother will continue to pray for her bad boy long after the father has given him up as hopeless. Many years ago there was a mother in Somerville, N. J., whose son, a young man, had began to lead a dissolute life. One evening she begged him not to spend that evening away from her, but he declared that he would. He said: "Mother, I'm not going to be tied to your apron-string; I am going to go." The mother replied: "Please try and remember every moment tonight, that until you come back, I am going to be on my knees, asking God to save you." The son, with a rude gesture and muttered oath, rushed from her presence and spent the night in a shameful carousal. It was four o'clock in the morning when he got home. He had managed to keep his mother out of his mind during his revelry. As he got to the house he saw a light shining through the shutters. Turning the blinds down and looking in, he saw his mother on her knees and heard her pray. "God save my wandering boy." Going to his room, he threw himself on his bed, but could not sleep. After a while he arose, then knelt down, and it seemed to him as though Christ's power proceeded from the room where his wrestling mother was pleading with God, and it led him to cry out, "God be merciful to me a sinner!" And that very morning he was saved.

The news of his salvation soon spread in the neighborhood, and in three weeks from that time more than 200 young people had been converted. This young man was the father of Dr. T. DeWitt Talmage. Could that young man doubt that God hears and answers prayers? And what a blessed inspiration this is to praying Christian mothers! Hard praying leads to the conversion of hard sons.—*Buffalo Christian Advocate.*

A definition of a missionary—"God's man in God's place, doing God's work in God's way for God's glory."

THE GOSPEL IN THE WORLD

EDWARD A. MARSHALL, Editor.

Although the American Bible Society has $2,400,000 of invested funds, only about one-seventh of its work can be carried on with the income.

Dr. DeForest, missionary to Japan, who died there recently, was given an official military funeral by the Japanese government, in recognition of his character and work for the empire.

"Three women Sunday-school teachers have walked ten English miles every morning and evening for a fortnight to attend a teachers' meeting at Peng Yang." There is no need to add that they were Koreans.—*The Bible in the World.*

Muscat, Arabia, and the surrounding province, have as many inhabitants as New York and Pennsylvania and have only one doctor. That doctor had been there only three weeks when he had treated or was treating over 200 patients per day.

Siam spent $1,520,000 on memorial presents which were given out at the recent cremation of the late king. Presents were given to the missionary societies, such as pianos, desks, clocks operating tables, etc. —*Missionary Review of the World.*

A serious fire at Antung, China, on April 16th, destroyed the boys' orphanage of the China Inland Mission. In God's mercy no lives were lost, all the boys being safely brought over the wall by a ladder. The origin of the fire has not been traced.

The third reading book in the Presbyterian school at Tabriz, Persia, is the New Testament in Turkish. It is gratifying to know that thirty-three Mohammedan girls are attending such a school to get the influence of the daily prayers and Bible lessons.

The Portuguese government has sent some officials to its possession of Angola, West Africa, to put a stop to the slave traffic being secretly carried on there. The officials promised the missionaries that the sale of liquor would be stopped, also, within a year.

The records show that 310,000 persons visited the missionary exhibit, "The World in Boston." The guarantee fund of $60,000 will be repaid. The exhibition was a great education and quite a number who attended have since offered themselves for missionary work.

During the first five months of 1911, the British and Foreign Bible Society issued in China more than 1,000,000 volumes—almost half a million increase over the same period of 1910. This society the world over issues 2,450 copies of the Scriptures every working hour of every day, from January to December.

Twenty years ago a visitor in Turkey left $5,000 for the erection of a church building at Gedik Pasha. Abdul Hamid never allowed it to be built, but under the present new administration permission has been granted. The head of the Mohammedan Mosque said: "Far be it from me to oppose in any way the building of a house for the worship of God in this place." Such a change in attitude is hailed with delight by all missionaries in the Orient.

The population of Africa is estimated to be 175,000,000. Among these masses some 2,470 Protestant missionaries are at work, with 13,089 native assistants. The number of adherents gained is 527,800, and the communicants, 221,156; for these there are 4,790 places of worship. In the 4,000 schools, 203,400 pupils received instruction. Nearly 100 hospitals minister to the sick and suffering; sixteen printing presses are kept busy; and the Bible is supplied in all the principal languages.—*Missionary Review of the World.*

Plans for the new hospital of the Edinburgh Medical Missionary Society at Nazareth continue to make progress. Without exception the native officials have shown great readiness to help the mission in gaining a concession whereby building material could be brought into the country without the payment of customs dues, and they have expressed the hope that the hospital will soon be built. The hospital of the same mission at Damascus has had amongst its private patients, the Mufti, or religious head of the Moslem community, who went there to undergo an operation.—*The Moslem World.*

The priests as a caste in India—only six per cent of the entire Hindu population—hold all that vast population in the hollow of their hand. "They occupy every influential position in the land. They are statesmen, politicians, judges, magistrates and government officials. Moreover they are a sacred caste, admitted by the people to be gods upon earth." Only One is sufficient for our conflict with forces entrenched as Hinduism thus is. He said: "All power is given unto Me in heaven and in earth. Go ye therefore———and lo, I am with you always, even unto the end of the world."

At Sodi, about fifty miles from Shaohsing, a new chapel was opened recently for the work of the China Inland Mission. The site was purchased and the buildings erected without foreign money. The Christians there and at Enchang, a neighboring outstation, contributed $800 Mexican for the purpose. Between 500 and 600 people were present at the opening ceremonies to hear the preaching and to witness the baptisms. Thirty candidates for church membership were examined, while six men and one woman, who had been accepted last year, were baptized. The work at this outstation is in a very hopeful and encouraging condition.

Mr. Sherwood Eddy, who is at present on a visit to China in the interests of the work of the Young Men's Christian Association, has held a series of meetings in Shanghai for students of Christian and non-Christian schools and colleges, as also for young men in the city, especially young business men. Night after night the Martyrs Memorial Hall was crowded, with no standing room. Over 500 men signified their intention (1) to read the four gospels every day with open mind and heart, (2) to pray to God every day to teach them the truth, and (3) to follow Christ according to their conscience. In response to an invitation to make definite decision for Christ eighty-four men stood and signed cards. All these stayed behind for further advice and practical suggestions regarding prayer, Bible study and immediate connection with the church for definite instruction leading up to baptism.

Chinese students in Japan are being touched by the Y. M. C. A. in Shanghai, China, as well as by the Y. M. C. A. in Tokyo, Japan. Dr. Arthur H. Smith, dean of the American Board missionaries in China, paying tribute to the work of the Chinese Y. M. C. A., has recently written: "The expansion of the Y. M. C. A. since the Shanghai Centenary Conference has been phenomenal. It rapidly outgrows all its appliances and is wonderfully successful in eliciting sympathetic aid from sources never before available for Christian service in the promotion of 'organic work' for China." The *Chinese Recorder* pays tribute editorially to the Japanese Association: "A very quiet but far reaching work is that which is being done by the Y. M. C. A. in Tokio for the Chinese students gathered there. There are some 3,000 Chinese students in Japan; but, coming as they do from so many parts of China to return as they soon will to take up important positions in their native land, it is difficult to overestimate the importance of work among them. It is a strategic position and yet it is a work which no mission other than the Y. M. C. A. is likely to take up, as it is of such a transient nature and so disconnected with the more direct work here in China."

FOR SERMON AND SCRAP BOOK

JESUS CHRIST OUR SAVIOUR.

A Saviour promised (Gen 3:14; Matt. 1:21).

A Saviour born (Luke 2:11).

Whom He came to save—Sinners (1 Timothy 1:15). The lost (Luke 19:10).

What He saves from—From wrath (Rom. 5:9). Who *hath* saved us (2 Timothy 1:9).

TEMPERANCE.

Bible proofs that strong drink leads to:

Shame—Example of Noah—Gen. 9:21.

Confusion—Example of Lot—Gen. 19:33.

Folly—Example of Ahasuerus—Esth. 1:10, 11.

Defeat—Example of Ben-hadad—1 Kings 20:16-20.

Poverty—Warnings of Solomon—Prov. 23:21.

Trouble—Warnings of Solomon—Prov. 23:29, 30.

Sacrilege—Example of Belshazzar—Dan. 5:1-5.

Eternal rejection by God—1 Cor. 6:10.

DIVORCE BAR AND FLASK TRADE.

The work of divorcing the bar and bottle liquor business in Boston, in accordance with a legislative act prohibiting the sale of bottled goods over the bar, has begun. Notices were sent in April to all dealers stating that decisions as to the kind of trade each intended to conduct after May 1st must be announced.

A little bit of *patience*
Often makes the sunshine come.
A little bit of *love*
Makes a very happy home.
A little bit of *hope*
Makes a rainy day look gay.
A little bit of *charity*
Makes glad a weary way.
—*Selected.*

GROWING IN GRACE.

A. D. 59 (1 Cor. 15:9), Paul says: "I am the least of the apostles."

A. D. 64 (Eph. 3:8), he says: "I am less than the least of all saints."

A. D. 65 (1 Timothy 1:15), he says: "Sinners of whom *I am* chief".

A. D. 66 (2 Timothy 4: 16, 17): "At my first answer no man stood with me, but all forsook me. I pray God that it may not be laid to their charge. Notwithstanding, the Lord stood with me and strengthened me."

THREEFOLD SALVATION.

Salvation Past—As to our souls we are already saved, through the death of Jesus.

Salvation Present—From the snares of the way, by His risen life as we journey home (Heb. 7:25; Rom. 5:10).

Salvation Future—The salvation of the body at His coming again (Phil. 3:20, 21; Rom. 3:11; Heb. 9:28).

How shall we escape if we neglect so great salvation?

THE RESULTS OF DRUNKENNESS.

Here is a case in which the results of drunkenness in one individual were observed for several generations. It is described by Prof. Pellam, of the University of Bonn, Germany:

A woman named Ida Jurka was born in 1740, and died in 1800, but although she lived for sixty years, she spent her life from about the age of twenty as a drunkard, thief and tramp. No less than 709 of her descendants have been traced in records from youth to death. Of this number, 144 were beggars, 62 others were supported by charity, 76 were convicts, including 5 who were sentenced for murder, while scores of others were disreputable characters. The cost to the state of this one family during seventy-five years was no less than $1,250,000. So, you see, that sin, sorrow, shame and suffering are the natural fruits of a drunkard's life.

"GOD WILL TAKE CARE OF YOU."

When the three-master "Daisy Farlin" was on her way from South Amboy to Boston, having three heavy tanks for a deck load, she was hit by a gale off Point Judith which carried away her top hamper, whereupon the tanks went adrift putting her at the mercy of the waves. The wife of Captain A. R. Dodge, with her little girl Ava, kept to the cabin, while the captain was lashed to the wheel trying all night to work his tossing craft, temporarily a derelict, into Newport. When daylight came a tug hove in sight—its name was the "Tormentor," but really it was a comforter—which took off, against their protests, Mrs. Dodge and Ava, while the captain remained on board the schooner. The disabled vessel, as the event proved, was safely towed to Newport and finally to Boston. One thing about this incident is worthy of special mention—the quiet heroism, beyond her years, displayed by little Ava, who, amid all the raging of the storm, kept saying confidently: "God will take care of us!" It was the faith—some scoffers might say the folly—of a child, but it did God honor. "God will take care of you!" we sing in our comfortably lighted and warmed sanctuaries, with a furtive thought now and then of the cosy welcome that awaits us when we get home from meeting; but it is a song which not even the fury of boisterous ocean gales can still and registers a confidence which fires of affliction cannot consume.—*Zion's Herald.*

AN ALLEGORICAL APPLICATION.

The whole story of Peter's release from prison (Acts 12) may be used effectively in an allegorical sense to illustrate the sinner's release from sin:

1. The special pains taken to secure him, the four quaternions of soldiers, may illustrate the utter hopelessness of the sinner's case so far as human efforts are concerned.

2. Herod's intention to murder him after the Passover may illustrate the growth and development of sin, and the deeper depths of iniquity and shame which Satan is reserving for his captives.

3. The prayer of the church illustrates the efforts of true believers in seeking the salvation of the lost which is the only earthly hope of the latter.

4. The conduct of the angel illustrates the providences of God, afflictive and otherwise, which are frequently used to awaken the lost to a realization of their condition.

5. The obedience of Peter to the direction of the angel shows how a sinner should act in simple, submissive obedience to the Word of God if he would be saved.

6. The withdrawal of the angel at a certain point illustrates the difference between God's dealings with the young convert and those who are more established in the faith.

7. Peter's journey to the house of Mary illustrates the course a young convert should take who wants to grow in grace. He should seek the company of God's praying people—the church, and bear testimony to what the Lord hath done for him.

8. His subsequent departure to another place illustrates the new life into which the believer enters and where he is hid with Christ in God. (Col. 3:1-4.)—*James M. Gray.*

WHERE SCIENCE FAILS.

ASTRONOMY.

Astronomy may indeed reveal something of the grandeur and magnificence of God's creation; but it can tell us nothing of His love and compassion for sinners. It may trace the course of the milky way; but it cannot show to perishing souls the way of eternal life. It may tell men how far the earth is from the sun; but it cannot tell the believing sinner how far God puts his transgressions from him. It may calculate the orbits of comets and the magnitude of the heavenly bodies; but it cannot explore or reveal the unsearchable riches of Christ, or tell us aught of the rising of the Bright and Morning Star.

CHEMISTRY.

Modern chemistry may have given us better soap; but it has discovered no means for cleansing the heart from sin. It may have transformed the art of tanning leather, and supplied many new dye-stuffs for our textile fabrics; but it can furnish no oil of joy for mourning, and no garment of praise for the spirit of heaviness. It may produce illuminating devices for dispelling the darkness of nature, and high explosives for destroying life and removing mountains; but it cannot give light to them that sit in darkness and the shadow of death, or blow up the barrier that sin has placed between man and a thrice-holy God. It may even fill men's bodies with drugs and medicines; but it cannot fill their hearts with joy and peace.

GEOLOGY.

Geology may make known to us something of the riches which God has stored in the mine; but it cannot help us to know the riches of the glory of His inheritance in the saints, or the fulness of Him in whom dwelleth all the riches of the Godhead bodily. It may impart some measure of information concerning the formation of the earth's crust during ages past; but it can tell nothing of God's eternal purposes which are to be fulfilled in the ages to come. It can show us, in the fossiliferous rocks, the graves of once-living creatures, over which death has established its awful power; but it can tell us nothing about the resurrection from the dead and the restitution of all things which God has spoken by the mouth of all His holy prophets since the world began.—Philip Mauro, in *The Number of Man,* published by Fleming H. Revell Company, New York and Chicago.

MISUSE OF THE REASON.

In Luke 20, we see the disastrous effects of mere human reasoning in four directions:

1. In regard to *Sin.* (vv. 1-8.) The ministry of John the Baptist was one of conviction, and consequently was a call to repentance. The Jewish leaders would not admit its divine origin because they reasoned (v. 5) that in that case Jesus would convict them of unbelief. Thus reasoning made them put aside God's call to their consciences, and on this account Jesus refused to give them fuller light, and they were left in their sins.

2. In regard to *The Grace of God.* (vv. 9-19.) When, in spite of their maltreatment of His prophets, God sent His Son to Israel, the leaders of the nation reasoned (v. 14) that the way to secure what they wanted was to slay the Son and Heir. This reasoning led to the greatest of all crimes—the slaying of the Prince of Life. This rejection of the Stone did not frustrate God's purpose, but it was fatal to the rejectors.

3. In regard to *Earthly Duties.* (vv. 20-26.) The Jews reasoned that they would put Jesus on the horns of a dilemma by assuming the incompatibility of obedience to man with allegiance to God. The Lord silenced them by showing them that things which are duties do not clash, and that, whatever their nature may be, they ought all to be faithfully discharged.

4. In regard to *Resurrection Life.* (vv. 27-36). The case put by the Sadducees was based upon the reasoning that if there was such a thing as life after death it would be subject to the same conditions as the life before death. The Lord shows the fallacy of this by declaring that the new life is entirely separate from the old one. Only some obtain it; it is differently governed; and it is never again terminated by death, seeing that it is received by divine, and not by merely human generation.

The Lord further adds (vv. 37-44) two illustrations of ways in which reason may be profitably employed in discerning the meaning of God's words. In the one case He shows how it leads to the discovery of the fact that the truth of the resurrection was one early revealed by God. In the other He shows how the inspired words of David, written more than 1,000 years before, contained in them, as an open secret, the truth of the combination of divinity and humanity in the person of Jesus.

To use the reason against God is to run into sin and on to ruin. To submit the reason to God's teaching is to make the most blessed discoveries of His grace. —*C. N. B. M.*

Rum & Ruin Railroad!

Broad

Gauge

SHORT ROUTE.

FROM SOBRIETY

Through Topers' Corners and Drunkards' Curve
via
Paupertown, Deleriumville and Suicide Hollow

....TO RUIN!

No Up Trains on This Road, Consequently Accidents by Collision are Avoided. ❧ ❧ **Tickets at all Liquor Shops.**

Accommodation trains leave Sobriety, 9.30 p. m.; Medicinville, 7.00 a. m.; Morningdram, 9.00 a. m.; Tippleton, 12.00 m.; Topers' Corner, 3.00 p. m.; Drunkards' Curve, 7.00 p. m.; Guttersburg, 9.00 p. m.

All trains stop at Pauperstown, Snakesburg, Deliriumville, Murders' Gulf, Suicide Hollow, (doing a big business), Demonland, Ruin.

SPECIAL NOTICES.

The officers of this road take pleasure in announcing to their numerous friends and patrons that their Road to Ruin is in excellent order.

We know of no facilities for carrying men, women and boys to Ruin equal to ours.

We would especially call the attention of the public to the improvement in our locomotive. Instead of the old-fashioned locomotive Alcohol, we use the much favored patent locomotive Compound, which has a fire chamber of double capacity, and is capable of propelling a much larger train at much greater speed.

Our patent wine cars are perfect models—an improvement on the far-famed London Gin Palaces—where not only gentlemen, but ladies, receive marked attention.

Our cider, beer and brandy cars are particularly attracting the attention of boys.

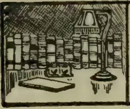
As heretofore, stages connect with all trains at Tippleton from Tobaccoland, and smoking cars are attached to every train.

Last year our receipts were $1,000,000,000; we took 500,000 to Ruin; made 200,000 orphans, and secured the passage of 1,000,000 young men and women, many of them from the first families in the land.

From Guttersburg the train is an Express and runs at greater speed.

Any passenger discovered on board without money will be thrown off without stopping the train.

At Snakesburg a stage leaves for Insaneville and Idiottown on the arrival of every train.



NOTES AND SUGGESTIONS

DATES TO KEEP IN MIND.

Sept. 4, (Monday) Labor Day.
Nov. 30, Thanksgiving Day.
Dec. 25, (Monday) Christmas Day.

The Auburn Theological Seminary (Presbyterian) marks a new departure this summer by opening a summer school.

The degree of Doctor of Divinity has been conferred on the Rev. F. B. Meyer, of London, by McMaster University, Toronto.

President Taft has given notice that he will officially announce the last Thursday in November, the 30th, as Thanksgiving Day.

Dr. G. Campbell Morgan sailed from England on August 29th by the *Arabic,* to open Dr. Brougton's new tabernacle at Atlanta, Ga., and is expected to return on the *Lusitania,* at the end of the month, to begin his winter's work in London.

Union open-air services are being held by Christ Methodist Episcopal and Twenty-third Avenue Presbyterian churches, of Denver, Colo., every Sunday evening, the outdoor services taking the place of the usual evening meetings. At six of these meetings there has been an average attendance of over 300.

The Methodist Episcopal Church is about to inaugurate a church court to be known as the final court of appeals. The membership will be made up of three bishops, six ministers, and six laymen. These are to be chosen by the general conference, and this, the highest court in the church, will have as its chief function the interpretation of Methodist laws.

The Federal Council of the Congregational Church, through its Social Service Commission, is sending out a proclamation for the observance of Labor Sunday, the first in September. It offers to provide the secretaries of local associations of ministers in the cities and towns with literature for distribution among their constituencies. The Commission has also prepared a leaflet for a Labor Sunday program which it will be glad to furnish on request.

The death at Clifton Springs, N. Y., on July 1st, of John B. Sleman, Jr., will be a great loss to the church at large. This young man only 37 years of age was the originator of the Laymen's Missionary Movement. He was also the general secretary of the Young Men's Christian Association, of Washington, D. C., which in eighteen months increased its membership from 164 to nearly 2,000. He was a member of the Mount Pleasant Congregational Church.

The General Assembly's Special Committee on Sabbath Observance presented a strong report at its recent meeting, the last recommendation of which is: "That the first week in April, embracing the first two Sundays, be observed as a week of prayer for the preservation of the Lord's Day for rest and worship; and that each pastor of our communion preach a sermon in the month of April next, or at some more convenient time, on the subject of the Sabbath, and that at that time an offering be made for the Lord's Day Alliance of the United States."

THE CONTRAST BETWEEN THE STUDENTS OF INDIA AND CHINA.

"If I were to contrast the Chinese students with those of India I would say that the Chinese is practical, the Indian speculative; the Chinese is rational where the Indian is mystical; the former is materialistic and the latter spiritual; the Chinese more moral but the Indian more religious; the Chinese mind is simple and straightforward where the Indian is subtle and profound; the Chinese type is volitional while the Indian is intellectual; the

Chinaman is concrete, the Indian abstract; and the Chinese student is courageous where the Indian is timid. The Chinese have habitually doubted the unseen, the invisible and supernatural; the Indian has doubted the visible and the natural order, and has believed the unseen to be the only reality. Among the student class China is ripe for reaping today where caste holds the Indian mind in subjection."
—*G. Sherwood Eddy.*

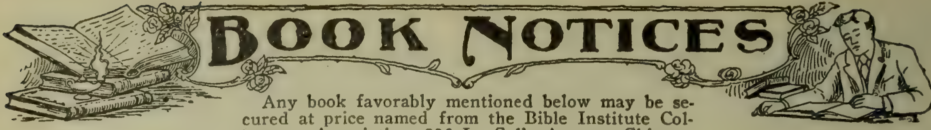
AN OUTLINE STUDY OF THE MINOR PROPHETS.

The following simple plan of study has been found very helpful by various Bible classes which have used it. It is interesting to know that any book of the minor prophets, with one exception, can be read through in half an hour and several of them in less time. Before beginning to answer the questions asked in the outline the students should read the book through as many times as possible at one sitting and then answer the questions from memory. In connection with each book the historical setting should be read as it will be found in the books of Kings or Chronicles.

1. Who was the author of this book?
2. What was his previous occupation?
3. Under what circumstances did he become a prophet?
4. What were his prominent characteristics?
5. About what year were these prophecies delivered?
6. To whom were they delivered?
7. Where were they delivered?
8. What was the historical situation as regards Judah and Israel?
9. What were the moral and religious conditions of the time?
10. Name in order and locate the countries mentioned in the book.
11. Name each chapter. (Select a name which will recall the contents.)
12. What is the best verse in each chapter?
13. Give five leading facts in each chapter.
14. What is the central thought of the book?
15. What were the effects, if any, on those to whom the prophets spoke?
16. What lesson, or lessons, have you learned from this book?
17. What difficulties have you met with in this book?

אנכי יהוה ואין מבלעדי מושיע:
לכן אנשים אחים יודע
לכם כי על־ידי־זה הגד
לכם סליחת החטאים:
ובכל אשר לא־יכלתם
להצדק בתורת משה
כל־המאמין יצדק
על־ידו:
ישעיה מג״א
מעשי השליחים יג לח לט
Isa 53.11.
Acts 13.38 39

Philip Sidersky, Yiddish Evangelist and Superintendent of Emmanuel Christian Mission to the Jews, Baltimore, Md., Conducting Open-air Gospel Meeting at Night, Showing Text With Stereopticon.



BOOK NOTICES

Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association, 826 La Salle Avenue, Chicago.

The Biblical Life of Jesus Christ, by S. Townsend Weaver, author of *The University New Testament.*

This is called by the author a standard biography of our Lord in the words of the gospels, harmonized, arranged, displayed, analyzed, located, dated and described, with the relevant historical events. He has used as his authorities the great writers on the life of Christ, such as Andrews, Edersheim, Fouard, Lightfoot, Neander, and others.

The printer's art has done much for the book in making the Gospel parallels stand out plainly to the great convenience of the student. The relevant or associated events of modern and sacred history included in the plan of the work are also especially valuable. The examination we have been able to give the volume has interested us very much, and we believe it would be found useful in the library of any pastor or Bible teacher. The average reader of the Bible, too, would find great advantage in studying the different passages of Scripture bearing upon one event in our Lord's life brought together in this way.

322 pages. 5½ x 8 inches. The University Literature Extension, P. O. Box 82, Philadelphia. J. M. G.

The Lost Art of Meditation, by J. W. Mahood, D. D.

In the midst of our complex, high pressure life, this book comes with a real message, a message of instruction and of suggestion. Beginning by showing the connection between meditation and a real prayer life, the author has given us fourteen different aspects of his subject, each of which is practical, logical and inspirational. He considers soul development, intellectual life, revelation, Calvary, preaching, the Bible, worship, soul winning, etc. That he realizes the need of a practical application is shown by his chapters on vision, action and helps. The book is very readable, its matter is logically presented; it was a blessing to one careful reader and we trust it may also be a blessing to many others.

190 pages. 5 x 7½ inches. Fleming H. Revell Co., New York and Chicago. $1.00 net. E. O. S.

Fishin' fer Men, by Timothy Standby.

This book was written by the now famous character in the Sunday-school world, Timothy Stand-by, Rev. Joseph Clark, D. D., secretary of the Ohio State Sunday-school Association. It consists of twenty-four letters, written in exceedingly clever dialect, each of which presents some particular idea with reference to Adult Bible Class work. It is just as practical in the ideas presented as the hard headed Timothy can make it, and Dr. Clark assures us that each idea has been successfully worked out somewhere in the state of Ohio. It is good, clean humor and sound practical philosophy. It is hard to see how one can read the book without becoming a "booster", for the methods pursued at "Jeriko Kort House". Things happened at the Kort House because "They sot to work to do sumthin'", and it will be helpful for all to know how they succeeded. We trust Timothy's oil well is still running. Get the book, however, and read it.

245 pages. 5 x 7½ inches. Jennings and Graham, Cincinnati. Price $1.00 net. E. O. S.

The Holy Gospel, a comparison of the Gospel text as it is given in the Protestant and Roman Catholic Bible Versions in the English language in use in America, by Frank J. Firth.

Just what the motive behind this very remarkable book is may be somewhat difficult to determine. The author is the author of *Christian Unity in Effort,* and this later book may be a contribution to the theory that, as the author says, and this in view of the fact that he gives Protestant and Roman Catholic Versions of the gospels, saying: "there are no differences that need cause any lack of unity in effort among Christians professing to serve the same Master." This proposition cannot be assented to without qualification.

The book contains, in parallel columns, the Authorized Version; the Revised Version (1881 N. T., 1885 O. T.); the American Standard Revised Version (1901); and the Douay Version (Rheims, N. T. 1582, Douai O. T., 1609-10, Roman Catholic). The Douay Version has the approval of Cardinal Gibbons, dated September 1, 1899. At the beginning of the book there is a brief account of the Versions appearing, and at the end there is a subject-index which may serve as a harmony of the gospels.

501 pages. 6 x 9 inches. Fleming H. Revell Co., New York and Chicago. Price $1.00. J. H. R.

TESTIMONIUM ANIMAE, or Greek and Roman before Jesus Christ, by E. G. Sihler, Ph. D., professor of the Latin Language and Literature in the New York University, sometime Fellow in Greek in the Johns Hopkins University.

This is "a series of essays and sketches dealing with the spiritual elements in classical civilization" whose merit consists in the author's ability to consult original sources and to tell the plain truth. As a result he strongly corroborates what otherwise we have been taught of the darkness and corruption of paganism at its best, and once more causes the question to arise as to why a scholarship enlightened by Christianity should ever have made such a fetish of its literature and art. He sets before us what the great figures of Greek and Roman history unaided by revelation, have thought of the soul, and life and death, and God and the world. Here is the story, very largely in their own words, of their religion and worship, their morality and conduct. And what a story! Those who are familiar with Paul's words in Romans 1:18-32 will not need to be told what it is.

But the author has done another service. He has not only shown up the classics so to speak, but the *classicists* as well. By the last named is meant not merely those who are versed in the classics, but who favor making their study the foundation of education, and apotheosize their authors—Goethe and Matthew Arnold, for example. If these men were to be believed, the Greek and Roman poets and philosophers, orators and sculptors, statesmen and heroes, on whose words we hang, whose laws we copy, whose deeds we praise, and whose art we worship, were the noblest and purest of mankind. But Prof. Sihler shows from their own mouths that they were children in the conception of divine things, and that when they were not demons in wickedness they were very beasts in the expression of unnatural lust.

We have been accustomed to venerate the names of Aeschylus and Aristotle, Cato and Cicero, Homer and Horace, Socrates and Solon, and all the rest; but when we know how they lived and what they taught, outside of the expurgated scraps of their writings that are commonly read and quoted from, it is difficult to restrain disgust.

One gets a new vision of the moral degradation of humanity as he reads this book. He gets a truer appreciation of Christianity. He understands as never before the environment of the Apostle Paul in his missionary journeys. He wonders more than ever at the long-suffering patience of God, and thanks Him with quickened gratitude for grace that lifted his feet out of the miry clay and planted them upon the rock of ages.

To get the most out of this book one needs to be well versed in classical history and literature, and even then he will require patience in its perusal; but every public library should possess a copy, and it is to be wished that the same might be true of every teacher of the classics.

453 pages including a good index. 5½ x 8 inches. G. E. Stechert & Co., New York. $2.25. J. M. G.

THE EVANGELISTIC FIELD

SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for *news* in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

HAVE OPEN DATES.

Herbert Reynolds, evangelistic singer, would like dates in the north this season. Address, 2425 Birmingham Ave., Dallas, Tex.

Gipsy Smith's son, Albany R. Smith (Noank, Conn.) is open to an engagement with an evangelist for the coming fall. Last year he was associated as choir leader and soloist with the Rev. Geo. R. Stair, of the Chapman-Alexander party.

V. E. Ridenour, singing evangelist, 1513 W. Sixth St., Topeka, Kan., has open dates for September and October.

RECENT MEETINGS.

H. A. Knowles at Greenfield, Ill.

Edwin L. Bowyer at Burnet, Tex.

J. E. Shannon at Indianapolis, Ind.

W. A. McComb at Fellowship, Miss.

Richard W. Lewis at Mesquite, Tex.

W. M. Runyan at Bellingham, Wash.

W. C. Sensibaugh at Reed City Mich.

P. C. Nelson and N. D. Wood at Derby, Ia.

Edward G. Phillips at Hubbard City, Tex.

Alexander B. Davidson at Hursfield, N. D.

GLEANINGS FROM THE MAIL.

Ira D. Williams and wife report a good meeting recently held at Ravenna, Ia. A later meeting was at Central City, Ia.

"A splendid union revival was recently closed in this town. It was conducted by Lawyer-evangelist Edwin R. Dow and Wallace Tuttle. The Baptist, Christian, Disciple, Methodist, and Presbyterian churches participated. There were nearly 150 conversions."—*L. W. Porter, Newton, Ill.*

Joel A. Smith conducted evangelistic services at the Northwest Bible School, Clear Lake, Ia., July 12-20. The meetings and the conference proved very successful. His daughter, Miss F. Ethel Smith, was musical director.

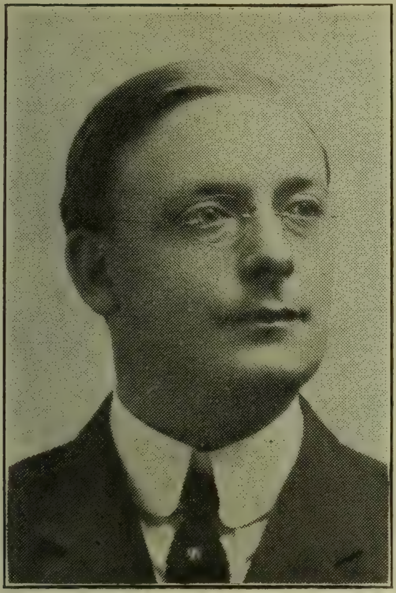
F. O. Brown has been conducting successful meetings the past month in Texas. A meeting at Tunnis, in Burleson county, closed with the baptism of twenty converts, and at Mart, up to Aug. 18th, there were fifteen converts.

"I spent most of March and April in prohibition work in Indiana; May in Kentucky; June and most of July in Texas; August, camp meetings in Kentucky and Tennessee. I will commence prohibition work again in October and will speak in several states."—*L. L. Pickett.*

A. J. Fitt has closed a six months revival campaign in California. He was at Placerville three weeks and the church was greatly blessed. At Fairfield, Santa Fe Springs, St. Helena, and Farmington he was a great help to the pastors. Mr. Fitt has since returned east for a campaign in the central states.

Geo. H. Wiley, of Richmond, Va., closed a good meeting at Durbin, W. Va., which resulted in eighty-five persons being converted and restored. A later meeting at Goggansville, Vt., resulted in 107 conversions. Here the interest was so manifest that at no evening service was the seating capacity of the church sufficient to accomodate all who came.

A new team of evangelists for union work has been announced. W. N. LaMance, of Mt. Vernon, Ill., has united with Frank C. Huston, of Indianapolis. Mr. Huston is a Gospel singer and conductor, also a composer of some note, having written "It Pays to Serve Jesus," published in this magazine some months since. Mrs. LaMance will accompany them in their work and assist. They will open their campaign in Trinidad, Colo., in a union meeting of all evangelical churches of the city. A large tabernacle is being built for the meeting, to begin Sept. 1st.



Albany R. Smith (Gipsy Smith's Son), Singing Evangelist and Musical Director.

E. W. Huelster will hold a series of meetings, to continue six weeks, at Elgin, Ill.

E. J. Forsythe and party recently held a helpful series of tent meetings at Postville, Ia.

E. S. Shaw has arranged to hold tent meetings at various points in North Dakota contingent to Minot, especially where there are no local churches.

Milford H. Lyon conducted a union evangelistic campaign at Emmetsburg, Ia., during June and the early part of July. A large number of the converts united with the churches.

Evangelist Lyons will conduct meetings during September at Norwood, Cincinnati, O. A tabernacle has been fitted up and union services have been held in preparation for the coming meetings.

Jas. R. Smith, of St. Louis, has been conducting tent meetings at Spencer, N. C., for the benefit of railroad men. "Railroad Jim," as he is familiarly known, is working under the auspices of the International Committee of the Y. M. C. A. The local churches at Spencer discontinued their regular services to unite with Mr. Smith.

After a campaign of four weeks at Oklahoma City, Okla., by Evangelists Pitzer and L. J. Parker, the Oakwood Congregational Church was organized with a membership of thirty-two, there being twenty-seven baptisms.

Ralph Atkinson inaugurated a union evangelistic campaign at Seattle, Wash., on July 20th. The first meeting was held in a large tent, and was a united prayer meeting for members of all the churches on the north side.

Tilman Hobson, of Pasadena, Cal., has made a study of the social conditions in the cities where he conducted revival campaigns, and is now giving the public the benefit of his experience in the form of an illustrated lecture on slum, saloon, and prison life.

Bertha J. Harris, evangelist, assisted by Fred L. Geis, singer, has closed a series of meetings at Wayland, O., where much interest was manifested in the work and the churches encouraged by the admission of many of the converts.

Philip G. Van Zandt recently held tent meetings in the town of Irma, near Merrill, Wis. The population is 150. There was a good average attendance, and nineteen persons stood up at the invitation.

Chaplain White and Miss Moore closed a short campaign July 25th at Trent, S. D., and another church has been organized in addition to the First Church, which is a union organization. Rev. Jno. G. Deininger has been appointed pastor of the new church.

Evangelists Hart and Magann, of Fairbury, Ill., closed a union tabernacle meeting at Elkins, W. Va. All of the churches in the city united and built a large tabernacle which was well filled each night, despite the extreme heat at the time. On Sundays and special occasions the building was taxed to accomodate the crowds, and many could not gain admittance. About 250 of the converts of the month's campaign will unite with the Methodist Church.

"Since May 20th I have been holding meetings in the Monongahela valley bituminous coal region, forty miles from Pittsburgh. Rev. M. B. Houck has been assisting me. Our Gospel tabernacle seats 300 people. We have been in three different towns, and have had a considerable number of conversions at each place."—*Edwin D. Bevier, Fayette City, Pa.*

"Recently closed a good meeting at Ballinger, Tex. There were more than 300 in our chorus. The converts numbered about 150. Business men's prayer and praise services were held down town afternoons in pool halls, barber shops, and at the court house."—*Eward G. Phillips.*

A. H. GRIFFITH AT CHARLOTTE, N. C.

A gracious revival was closed at Ebenezer Church, Charlotte, N. C., Aug. 6th. The meeting was conducted by Evangelist A. H. Griffith, of Little Rock, Ark. Scores were converted and many united with the church. At the last service 100 Christians formed a soul-winners league, and each member promised to try to win at least one soul to Christ during the year. Mr. Griffith has conducted meetings in nine different states during the past winter and spring. He will begin his fall work Sept. 3rd at Little York, Ill.

THE BEADLES-FISCHER MEETINGS.

The Beadles-Fischer party, composed of Evangelist J. M. Beadles of Denver, Colo., George Tillock, pianist, and Fred Fischer, formerly chorus director for the Rev. "Billy" Sunday, have completed a successful series of revival meetings at Warrensburg, Ill., according to dispatches received here. There were several hundred conversions as the result of the meeting, and all the business houses are now closed Sundays for the first time in many years. It was considered the greatest religious awakening the vicinity has had.—*Springfield, (Ill.) Daily Register.*

RURAL PROBLEMS CONSIDERED.

In July a two weeks summer school of religion was held in Madison, Wis., under the auspices of the University Pastor's Association. Seventy men, the most of whom were pastors of country churches, met together to study the changing conditions of the rural community, and to prepare for leadership in reconstruction of the country church. The agricultural department of the Wisconsin University, through its dean and professors, lent hearty cooperation by the presentation of many practical and helpful addresses of interest and great value to the rural pastors.

ELLSWORTH, MICH., HAS A REVIVAL.

"On June 26th I closed my year's work with a blessed meeting in the First Congregational Church, Ellsworth, Mich., a small town near Petoskey which is very much alive during the resort season. Rev. Clement E. Upham is the pastor. At no time were the audiences large, though the church was well filled at most of the services. God wonderfully poured out His Spirit and whole families were saved. I preached one night on 'The Need and Power of Restitution' and the next day one of the leading business men said: 'That's the kind of Gospel in which I believe.' Some who owed him money had paid their bills."—*John W. Erskine.*

N. H. CAMP REPORTS FROM NORTH CAROLINA.

"This is the county seat of Caswell county, N. C., but not on a railroad. It is an old place of considerable importance in earlier days. There is a good class of people and they are coming to the meetings from miles around; some from ten to fifteen miles. They have a splendid court house and we are holding the meetings there to accommodate the people. It is filled every night. We also have day meetings which are well attended. God is graciously working in power and already over forty have professed faith in Christ. Many church members have come into assurance of salvation."—*N. H. Camp, Yanceyville, N. C.*

BURKE AND HOBBS.

"We just closed a good meeting at Chaffee, Mo., with over 200 conversions. Of this number, 125 united with the Methodist

Church South; almost every convert united with some church. This is said to have been the greatest meeting ever held in Chaffee. Prayer meetings were held in the stores, business houses, pool halls, factories, and shops, resulting in many conversions. A Gospel wagon seating thirty-five people was fitted and used to carry the workers from place to place. Nearly every leading man was converted and went to work for the Lord. The converts bought every Bible in town, came to the pastors begging for more, and then began to place their orders for an early shipment!—*Burke and Hobbs.*

REVIVAL IN A MISSISSIPPI LOGGING CAMP.

"Have just returned from Mississippi, where Mr. and Mrs. Charles Butler assisted me.

"The Eastman-Gardiner Co., of Laurel, Miss., invited us, through the Y. M. C. A. of their camp, to conduct a meeting with their men. Mr. Butler and I visited the rural schools, preaching and singing the Gospel and inviting the people to come and join in with us at the camp. We had at least 1,000 people to hear the Gospel on the last Sunday. There were a great many conversions and quite a number were led to a more consecrated following of their Lord.

"They had never had a revival at the camp before, but this experience will lead to a repetition of the effort next year. The company paid all the expenses. They work about 300 men at this camp."—*A. A. Walker.*

SMITH AND DAVIES AT CRIPPLE CREEK.

Chas. Cullen Smith and Caswallon Davies have closed a successful union tent mission at Cripple Creek, Colo. Despite the fact that it was the rainy season, large audiences attended the meetings nightly, including scores of people never seen in churches. Over 200 either renewed their covenants, handed in church letters, or accepted Christ. Families were united in Christ and some reunited domestically. Among the converts were many men, including several prominent in business. The effects of the labor troubles of eight years ago were a blow to the churches as well as to business, but the meetings have wonderfully encouraged pastors and Christians. Mr. Smith held a union meeting there eight and one-half years ago. Among the best workers of this campaign were converts of the former meetings. Smith and Davies are to spend three weeks at Victor, another large mining camp in the district. Their fall work begins at Williamsport, Ind.

PRESBYTERIANS AND EVANGELISM.

Dr. J. Wilbur Chapman, having resigned from the position as corresponding secretary of the General Assembly's Com-

THE SON OF MAN IS COME TO SEEK AND TO SAVE THAT WHICH WAS LOST
WHATSOEVER A MAN SOWETH THAT SHALL HE ALSO REAP.
HE THAT, BEING OFTEN REPROVED, HARDENETH HIS NECK, SHALL SUDDENLY BE DESTROYED AND THAT WITHOUT REMEDY.
ACQUAINT NOW THYSELF WITH GOD AND BE AT PEACE

ONE TYPE OF GOSPEL WAGON USED AT SYRACUSE, N. Y.

mittee in order that he might be free to carry out his plans for a world-wide evangelistic campaign, the Committee has reorganized for the coming year with Mr. Charles L. Huston, of Coatesville, Pa., chairman, and Mr. George G. Mahy, executive secretary. Mr. Mahy was for seventeen years the secretary of the Scranton Young Men's Christian Association, and for the past two years has been the secretary of the Montrose Bible Conference Association, associated with Dr. R. A. Torrey in that work. The office of the General Assembly's Committee has been removed from 156 Fifth Avenue, New York, to Rooms 612-13, Witherspoon Building, Philadelphia, Pa.

The utterances of the 123rd General Assembly with reference to evangelism, and the definite instructions which it has given to its committee on evangelistic work, are encouraging to all believers in aggressive evangelism. The Committee is instructed to do all in its power (1) to stimulate the evangelistic spirit in the church, (2) to encourage the conduct of evangelistic campaigns in the cities, (3) to urge the ministers to enter into definite evangelistic work, (4) to continue its emphasis on evangelistic work among students by pressing a definite evangelistic campaign in Presbyterian colleges, state universities and other institutions of learning, (5) to aid single presbyteries and groups of presbyteries in organizing their evangelistic work so as to secure the regular services of a pastor-evangelist who will give continuous effort and supervision to the work in each of these fields.

Finally, the committee is organized to aid in the promoting of a better federation of existing evangelistic committees of other evangelical bodies, so as to be ready for large interdenominational movements such as the evangelistic campaign which it is proposed to hold in connection with the Panama-Pacific exposition. A representative of the committee will visit the coast in the early autumn to study this field that he may be able on his return to make definite recommendations to the committee.

WHAT THE PASTOR EXPECTS OF THE EVANGELIST.

A SYMPOSIUM.

The evangelist seeks to direct the soul-winning work of the church. Between him and his force stands the pastor. The strategic importance of the pastor's position must not be ignored. His ideal or lack of an ideal, will determine what kind of an evangelist he calls to his assistance. To raise the ideal of the pastor is to raise the standard of the evangelist. What should the pastor expect of the evangelist?

1. The Evangelist Must Have a True Objective.

The true pastor desires to see lives regenerated by the Spirit of God. The sinner may express his surrender to God by raising the hand or by coming forward. The outward manifestation may be varied. The inner change of heart is all important and needs to be emphasized. The evangelist should work in harmony with this ideal. On the other hand, the evangelist's objective may be to count heads in-

AN EFFECTIVE PLAN FOR EVANGELIZING THE TRAVELING PUBLIC.

The Scripture Placards cost only 10 to 15 cents each.

stead of hearts. His message and his methods will be directed toward getting cards signed, hands raised or mere mouth confessions. In such a case it is useless to criticize the pastor for his failure to conserve results. The evangelist's chief endeavor should be to get men to turn from sin, to turn in loving faith and complete surrender to Jesus Christ and to make public confession of the same before the world.

2. The Evangelist Must Have a Correct Message.

The character of the objective determines the message. The pastor expects the evangelistic campaign to be more than a religious theater. Messages that merely stir emotions and arouse the fears of folks may secure signed cards and raised hands. This is a poor crop for a church if the work goes no deeper. It is a case of stony ground hearers. The evangelist should picture sin and its penalty in a way that leads men to turn not only from consequences, but from sin itself. He should portray Christ and his claims in a way that leads men to turn to Christ for salvation and to make Him their Lord and Master. The Spirit of God delights to used yielded lives and lives who wield the sword of the Spirit which is the Word of God.

3. The Evangelist Should Use Suitable Methods.

The evangelist's methods can contradict his message. His methods speak louder than his messages. The pastor expects the evangelist to be a specialist. His advertising plans, his conduct of financing the enterprise and most of all the after-meeting methods should be in harmony with the true objective of the meeting. A pastor can afford to trust such an evangelist and an evangelist can also trust a pastor with such an ideal. We are compelled to believe that these ideals make for greater permanency in results.

ARTHUR B. STRICKLAND, *Pastor.*
First Baptist Church, Marion, Ind.

DR. SMILEY'S SUMMER CAMPAIGN.

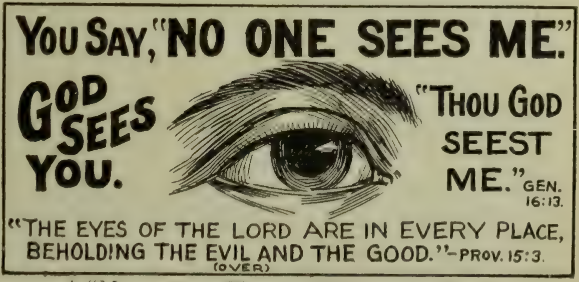
AMASA THORNTON.

Christian workers in New York look for Dr. Francis E. Smiley's annual visit. This is the fifth summer that he has answered the call of the Evangelistic Committee. When many of the churches are closed for the heated term and their pastors are away on vacations, his open-air and tent meetings help bridge the gap of this temporary suspension of church activity.

Since July 11th Dr. Smiley has conducted noon and night meetings in both Union Square and Madison Square, where multitudes flock to escape the effect of the intense indoor heat. On July 24th Dr. Smiley transferred his night meetings to a large tent, which offers better facility for personal work. Some remarkable conversions have taken place at these open-air meetings.

However, his twilight services conducted every Sunday at the Palisade Amusement Park are the most interesting. Fifteen to twenty thousand persons often pay admission to enter the park. We were able to secure from the owners of the park the privilege for Dr. Smiley to hold his meetings there, and religious services have been conducted regularly from 5 to 6 o'clock each Sunday evening in competition with "Air-Ships," "The High Diver," and other attractions. Dr. Smiley gathers his auditors from among actors, acrobats, and pleasure seekers who surge through this veritable "Vanity Fair."

This Gospel meeting has become a feature of the park. I question if there is another park meeting of this character anywhere else. One thousand persons can


YOU SAY, "NO ONE SEES ME."
GOD SEES YOU.
"THOU GOD SEEST ME." GEN. 16:13.
"THE EYES OF THE LORD ARE IN EVERY PLACE, BEHOLDING THE EVIL AND THE GOOD."—PROV. 15:3.
(OVER)

A "MISSIONARY HARVEST" CARDBOARD TRACT.

Dr. Francis E. Smiley Megaphoning the Gospel at His Sunday Evening Services in Palisade Amusement Park, Near New York City.

be accommodated in seats in front of the band stand, while another thousand stand within hearing distance.

Hymn sheets are distributed, and a cornet solo announces that the service has begun. A familiar hymn is sung. The evangelist follows with a brief prayer and impressive Scripture reading. A Gospel solo or quartet awakens memories of home and mother. The sermon is bristling with epigram and illustration. Before the benediction an invitation is given to meet the preacher at the close for spiritual conversation.

Dr. Smiley says that he never preached to more attentive audiences or of a more cosmopolitan character.

FUTURE ENGAGEMENTS.

Below are given the engagements with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointments in their prayers.

Lockett Adair—Oct. 1, Nashville, Tenn.

Charles F. Allen—May-Sept., Philadelphia, Pa.

Baker and Hutchins—Sept. 20, Illinois; Oct. 20, Kansas.

Beadles-Fischer Party—Sept. 24-Oct. 29, Rushville, Ill.

Hay Bell—Sept., Centerview, Mo., and Idana, Kan.; Oct., Edna, Kan.; Nov., Derby, Kan.

W. E. Biederwolf—Sept. to close of season with Men and Religion Movement.

Chester Birch—Aug. 25-Sept. 15, McComb, O., Oct. 15-Nov. 5, Durand, Mich.

L. P. Bransford—Sept. 3, Fletcher's Chapel, Va.

Burke and Hobbs—Sept., Hoxie and Walnut Ridge, Ark.

W. H. Crum—Sept. 1-10, Burleson, Tex.

Geo. H. Crutcher—Aug. 20, Baldwyn, Miss.; Sept. 11., Lawrenceburg, Tenn.; Oct. 29, Knoxville, Tenn.

Edgar E. Davidson—July 18-Sept. 17, Boston, Mass.; Sept. 24, Uxbridge, Mass.

G. A. De Flone—Sept., Lebo, Kan.; Oct., Grove City, Ill.; Nov., Cadwell, Ill.

Edwin R. Dow and Party—Sept. 15-Oct. 6, Merom, Ind.

Roger H. Fife and Party—Oct., Princeton, Ind.

Finney and Hiett—Sept., Sealey, Tex.

P. M. Fitzgerald—Sept. 1, Seymour, Tex.

E. J. Forsythe and Party—Aug. 13-Sept. 10, Cooksville, Ill.; Sept. 20-Oct. 20, Ansonia, O.; Oct. 25-Nov. 25, Mechanicsville, Ia.

A. C. Gaeblelien—Sept. 10-15, Colorado Springs, Colo.; Sept. 16-24, Denver, Colo.; Sept. 27-Oct. 6, Phoenix, Ariz.

E. C. Glenn—Aug. 31-Sept. 10, Tabor, N. C.; Sept. 13-24, Taylorsville, N. C.; Oct. 1-8, Cooleemee, N. C.

S. D. Goodale—Sept. Whiteside, Mo.

Ora Samuel Gray—Aug. 28-Sept. 3, Laurel Park, Mass.

A. H. Griffith—Sept. 3-17, Little York, Ill.; Sept. 24-Oct. 8, Crawfordsville, Ia.; Oct. 15-29, Columbus City, Ia.; Nov. 5-19, Indianola, Ia.; Nov. 26-Dec. 10, Tarkio, Mo.; Dec. 11-22, Hepburn, Ia.; Jan. 9-21, Earlham, Ia.; Jan. 28-Feb. 11, Winterset, Ia.; Feb. 14-28, Monroe, Ia.; Mar. 3-17, Martin, Mich.

M. F. Ham—Sept. 3, Horse Cave, Ky.; Sept. 17, Oxford, Miss.; Oct. 2, Greenwood, Miss.; Oct. 17, Clinton, Mo.; Nov. 14, Henderson, Ky.; Dec. 7, Del Rio, Tex.

John S. Hamilton and Party—Sept. 15-Oct. 15, Mt. Pleasant, Ia.

Hart and Magann—Sept., Norfolk, Neb.; Nov., Homestead, Pa.

I. E. Honeywell and Party—Sept. 3-Oct. 8, Salamanca, N. Y.; Oct. 15-Nov. 12, Colusa, Cal.; Nov. 19-Dec. 24, Red Bluff, Cal.; Dec. 31-Feb. 4, Bryan, O.; Feb. 11-Mar. 17, Delta, O.; Mar. 24-Apr. 28, Wauseon, O.

Thomas Houston—Sept.-Oct., Lackawanna Presbytery in country churches.

Bob Jones—Sept., Birmingham, Ala.

W. M. La Mance and Frank C. Huston—Sept. 1, Trinidad, Colo.

Wm. D. Laumaster—Aug.-Sept., Philadelphia, Altoona, and Sunbury, Pa.

J. J. Lowe—Sept., Holyoke, Mass.

Lowry and Moody—Sept. 3-Oct. 8, Great Falls, Mont.; Oct. 15-Nov. 12, Seymour, Ia.; Nov. 19-Dec. 17, Montrose, Colo.; Dec. 30.-Jan. 28, Canton, Ill.

M. H. Lyon and Party—Sept. 17-Oct. 29, Norwood, O.; Nov. 5-Dec. 10, Warren, O.

J. W. Mahood and Mr. and Mrs. George—Sept., Rapid City, Mich.

Ochus L. Martin—Aug. 12, Barlow, Ky.; Sept. 10, Wickliffe, Ky.; Oct. 1, Ashley, Mo.

Chas. E. McVay—Oct., Hill City, Kan.

W. A. McComb—Aug. 20-Sept. 3, Washington, D. C.; Sept. 10-30, Shelbyville, Tenn.

O. A. Miller—Aug. 16, Letts, Ia.; Sept. 8, Galesburg, Ill.; Sept. 27, Speer, Ill.; Oct. 19, Vermillion, Ill.; Dec. 31, Sheridan, Ind.

W. J. Minges and Party—Sept., Herrington, Kan.

L. W. Munhall—Aug. 30-Sept. 20, Pitcairn, Pa.

P. C. Nelson and N. D. Wood—Sept. 3, Green Plain, Ia.; Oct. 29, Bismarck, N. D.

J. Wesley Oborn—Sept. 10-24, Spencerville, Ind.; Sept. 28-Oct. 15, Amboy, Ind.

French E. Oliver and Party—Aug. 27-Sept. 20, San Luis Obispo, Cal.; Sept. 24, Sidney, O.; Nov. 5, Alliance, O.; Dec. 31, Butler, Pa.; Feb. 15, Van Wert, O.; May 12-June 16, La Porte, Ind.

Edward G. Phillips—Sept., Ft. Smith Ark., and Clinton, Okla.; Oct., Amarillo, Tex.

Thurston B. Price and Robert E. Huston—Aug. 27-Sept 17, Caruthersville, Mo.

D. E. Reed—Oct. 1-22, Milwaukee, Wis.

Milton S. Rees—Sept., Rochester, N. Y.; Oct. Buffalo, N. Y.

F. O. Reese—Aug. 27, Mars Hill, Tenn.; Sept. 10, Etan, Ala.

Herbert Reynolds—Sept. 5, Spur, Tex.; Sept. 20, Dallas, Tex.

N. B. Riley and Mr. and Mrs. Chester Guthrie—Sept.-Oct., Jamestown, N. D.

H. B. Roller—Sept., Morristown, Ind.; Oct., Logansport, Ind.; Nov., Indianapolis, Ind.

W. M. Runyan—Sept., Centralia, Kan.; Nov., Richland Center, Wis.; Dec., Yates Center, Kan.

J. S. Sanders—Sept. 8-18, Athens, La.; Sept. 29-Oct. 8, Raleigh, Miss.; Oct. 10-16, Nashville, Tenn.

Harold F. Sayles—Aug. 27-Sept. 10, Saranac, Mich.; Sept. 13-26, Blue Island, Ill.; Oct. 1-17, Schoolcraft, Mich.; Oct. 22-Nov. 7, Lowell, Mich.; Nov. 12-28, Wayland, Mich.

F. Schiverea—Sept., Philadelphia.

C. R. Scoville and Party—Sept. Terre Haute, Ind.; Sept. 26 to close of season with Men and Religion Forward Movement.

W. C. Sensibaugh—Aug. 13-Sept. 10, Wheeler, Mich.

James E. Shannon—Sept. 10-24. Morley, Ia.; Oct. 1-22, Gerwin, Ia.; Oct. 23-Nov. 12, Ames, Ia.; Nov. 19-Dec. 17, Dayton, O.

L. Shelhorn—Sept., Crisfield and Marion, Md.; Oct., Cumberland, Md.; Nov.-Dec., Baltimore; Jan., Georgetown, Del.

James Small—Nov., Mason City, Ia.; Dec., Arthur, Ill.; Jan., Eustis, Fla.; Feb., Bowling Green, Mo.

Charles Cullen Smith and Caswallon Davies—Sept., Willamsport, Ind.; Oct. Minneapolis, Kan.

Gipsy Smith—Sept. 20-Oct. 16, Spokane, Wash.; Oct. 21-Nov. 6, Seattle, Wash.; Nov. 11-27, Portland, Ore.; Dec. 2-18, Tacoma, Wash.; Dec. 30-Jan. 22, San Francisco, Cal.; Jan. 27-Feb. 12, Los Angeles, Cal.; Feb. 24-Mar. 11, (probably), Dallas, Tex.

Joel A. Smith and Miss F. Ethel Smith—Sept., Ft. Worth, Tex.; Oct., Edgerton, Wis.; Nov., Delavan, Wis.

Warren J. Smith—Sept., Burnside, Ia.

W. A. Sunday and Party—Sept.-Oct., Springfield, O.; Nov.-Dec., Wichita, Kan.; Jan.-Feb., Canton, O.; Feb.-Mar., Wheeling, W. Va.; Apr.-May, Fargo, N. D.

R. A. Torrey—Sept. 3-22, Dublin. Ireland; Sept. 24-Oct. 15, Bristol, Eng.; Nov. 5-19, Cambridge University, Eng.

A. A. Walker—Sept., Birmingham, Ala.

Chas. T. Wheeler and Harold R. Coffin—Sept., Altoona, Kan.

Geo. H. Wiley—Sept. 3-12, Winterburn, W. Va.; Sept. 17-26, Stuart, Va.; Sept. 30-Oct. 9, Hampton, Va.; Oct. 13-22, Newport News, Va.; Oct. 27-Nov. 5, Vinton, Va.; Nov. 12-22, Wesley Grove, Md.; Nov. 24-Dec. 3, Washington, D. C.

R. Hayes Willis—Sept. 5-24, Kings, Ill.; Oct. 17-Nov. 5, Oakville, Ia.; Nov. 7-26, Savannah, Mo.

Wright and Babbitt—Sept. 2, Van Buren, Ark.

FORTHCOMING CONFERENCES.

Rocky Mountain Bible Conference, Twenty-Third Avenue Presbyterian Church, Denver, Colo., Sept. 17-24.

Speakers expected: Rev. Jas M. Gray, A. C. Gaebelein, Chas. E. Hurlburt and others.

Rev. P. V. Jenness, 2330 Downing St., Denver, Colo.

Northfield (Mass.) Post-Conference Lectures will continue until Sept. 30.

A. G. Moody, Sec., East Northfield, Mass.

Annual Meeting of the American Board of Commissioners of Foreign Missions, Milwaukee, Wis., Oct. 10-13.

Annual Meeting of the Congregational Brotherhood, First Congregational Church, Chicago, Oct. 13-16.

Annual Meeting of the American Missionary Association, First Congregational Church. Chicago, Oct. 17-19.

Convention of The National Reform Association, Park Street Church, Boston, Mass., Oct. 24.

INTERNATIONAL S. S. LESSONS

OCTOBER.

1. The Prophet Ezekiel a Watchman. Ezek. 3:1-27. Golden Text: Ezek. 3:17.

8. The Life-Giving Stream. Ezek. 47:1-12. Golden Text: Rev. 22:17.

15. The Return from the Captivity. Ezra. 1:1-11; 2:64-70. Golden Text: Micah 7:18.

22. The Foundation of the Second Temple Laid. Ezra 3:1-4:5. Golden Text: Ps. 100:4.

29. A Psalm of Deliverance. Psalm 85. Golden Text: Psalm 126:3.

CHRISTIAN ENDEAVOR TOPICS.

SEPTEMBER.

3. Lessons from great lives. 9. Daniel. Dan. 6:10-23. (Consecration meeting.)

10. My denomination: roots, trunk, branches, fruit. Acts 20:17-35. (Honorary members' meeting.)

17. Living Christ in the home. Eph. 6:1-18.

24. A missionary journey around the world. 9. Missions in Africa. Acts 8:26-40.

OCTOBER.

1. Lessons from great lives. 10. Peter. John 21:1-19. (Consecration meeting.)

8. New work society might do. Matt. 25:13-30. (Led by the executive committee.)

15. Why I believe the Bible. Rom. 10:17; 15:4. (A memory meeting.)

22. Lessons I have learned from things. Jer. 13:1-10; Matt. 22:15-22. (An object meeting.)

29. A missionary journey around the world. 10. Missions in Europe. Acts 16:6-15.

HOPE FOR ALL
WHO ENTER
HERE

RESCUE MISSIONS AND THEIR WORK

HOW WE FOLLOW UP OUR CONVERTS.

A SYMPOSIUM.

When we get a man to the altar, and he is prayed with, he stands up and confesses Christ; then we get his name and address, and church preference.

A card, thus filled out, is turned over to a missionary, who calls upon the man the next day. If he has nothing more than a lodging house, our missionary calls there. If he has a family, we call at the house. We find that a woman can do the house calling better than a man.

Many times we find a home broken up, and then our missionary has something to do besides calling upon the man who was converted. She calls upon the wife and gets her to accept Christ. She gets the children in the Sunday-school, and when the man is ready, we turn him over to the church of his choice.

When the man is out of work, we help him to find it; take care of him while he is looking. I am not spending much money for meals and lodgings on married men. If they have a home, we try and get them to it. I would a good deal rather buy groceries than meals. Rather pay house rent than for a room for the man to stay in. It is much easier and it gives us a chance to work with the whole family.

As soon as converts show the ear-marks of true conversion and get on their feet, I insist upon church membership. They go back to the church they were raised in. If mother was a Methodist, they turn Methodist, or Presbyterian, as the case may be. I do not choose a church for them. In this city we get many who go to the Reformed Church, because our town is largely of that denomination.

While converts come back to the mission and testify on Sunday morning and Wednesday nights, they are generally in their church. Sometimes on Sunday night they come here because of the greater opportunity to win souls.

We never feel the least bit backward about approaching the men and women who have been at our altar. We have a right to speak to them about their spiritual condition and we do it with no uncertain sound. I find this is very successful.

It is more necessary to follow up and establish the convert than to go after new ones.

MELVIN E. TROTTER, *Supt.*
City Rescue Mission, Grand Rapids, Mich.

BRIDGEPORT (CONN.) CHRISTIAN UNION.

EXTRACTS FROM THE REPORT OF THE SUPERINTENDENT.

Our first meeting was held March 31st, 1910, since which time services have been conducted every night but one—July 4th—and every Sunday afternoon. Nearly every pastor in the city, as well as a number from outside, with many laymen from various churches, have assisted in these services. The average attendance has been fifty-six, the total attendance 15,120, and the results most gratifying.

We have a splendid lot of men who have been redeemed and are being kept. Many have given up tobacco as well as rum. Their testimonies are soul-stirring. Men are "making good" in Bridgeport and elsewhere. Letters are constantly being received from those who have gone away saying that they are letting it be known they were re-"Made in Bridgeport." One man wrote for his bill saying he could not be a Christian in Boston and owe us.

A number of local families have been reunited because when the husband was "down and out" he found at 24 Bank street (the address of the Christian Union), an open door, a helping hand, and the loving Saviour.

Our policy is to clean a man up inside and outside. For the former we bring him into touch with the One who said: "Blessed are the pure in heart: for they shall see God." For the latter, we depend upon the shower bath and the clothes fumigator. In some cases more than soap and water are needed—the actual use of a long-handled scrub brush.

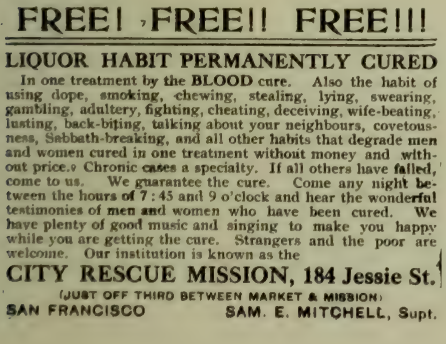
Between the last day of March, 1910, and the first day of February, 1911, 6,741 beds were furnished. Of these 4,402 were paid for in cash, $683.46, and about five were credited by work done in the building. We now have accommodations for forty-three men a night and often have to send men elsewhere. Most of these men are charged only 15 cents a night.

During this time 521 men have been sent to jobs about the city, some of them being permanent positions. In most cases these men have gone through the wood yard before being sent out. It is found that the "wood yard test" is a good one. The man who professes religion and will not work for his food and shelter has failed in obtaining the real article—the religion of Jesus Christ is a religion of work. It is good to report that 723 men have sawed and split wood, receiving $247.34. The only complaint that can be made is that oftentimes there have not been enough orders for the finished product to keep the men working.

Meals totaling 11,991 have been given at a cost of $1,256.60. Of this amount $1,039.37 has been received back from the men and credit of $39.70 given for work in the building.

AN ATTRACTIVE CARD.

The following is a reduced fac simile of an invitation card for street work issued by the City Rescue Mission, San Francisco, Cal.



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LIQUOR HABIT PERMANENTLY CURED

In one treatment by the **BLOOD** cure. Also the habit of using dope, smoking, chewing, stealing, lying, swearing, gambling, adultery, fighting, cheating, deceiving, wife-beating, lusting, back-biting, talking about your neighbours, covetousness, Sabbath-breaking, and all other habits that degrade men and women cured in one treatment without money and without price. Chronic cases a specialty. If all others have failed, come to us. We guarantee the cure. Come any night between the hours of 7:45 and 9 o'clock and hear the wonderful testimonies of men and women who have been cured. We have plenty of good music and singing to make you happy while you are getting the cure. Strangers and the poor are welcome. Our institution is known as the

CITY RESCUE MISSION, 184 Jessie St.

(JUST OFF THIRD BETWEEN MARKET & MISSION)

SAN FRANCISCO SAM. E. MITCHELL, Supt.

CITY RESCUE MISSION,

SAN FRANCISCO, CAL.

The annual report of the above named mission shows a total attendance of 39,415; 366 street meetings were held; 4,474 Gospels and Testaments were distributed; the basket collections amounted to $1,004.35; about 2,000 were provided with beds and meals; 1,459 persons were prayed with, 592 showing evidence of genuine conversion and have since "brought forth fruits worthy of repentance." There have been many remarkable conversions the past year: One entire gang of criminals, consisting of highwaymen, pickpockets, burglars and thieves, have accepted the Lord Jesus Christ, and are leading good lives. For several months three of them have been in the employ of the Y. M. C. A., and others are holding responsible positions and are making good in every way; two of them have sent for their wives whom they deserted in England, one nine and the other seven years ago.

SAM. E. MITCHELL, *Supt.*

LIGHT HOUSE MISSION,

TERRE HAUTE, IND.

This has been the best year in the history of the mission work in Terre Haute. Through the kindness of the city and county officials we were given the privilege of erecting a tent just around the corner from our mission building, on the street on the west side of the public square. During the last two weeks Robert Clark, of Indianapolis, "Sailor Bob," has been with us. We had over 6,000 in attendance and 154 men and women confessed Jesus as their Saviour. On his last Sunday night with us we erected a platform on the court house steps, when he delivered his lecture, "Life on the Ocean Wave." A crowd of nearly 2,000 turned out to hear him and the meeting was enlivened by a choir of 200 voices, of which fifty were children from the mission Sunday-school, led by Will Hacker, of Danville, Ill., state president of the Gideons.

B. E. STAHL, *Supt.*

Mission superintendents are invited to send to the editor their annual or other stated reports when issued.

The Moody Bible Institute

GRADUATION OF THE CLASS OF AUGUST '11.

The class of August '11 was one of the largest ever graduated in the history of the Institute, numbering fifty-six. The class exercises were held in the Institute lecture hall Thursday morning, August 17. Excellent addresses were delivered by Miss Gertrude A. Newton, representing the women, John R Humphries, representing the men, and Benjamin H. Redden, representing the music students. A music quartet of graduates gave a fine rendering of the Te Deum. The class song, which will be found on page 23, the words and music of which were written by members of the class, was well rendered.

The public exercises were held on the evening of the same day at the Moody Church where a large gathering was presided over by President Henry P. Crowell. An inspiring address on "The Changeable and the Permanent," was delivered by the Rev. John A. Earl, D. D., president Des Moines College, after which the diplomas were presented by Mr. Crowell.

Telegrams of greeting from Dr. Gray and former students in conference at Montrose, Pa., were read.

The graduates were as follows:

David Alexander, William H. Ashcraft, Roscoe M. Booth, William Horatio Crapper, Herbert W. Flagg, Charles Ray Goff, Vergil H. Guthrie, John R. Humphries, John Ilmar Kukila, George B. Lewis, C. Nelson McBrayer, Edward Evelyn Matteson, Wayland A. Nickerson, Willis P. Rogers, Charles Sumner Stoddard, Robert Wilson Weibel, Henry W. Ambrose, Reier Johan Berge, Alvin B. Carr, Arthur Ernest Coxon, Enoch Fetters, William Henry Forsyth, Carl Grant Gowman, James Hall, Ralph Clifford House, Eldo H. Johnson, John P. Lester, Jr., John M. McMillan, Harold G. McMaking, Henry G. Murrell, Benjamin H. Redden, Harry Oscar Stevens, Chesteen Thompson, Ray Arnold Welt, Josleen Marion Anderson, Bertha C. Bowen, Mildred F. Church, M. Mae Goodale, Melia Aneta Holsted, Hannah C. Johnson, Hester Matthews, Gertrude Adelaide Newton, Mrs. Florence Porter, Harriet Newell Smith, Charlotte Lucinda Barry, Laura Dell Brooks, Grace Helen Colby, Winifred Hemenway, Mary Janette Howison, Mrs. Alice Hyatt Mather, Helen May Moss, Grace Pillmore, Lorraine Roach, Margaret Gertrude Wiley.

Evening Department: Minnie E Grage.

Certificates have been granted in the Correspondence Department to the following persons since the opening of the summer term:

In the Bible Doctrine Course—Alvin M. Thomas, New Waverly, Ind.; Lawrence Ford, Pittsburgh, Pa.

In the Practical Christian Work Course—P. M. Friesen, Scott, Okla.

In the Chapter Summary Course—Miss Edna E. French, Deerfield, Ill.

MUSIC DEPARTMENT RECITAL.

The regular term music recital was given in the Moody Church, Aug. 10th. An attractive program was greatly appreciated by the large audience assembled.

The Gospel hymn numbers and the choruses were particularly appreciated, which was very gratifying to those in charge of the recital. The special numbers were well rendered and reflected credit not only on the performers but upon the teachers as well. While the program was rather lengthy and the evening very warm, the people stayed through to the close, seeming to enjoy the last number as well as the first. The interest that was manifested in securing the tickets of admission is proof that these recitals are growing in favor with the public, and is an evidence of growing interest on the part of the people of Chicago in the music department of the Institute.

THE INSTITUTE'S FOREIGN MISSIONARIES.

The following students have been accepted by the China Inland Mission: Anna C. Dukesherer, Elizabeth Kearney, Stanley Graham, Walter H. Sinks, and Carl G. Gowman. Miss Kearney was a student in the Evening Department. All of the above will probably leave for China some time this fall. There are also three more students now in the Toronto home of this Board, making application for service in China.

Miss Rachel B. North will soon sail for Turkey to work under the American Board.

An extract from a letter recently received from a former student of the Moody Bible Institute, now a missionary in the Sudan, reads as follows: "Just a sketch of my life—I was the son of a saloon-keeper; a Roman Catholic; raised in Kerry Patch, St. Louis; taught to drink before I could remember; lived in superstition and sin until I was twenty; saved in a mission on West Madison Street, Chicago, 1898; entered the Moody Bible Institute Oct. 1901; sailed for Africa Sept. 1904."

DR. EVANS' ENGAGEMENTS.

Dr. Evans was in charge of the Montrose Bible School, Aug. 1-8. The attendance, which was fourteen at the beginning, had risen to ninety when the school closed. He also supplied the pulpit of the Buena Memorial Church, Chicago, and delivered an address at the old Salem Chautauqua, Peterborough, Ill., Aug. 26th.

PERSONALIA.

James W. Fifield is visiting in Europe.

Mr. Norton spent his vacation at various places in Michigan.

Dr. Gray delivered a Bible address daily at the Montrose Bible Conference.

John Horton has accepted a call to the Congregational Church, Beecher, Ill.

A. B. Carr is pastor of the Congregational Church at Liberty-Trevor, Wis.

L. E. Hague is now pastor of the Congregational Church at Grandville, Mich.

H. H. Appelman has accepted a call to the Congregational Church at Amboy, Ill.

H. E. Holloway is conducting a tent campaign in Pueblo during his vacation.

J. H. Leonard, Gospel singer, will be associated this season with John W. Erskine in evangelistic work.

Mr. and Mrs. Hunter and their children, and Mr. and Mrs. Haavind enjoyed a delightful outing at Pentwater, Mich.

Clarence Ramsay has returned from China, owing to the health of his family, and located permanently at Lewiston, N. Y.

Mr. Pope had charge of the personal work studies at the summer school at Pocono Pines, Pa., during the early part of August.

Harry G. Hamilton is visiting his friends in Ireland and will preach in the Spamount Congregational, the Bloomfield Baptist, and the Albert Bridge Congregational churches.

James M. Lavender is pastor of the Congregational Church at Loon Lake, Wash. The church has just laid the cornerstone of a new building which is to cost $3,000.

George E. Farnam, '96-'97, of Oshkosh, Wis., who was supplying the pulpit of the New First Congregational Church, Chicago, lectured to the students on August 3rd on "The Four-fold Gospel."

Fred Stoetzel, pastor of the Congregational Church at Ontario, Ore., has just ended his first year's work and reports that fifty-four new members have been added in the year.

Abraham Bell, pastor of the Congregational Church at Bloomer, Wis., has carried on a Bible School in his church in which nineteen people were enrolled for the study of the Gospel of Mark, and eleven of the students received certificates on Children's Day.

A sudden attack of heart failure brought a sorrowful climax to the summer vacation of Miss Marian L. Crandall, 1417 Thorne Ave., at Denver, Colo., residence of her sister, Mrs. J. D. Jackson, when the girl dropped dead in the midst of a conversation with her sister.

L. J. Derk spent the week, August 21-26, at the National G. A. R. Encampment held at Rochester, N. Y., distributing G. A. R. (Grand Army of the Redeemed) tracts written by N. H. Camp.

He also held street meetings both preaching and singing the Gospel.

Robert A. Hadden, '93-'94, of the Faculty of The Bible Training School, of Los Angeles, Cal., lectured to the students July 25th and 29th, on "Chart Methods of Bible Study." Mr. Hadden was on his way from the coast to Montrose, Pa., where he will take part in the Bible Conference.

Mr. and Mrs. Wm. Forsyth write cheerily of their work among the mountain whites at Sneedville, Tenn. Miss Sarah McBride, also a former Institute student, is working in the same district. Mr. Forsyth reports several promising conversions and speaks of the eagerness of the people to hear the Gospel and of the pathetic way in which they say, "When will you come again?"

BORN.

July 9.—To the Rev. and Mrs. Leroy Williams, Wood Lake, Minn., a daughter.

July 22.—To Mr. and Mrs. Bernhard Wall, Los Angeles, Cal., a son, John Robert.

STUDENT DEPARTURES.

Miss Dethmers, Hull, Ia.; Miss Kennedy; Miss D. Bowman; Miss E. Kellogg; Miss Freda Otto, Redwing, Minn.; Miss Florence Gable; Miss Wiley; Miss Marion E. Harvey, Zion City, Ill.; Miss Moss; Miss Oliver; Miss Kleiner, St. Louis, Mo.; Miss Kimberly, Lincoln, Neb.; O. V. Houser, Albemarle, N. C.; Miss Shugart, Marion, Ill.; Miss Imhoff, Washington, Ill.; Miss Nellie Grimes, Waukee, Ia.; C. F. Criswell, Dansville, N. Y.; W. A. Alton, Elmwood, Neb.; J. A. Vander Merwe, London, Eng.; J. S. Seneker, Mendon, Mo.; Robt. A. Owens, Paragould, Ark.; M. P. Williams, St. Louis, Mo.; Lee A. Wilcox, Chicago; R. Henderson, Motherwell, Scotland; A. Malin, Winnetka, Ill.; H. Bourner, Mt. Pleasant, Ill.; J. H. Dean, Xenia, O.; C. E. Boyer, Naperville, Ill.; R. C. Watson, Winona Lake, Ind.; B. Shankel, Bristol, Tenn.; A. Nesheim, Mt. Horeb, Wis.; A. D. Grey, Amprior, Ont.; R. E. Buford, Chicago; C. H. Turner, Harris, Ga.; D. Thomas, Des Moines, Ia.

STUDENT ARRIVALS.

Miss Mabel Sprague; Miss Hannah M. Linington, Somers, Wis.; Miss Shirley A. Bullen, Chicago; Miss Margaret McLennon; Miss Lona B. Miley; G. R. Powell, Chicago; Don G. Carvin, Toledo, O.; Robert Morton, Hamilton, Ont.; B. Champlin, Ft. Worth, Tex.

SOME JULY-AUGUST VISITORS.

Mrs. A. S. Salter, Wichita, Kan.; Miss Tillie Schrader, Detroit, Mich.; Miss Edith Riggs, Detroit, Mich.; Miss Bench, Grand Rapids, Mich.; Miss Boss, Grand Rapids, Mich.; Mrs. Krauss, Akron, Ind.; Mrs. Carns, Sycamore, Ill.; Mrs. Amelia Morrison, Eureka, Kan.; Miss Christina Brook, Grand Rapids, Mich.; Miss Fern Kauffman, Stanford, Ill.; Miss Emma Arrowsmith, Ellsworth, Ill.; Miss Maud Bonnell, Dowagiac, Mich.; Miss M. Cooper, Libertyville, Ill.; Miss Nelva Dean, Belvidere, Ill.; Miss Lillian Carr, Topeka, Kan.; Miss Johanna Van Zoeren, Holland, Mich.; Miss Mary Hilarites, Holland, Mich.; Miss Mary Riggs, Emilie M. Lenz, Klemme, Ia.; Miss Emily Page, Mankato, Minn.; Miss Margaret Taylor, Rardin, Ill.; Miss Emma Bernard, Montezuma, Ia.; Miss Ida Tanis, Vriesland, Mich.; Miss Reka Kauferbeek, Holland, Mich.; Mrs. A. C. Headlee, Storm Lake, Ia.; Miss Florence Weir, New York; Miss Stella Hulva, Stanford, Ill.; Miss Alice Byrnes, Waterloo, Ia.; Miss Mrytle Valentine, Waterloo, Ia.; Miss Florence Denham, Des Moines, Ia.; Mr. and Mrs. Roach, Marion, Ill.; Miss Dora Cain, Marion, Ill.; Miss Reeves, Bridgton, N. J.; Mrs. B. F. Berry, St. Joseph, Mo.; Miss Genevieve Berry, St. Joseph, Mo.; Miss Margaret Hughes, Kansas City, Kan.; Mrs. Alma Bradbury, Marion, Ill.; Dr. and Mrs. F. J. Betts, Chicago; Benj. F. Pearson, Los Angeles, Cal.; W. J. Simmons, Brooklyn, N. Y.; S. Yasui, San Francisco, Cal.; Gabriel Warren, Kansas City, Kan.; John Robinson, Boston, Mass.; Harold Hudson, Estherville, Ia.; C. H. Manley, Punxsutawney, Pa.; Geo. P. Rockwell, Andover, O.; B. A. Vrieling, Grand Rapids, Mich.; O. C. Chapin, Milwaukee, Wis.; Arthur C. Hobbe, Colman, Ill.; J. B. McMinn, Honey Creek, Wis.; Wm. Pease, Metropolis, Ill.; Rev. C. S. Peterson, Denmark; Prof. Earl Towner, San Jose, Cal.; J. Vruwink, Grand Rapids, Mich.; Mr. and Mrs. McCaslin, Bravo, Mich.; W. J. Robinson, Chicago; J. E. Allard, Oelwein, Ia.; Louis J. DeMaagd, St. Louis, Mo.; Rev. W. W. Nelson and son, Pine Bluff, Ark.; Mr. and Mrs. Geo. Dewey, Des Moines, Ia.; Mr. and Mrs. J. Woodson, St. Louis, Mo.; C. E. Velander, Sheffield, Ill.; W. J. Fox, Harrison, O.; R. A. Hadden, Los Angeles, Cal.; H. H. Bingham, London, Can.; R. Frank Nathan, Watertown, N. Y.; J. J. Treadwell, S. Jacksonville, Fla.; Mr. and Mrs. J. G. Senn, Livingston, Mont.; Sam'l Higginbotham, India; Dan'l G. Dungan, Vinton, Ia.; W. S. Johnson, Dubuque, Ia.; Dr. Clemens Rucker, Sabetha, Kan.; J. D. Carson, Colchester, Ill.; W. T. Mathers, Neosho, Mo.; E. L. Buchanan, Dana, Ind.; B. F. Lawrence, Newman, Ill.; R. Lytle, Randolph, Wis.; Mr. and Mrs. A. Hoebeke, Grand Rapids, Mich.; Wm. J. Brewer, Dubuque, Ia.; Rev. H. E. Heyse, Kinsley, Kan.; G. C. Waite, Clinton Junction, Wis.; E. E. Johnson, Danville, Ill.; Scott Pyle, Albery City, Ia.; Mr. and Mrs. J. J. Robinson, Ft. Wayne, Ind.; Rev. G. H. Kennedy, Fayette, Ia.; Rev. Crist, Sr., Minneapolis, Minn.; Harold Moody, Baldwin, N. D.; Geo Lyman, Knoxville, Tenn.; John Vruwink, Grand Rapids, Mich.; John S. Lewis, Columbus, O.; Mr. and Mrs. L. T. Burris, Columbus, O.; V. R. Barton, St. Joseph, Mo.; J. G. Garth, Hickory, N. C.

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Ross, Ind.

The mottoes and books I purchased the beginning of this week are selling fine. I sold eighteen of the mottoes and eleven of the books in about five hours.

W. H.

An agent of the American Bible Society in the Philippines has a novel way of forwarding the work of the kingdom. He gives illustrated religious lectures and charges the purchase of a New Testament for admission. The plan is meeting with remarkable success.

FREE GRANTS OF BOOKS.

The following donations of the Moody Colportage Library books and *Emphasized Gospels of John* have been sent out on account of the several Book Funds named, from July 14, 1911, to Aug. 11, 1911, inclusive, many of which consignments have already been acknowledged with expressions of hearty appreciation.

Prison Book Fund:

To Texas, 10 books.
″ New Jersey, 340 books, 40 Gospels and 200 tracts.
″ New York, 1,000 Gospels.
″ Illinois, 25 books and 25 Gospels.
″ Louisiana, 24 books and 25 Gospels.
″ Michigan, 45 books and 30 Gospels.
″ Maine, 30 books and 30 Gospels.
″ Kentucky, 25 books and 20 Gospels.
″ Indiana, 20 books and 20 Gospels.
″ South Dakota, 100 books and 50 Gospels.
″ Tennessee, 150 books and 150 Gospels.
″ New Mexico, 100 books, 100 tracts and 150 Gospels.
″ North Carolina, 125 books and 150 Gospels.
″ Connecticut, 100 books and 200 Gospels.
″ Florida, 6 books and 6 Gospels.

Army and Navy Book Fund:

To Virginia, 100 books and 100 Gospels.

Mountain Book Fund:

To Tennessee, 250 books.

MR. MOODY'S BOOK FUNDS.

The following contributions have been received from July 15, 1911, to Aug. 15, 1911, inclusive:

Prison Book Fund:	
12 contributions	$47.40
Lodging House Book Fund:	
1 contribution	5.00
Lumber Camp Book Fund:	
2 contributions	6.00
Mountain Book Fund:	
1 contribution	1.00
Total	$59.40

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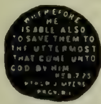
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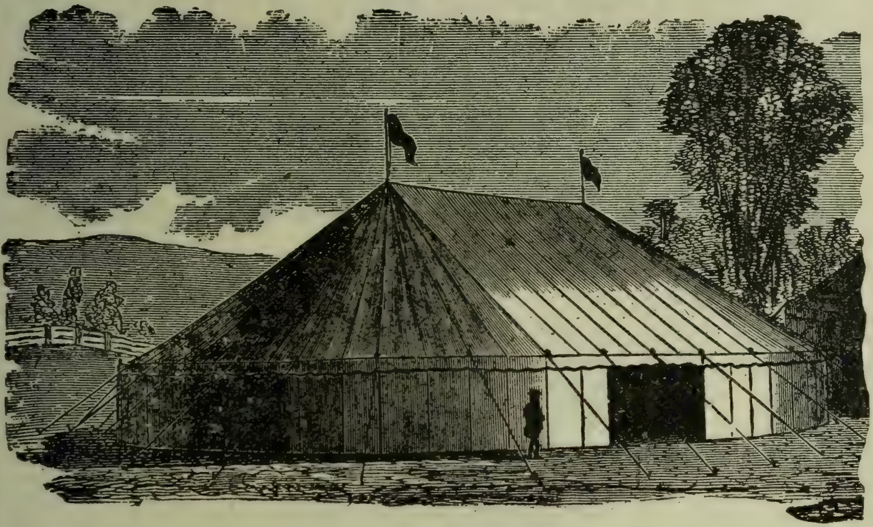

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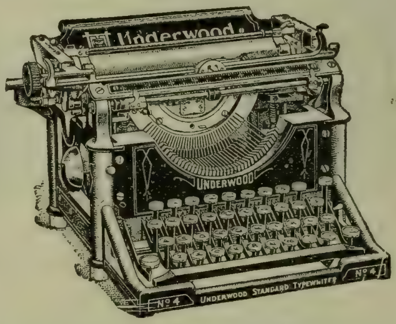

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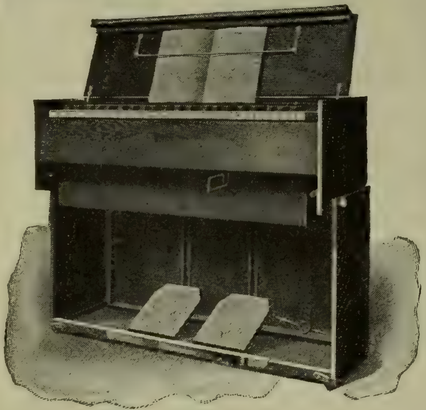

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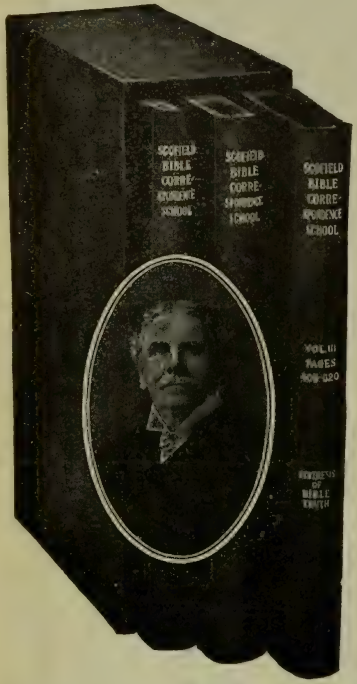
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THE CHRISTIAN WORKERS MAGAZINE

OCTOBER, 1911.

Editorial Notes

Cut From the Loaf.

"Except a man be born again, he cannot see the kingdom of God." John 3:3.

Henry David Thoreau said: "Objects are concealed from our view not so much because they are out of the course of our visual ray, as because we do not bring our minds and eyes to bear upon them. There is no power to see in the eye itself any more than in any other jelly. We cannot see anything till we are possessed with the idea of it."

The kingdom of heaven is above, and before, and behind, and round about men on every side, and yet it is unseen by them. They do not bring their minds and eyes to bear upon it. And this they do not because they are not possessed with the idea of it: And they cannot be possessed with the idea of it while they remain in their natural state. The man who is born again has created within him a clean heart and a right spirit, and with this comes the eye to see and the ear to hear.

* * *

To the Jew First.

It cheers us to learn from time to time of the quiet and yet successful work being done among the Jews of this country in the name of the Lord Jesus Christ. We think of such workers as Meyer, Chalmers, Niles, Singer, Sidersky, Wertheimer, Mrs. Rounds, Mr. Lewek, Mr. Blackstone, and a number of others, Jew and Gentile, whose names escape us.

But one of the most interesting efforts is that of a Gentile business man in a Canadian city who studies to avoid advertisement or notoriety. After his conversion, not long ago, he felt led to devote his Christian service to teaching the Bible, and preaching the Gospel to the Jews. These he gathered around him one by one, until now from sixty to eighty meet every Sunday in the lecture room of a certain church, under his devoted leadership. What an accomplishment for a single individual in connection with his regular business cares! And what a testimony that the Jew can be reached if we really go about it in the right way!

* * *

Evangelism Present and Future.

"Evangelism has been given a black eye!" The phrase is not ours, but one heard on two or three occasions recently from ministers or evangelists themselves. Its use in such a quarter is typical and illuminating. It shows to what evangelism has fallen, and why it has done so. Evangelism of a certain kind, we mean, but alas! a kind much in evidence of late.

But a re-action is coming. Evangelism is of God, and the true evangelist is heaven-called and heaven-endued. Neither the church nor the world can get along without the true evangelist. He is a man who knows his Bible, a man of prayer, a holy man whose lips will not dishonor God by nastiness or falsehood. He does not boast or play the demagogue, nor call attention to himself by grotesque attitudes. Money is not his goal, nor numbers, nor applause of men. There are such evangelists in the church now. They have been working quietly without a flare of trumpets, and God has blessed them. He will continue to do so. Doors of service will open to them, and they will be a benediction wherever they go.

Keep praying, brethren. This is a time to draw nigh unto God; to get a new vision of His will; a new cleansing through His Word; a new refreshing from His presence, a new anointing of His Spirit. The darkest hour is just before dawn. Let us expect a *real* revival soon. Let us look for the heavens to be opened and a breath from the throne to quicken our drooping spirits. Let us stir up ourselves to lay hold of God, and to give Him no rest until, accommodating the promise for Israel to the Church, He "create Jerusalem a rejoicing, and her people a joy."

* *

The Men and Religion Movement.

This movement so long planned, and for which many prayers have ascended, starts on its work this month. Its leaders are buoyant and their enthusiasm is catching. One of them declares that "it is not enough for the Gospel to make a regenerated man, but it must help him to make a regenerated society. Unless it can help him to make a better environment for himself and his neighbors it can not be a virile force in modern life." This sounds reasonable, and certainly it is starting right. Environment can not change men, very generally or radically, but men can change their environment. Regenerated men always do this, but how far their influence may extend depends upon their numbers. Get men regenerated and the Gospel becomes a virile force.

Another leader says: "Every problem affecting the social environment should be a problem of the church; the relation of capital and labor, the slums, corrupt government, disease-breeding milk supply, life-crushing tenements, tuberculosis, our disjointed school system, the question of our boys and girls, etc." This also sounds reasonable if we understood it aright. It can not mean that the church as a corporate witness to the Redeemer, should cease its testimony to the Gospel and go into politics; but only that regenerated members of the church should exert their individual influence as citizens and members of society to bring about these betterments. They have always done this hitherto, but now let us hope they will receive new courage and display more energy than ever.

Still another leader says: "This movement is not a revival, it is merely a campaign for bettering conditions socially, morally and mentally." As far as it succeeds however, it certainly will be a revival, although it is probably meant that it is not an evangelistic revival. Such being the case, evangelism will need to be carried on with it, and we are glad that this is intended in some instances. It is evangelism which produces regenerated men, and the more they are multiplied in the church, the greater its power to accomplish the ends of social service. May we see great things in the name of the Lord this fall and winter.

* *

Foreign Missions.

Many of our readers will be equally interested with ourselves in the inside history of the Student Volunteer Movement furnished on another page, by Mr. Luther D. Wishard. Among other things, it shows from a new angle how God used his servant D. L. Moody by whom He wrought so much in a brief space of time, and whose influence circles the globe. The article furnishes occasion to impress the whole issue with the spirit of missions; and we hope especially what is said about the Eskimos will not be overlooked. Commander Peary's dictum that they can not be Christianized is a challenge to the whole church calling for volunteers as zealous for discovery as himself, only in other lines. His visits to the Far North benefited its inhabitants in a material way; he left them food, and lumber, and guns and ammunition, supplies which will be pitifully exhausted before they look again upon the white man's face. Will no one follow him with the gift of eternal life?

Egerton Young's "Experiences Among the Indians," brings to mind again the bright smile and cheery voice of one who often entertained us as he moved our hearts with thrilling tales of grace bestowed on the aborigines of the northland. His works follow him, for his example has inspired many another missionary.

* * *

Keep Sweet.

The saintly A. J. Gordon was wont to say that we "should earnestly contend for the faith which was once delivered unto the saints," but in doing this we should seek to be like the saints once delivered to the faith. Would that we thought about this oftener. If the number of the faithful is few, it is not a time to become sour, but to keep sweet. As Horace says: "A mind of equipoise remember thou to keep, when things are stern." The censorious critic of the times is almost as bad as the times; and, if to censoriousness be added unholiness, he is worse. Let us remember Jesus Christ, who combated error and "endured such contradiction of sinners against Himself", yet without fault.

There is such a thing as "speaking the truth in love", which, if it does not win men, does not increase their antagonism. We pray for this baptism of love in our place of witnessing, and covet it for our brethren who are in similar circumstances. Let us hold up one another's hands and, where we need to be provoked unto love and good works, let us consider one another to do it.

* * *

"Ideas and Ideals."

How these two words are overworked in the vocabulary of the twentieth century is a caution. Newspapers, magazines, books, reformers, lecturers, preachers, "everything that hath breath" in these days, when it would say something grand about what it pleases to call "social service," falls back on "ideas and ideals," which the dictionaries tell us is imagination imagined or words to that effect.

Philip Mauro reminds us that "ideal" in its root form is really "idol," and the ideals of people that so much fuss is made about are only the idols they are worshipping. To quote a sentence from him, "Man, as he becomes more educated, may change his idols, but he does not turn from his idolatry until he turns to God." In which connection it is noticeable that thoroughly converted men, who really know God, seldom talk about "ideals." They talk about Jesus Christ instead.

"I have heard the voice of Jesus,
Tell me not of aught beside;
I have seen the face of Jesus,
And my soul is satisfied."

* * *

Our Book Notices.

We trust our readers scan our book notices. They are not all of equal value, and the same is true of their subjects, but we try to be faithful and conscientious in the conduct of the department. Readers will be spared the expense of purchasing some books and guided in the selection of others by following the advice therein. Also they will be kept informed of the trend of thought in the religious and theological world, and find their faith strengthened from time to time by new witnesses of whom otherwise they might not have heard. We have in mind just now a notice like that of "Testimonium Animae" in last month's issue, and "The Present Day Conservatism and Liberalism" in this.

* *

The Jewish Veil.

That the veil is still upon the eyes of Israel is illustrated again by the drastic bill introduced last summer into the New York legislature, making it a misdemeanor to entice or admit a minor into a religious mission, Sunday-school, or church without the written consent of the parents or guardian in the case. The Jews are behind the bill, in company, strangely enough, with the Roman Catholics. It seems that one of their number had been converted to Christianity, whose prominence awakened this agitation.

They are blind politically an well as religiously, for, as The Examiner says, having come to this country to escape the civil and religious disabilities from which they have suffered so terribly from the oppressive Roman church, they are now combining to strike down the very institutions they came here to enjoy. With our contemporary we ask: "Why should the Jews join with a church capable of such atrocities to abridge religious liberty in this free country?"

* *

Afraid of Themselves.

Unitarianism is congratulating itself on the trend in its direction from the standards of orthodoxy. Not that orthodoxy is losing its church membership to Unitarianism, but simply changing its standards and keeping its membership. Nevertheless this is causing some qualms of conscience to the Unitarians. some of the more sober of whom are questioning their capacity of leadership. They admit that the orthodox beliefs fed the inner spiritual life of men, and made for the right sort of conduct and all that is best in life. And they are asking whether the intellectualism of the new departure will take the place of the old spiritual dynamic? We do not believe it will, and are quite prepared to see the house these new builders are erecting fall down upon their own heads.

* *

Seed-Sowing and Harvest.

In the memoirs of H. Grattan Guinness, it is recorded of his early days as an evangelist, that experience led him to the conviction that when remarkable blessing followed his labors, "it was invariably due to the preparatory toils of faithful brethren in the Lord whose seed-sowing was thus rewarded by harvest time."

Does this explain conditions in our day, and account in any measure for the complaint that modern evangelism does not get results? There are defects in modern evangelism indeed, but if the good seed were really sown and carefully nurtured by the local husbandmen, might not these itinerant reapers be garnering more than they are? This was the secret of the Ulster revival.

A SABBATH THOUGHT.

Give me but Christ to know,
His love through me to flow;
And grant that on this Sabbath day
My ling'ring doubts may pass away.

When I but do His will,
With His great love I thrill;
When I but do His holy will
I rest in Him, in Him am still.

—John J. Burrows.

Christianizing the Eskimos.

MATTHEW CROOKSHANK.

[The following article is an extract from a private letter written by an English gentleman. We publish it because it contains helpful information on the question at issue, and because we heartily endorse our correspondent's view of what, to any intelligent and real Christian, admits of no question. "To *every* creature," is the Master's command. Our place is to obey.——Editors.]

I HAVE been greatly perplexed at reading from the pen of an American writer, who claims to have been studying the Eskimos for eighteen years, that "to Christianize them would be absolutely impossible."

To the same purport, the New York Independent states that the discoverer of the North Pole wants the Eskimos to be left in their picturesque savagery, and that Dr. Nansen has expressed a similar wish. Quoting the magazine it says: "It is peculiar to most explorers and ethnologists that they look on undeveloped tribes as scientific curiosities to be kept as if in a museum preserved for study, and not as human beings to be developed and made the most of. The explorer or ethnologist visits them for his own glory, that he may exploit them as specimens to be described. But why should he object if the missionary visits them and lives with them that he may make them better, perhaps as advanced as the explorer himself? They are human beings like the wise ethnologist; and the desire to keep them ignorant, savage, degraded, when they might become intelligent, civilized and Christian, is inhuman and cruel."

The Missionary Intelligencer has some remarks of a like character as follows: "Commander Peary hopes that nothing will be done to civilize the Eskimo. He tells us that he has given them the best material for their weapons, their harpoons and lances; the best of wood for their sledges; the best of cutlery, knives, hatchets and saws for their work, and the cooking utensils of civilization; he has given them repeating rifles, breech loading shot guns, and an abundance of ammunition. He taught them, so he says, some of the fundamental principles of sanitation, and the care of themselves, the treatment of simple diseases, of wounds and other accidents. He thinks their civilization should stop there."

But why go so far and no farther? Are the Eskimos men or brutes? If they are rational beings having no vices and having all the cardinal graces, why should they not have all that the most advanced nations can give them? Commander Peary gave them all he could; he could not give them what he did not have and he does not wish any one else to supply what he lacked.

It is clearly his opinion that the missionaries would do the will of God if they did not interfere with these people. Does he know, or does he not know, that our Lord had these people in mind in His latest recorded utterances? He told His apostles that they should be His witnesses unto the uttermost part of the earth. These are they beyond a question.

THE OTHER SIDE OF THE QUESTION.

In the meantime it might be well to look at the other side of the question as gathered from the annual report of the Church Missionary Society for 1904.

"The Rev. W. G. Walton who was in charge at Fort George, paid a visit to Great Whale River in order that he might meet the Eskimos. He says: 'I found the people the same as ever in regard to coming to church and striving to understand what we read and preach, but there were several cases which gave me great trouble. Some when trading lied most barefacedly in order to get more out of

ESKIMO MOTHER AND CHILD

[From "The North Pole," by Robert E. Peary. Courtesy Frederick A. Stokes Co., publishers, New York.]

the trader (because he was new), but things changed after I got their chief to speak to them in the church.

'It is grand to see that great, tall man get up and speak so fearlessly to his people for his God and Saviour. He makes a point now of staying two or three weeks at the Post during our busiest time, in order that his young people may have a chance of seeing me; but very few others stay longer than two or three days. They are far ahead of any Indians in knowledge, though it is only for the last four or five years that they have had the four gospels, and though they only stay such a short time at the fort once a year.' "

The Rev. Edmund J. Peck and his wife, also representing the Church Missionary Society, have been laboring among the Eskimos, and the following interesting tribute to their work is borne by the Rev. F. Swendelmid, who met some Eskimos at Strutton Islands in James' Bay in 1903. He writes: "These Eskimos have not had a missionary among them who could speak to them since Mr. Peck left Whale River, Hudson's Bay, in 1892, and yet they read their devotional books and keep the Sunday. Mr. Peck could have no better testimony to his work than these Eskimos, who since he left them have faithfully kept his teaching."

The missionaries at Blacklead Island at the beginning of 1903 were J. W. Bilby and E. W. T. Greenshield. At the ordination of the latter the little church was almost crowded out, so large were the congregations, and the behavior was reverent, not only during the singing, of which the Eskimos are fond, but also during the sermons, to which the people at one time paid scant attention.

Most of the men who had been baptized were away from the station for a good part of the year, but they wrote saying that they observed the Sabbath, and held service as they were able in order to influence others as well as gain profit for themselves. Two of the baptized women caused some anxiety, but the remainder led consistent lives, and one, a lame girl, who went away to a new whaling station to the north, took Scripture portions with her, and promised to teach her companions to the best of her ability. There was less sickness than in 1902, but it was a rare thing to have no invalids, and a small hospital was built for their accommodation.

PREACHING IN A SNOW HOUSE.

Both the missionaries spent some time away from Blacklead Island, ministering to the Eskimos at places which may be regarded as out-stations. For about four months Mr. Bilby was at Kikkerton, residing in a snow house, and teaching the people with the help of large colored Scripture pictures.

He says that the services were certainly not conventional, and that towards the end of his stay, when the snow house was becoming rather dilapidated, it was quite a common thing for one of the congregation to have to run out during the service to repair the roof. There was a good deal of unrest and bitter feeling among the people in consequence of the teaching of Angmalik, who professed to have received revelations from Sedna, the goddess of the Eskimos, and propounded a new theory consisting partly of the old traditions, partly of the ethical teaching of Christianity.

The conduct of one man, named Ohitok, who was formerly the chief priest of the old Eskimo religion, and one of the most powerful men among his people, was especially cheering. He was very earnest in his study of the gospels, coming to Mr. Bilby whenever he had an opportunity to talk with him and inquire more about Christianity.

"The Life and Work of E. J. Peck Among the Eskimos," by Arthur Lewis, gives a record of the work done in the Arctic Regions by the Church Missionary Society.

Experiences Among the Indians.

EGERTON R. YOUNG.

[Dr. Young was widely known and loved for his heroic life work among the Indians in the far north. His books, "On the Indian Trail," etc., have aroused much practical sympathy in the churches. The address here reported was delivered at a Christian Worker's Conference in Chicago about a year before his death.—Editors.]

ON my circuit I was often as far from the central station as Toronto is from Chicago. In the summer time we traveled in birch canoes; in winter with dogs. At night we slept in holes dug out of the snow with our snow shoes, the thermometer at times registering 60 degrees below zero. The intensity of the cold was such that should a basin of water be thrown out the water would freeze before reaching the ground.

Our coming often met with chilly opposition. The Indians were cold and distant.

"We don't want you. You brought us measles, scarlet fever, small-pox, fire-water, and many have died."

They would tell only of the evils the white man had brought.

I tried to interest them in the Bible. "Let me talk to you."

"No, no! Go away," they said; "as our fathers lived and died, so will we."

They were interested in steamboats, railroads and pictures, and with magnets and compasses they were charmed, but when I got to the Bible they closed me up.

"SUFFER THE LITTLE CHILDREN TO COME."

Let me tell you of one of our meetings. On a miserable rainy day many were gathered in a large tent for a talk about the truths in this great Book. A little round tent with one camp-fire shows the man has only one wife. If he has two wives the tent is elongated and he has two campfires. According to the size of this tent the man must have had six wives.

When we reached the place the Indians, wrapped in their blankets, were sitting around the fire in sullen indifference, and the puffs of smoke from their pipes were the only signs of life.

About two years before they had had an epidemic of scarlet fever, and many children had died, especially the little ones, owing chiefly to improper treatment. They refused to listen to me, and sad in heart I breathed a prayer for guidance. When finally I got my message I shouted:

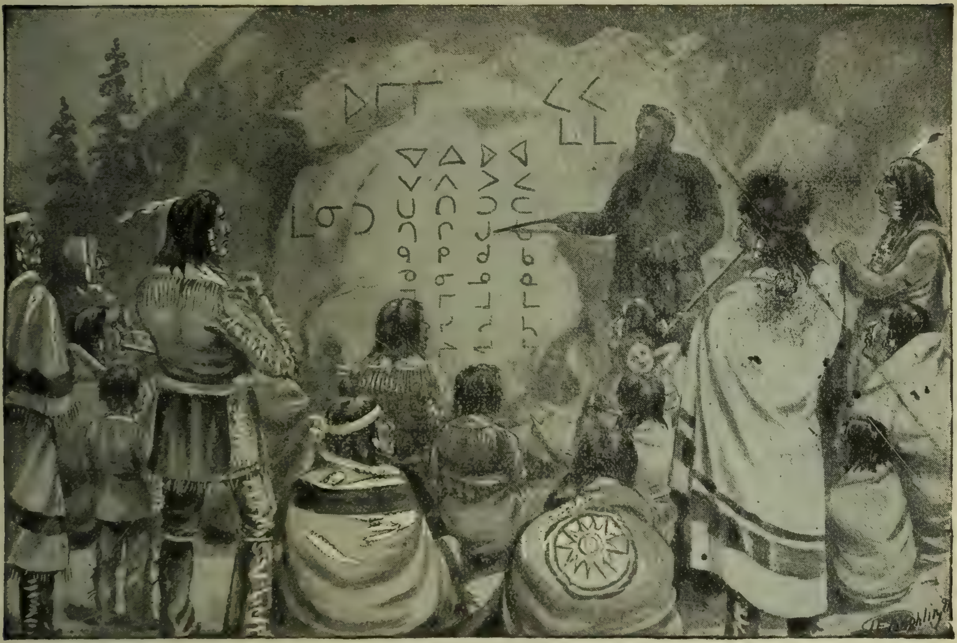
"Indians, listen to me! I know where all your children are who are not among the living. Would you like to know where they are? Listen! I know. There is no doubt about it. It is an absolute certainty."

This caught their attention, and I continued: "Yes, I know where all the children are. Many hearts are sad and lonely, but I am so glad that the Great Spirit gives me authority to tell you that you may all meet your children again, and be happy with them forever!"

At these words a big stalwart Indian at the other end of the tent sprang up, threw back his blanket and rushed toward me exclaiming:

"I had eight children, and they are all dead. My heart is empty, and my wigwam is lonely. They no longer play on the beach, and the canoes are rotting on the sand. I long to see my children again and clasp them in my arms. Tell me, missionary, where are they, and how can I hope to see my children again? I will do anything you tell me."

I turned to the Book, to the Saviour's comforting words: "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." I told them how Jesus had satisfied the claims of justice, and all the children were saved. What a comfort to know that the wail of



GOD ON THE ROCK.

From "*On the Indian Trail.*" Copyright, 1897, by FLEMING H. REVELL COMPANY

an infant never has been heard among the lost! We may be uncertain about men and women who have become careless, but the children of the white man, the red man, and the black man who have died are all safe in the paradise of God.

Every bit of opposition had vanished, and day after day I opened to them the Scriptures. On that spot, as a result, is a splendid church, with the majority of the people converted. Can you imagine any other book, no matter how sublime—Tennyson's, Browning's, Shakespeare's—having such results? This Book did it. Sir Walter Scott was not wrong when he said: "There is but one book—the Bible."

WHY THE INDIANS WORSHIP IDOLS.

Come with me on another journey. On one of my trips, after travelling for ten or twelve days, we camped on the shores of a lake-like river. While my men were cooking supper I wandered to the top of a well-wooded hill, and was startled to find evidence of degraded paganism. The hill once had been densely covered with trees, but about every third one had been cut down, leaving the stump from four to ten feet high. This had been carved into a rude representation of human form. Scattered around were dog-ovens, and in certain religious ceremonies some of their favorite white dogs were roasted and devoured by the excited crowd.

It was a grotesque place, and in the sadness of my heart I prayed God to hasten the time when these people should know the truth. One day after morning service I asked a fine looking old Indian:

"What is your religion? Tell me what you believe."

His answer was: "We believe in a Good Spirit and a bad spirit."

"Why then," I asked, "do you not worship the Good Spirit? I came through your sacred groves and saw that you had cut down some trees. Part you had used as fuel, and out of the rest you had carved an idol to worship. How is it that one part is more sacred than the other? Why do you make and worship idols?"

I shall never forget his impressive, impassioned answer: "Missionary, the Indian's mind is dark, and he cannot grasp the unseen. He hears the Great Spirit's voice in the thunder and storms, he sees evidence of His existence all around, but neither he nor his fathers have ever seen the Great Spirit, and so he does not know what He looks like. Man is the highest creature he knows of, so he makes his idol like a man."

We have never yet found a people without a religious craving of some kind. The Indians could not carve their idols out of stone, so they carved them out of wood, in the likeness of the highest creation they knew anything about.

HOW TO SEE GOD.

Suddenly there flashed across my mind the request of Philip: "Show us the Father, and it sufficeth us," and the wonderful answer: "Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father." Then I opened my Bible and unfolded to them this message, also told them how we could see Jesus with the eyes of faith, and in Him we could see God, for whom our hearts craved. "O Indians!" I pleaded, "you do not want carved stumps, for the Father hath revealed Himself to us through His Son, and we have also the privilege of offering up to Him our petitions in the name of Christ Jesus."

For two weeks I needed no other theme, and as a result they applied these truths to their hearts, burned their idols, and on that spot now stands a little church, while the Indians are transformed by the glorious Gospel of Jesus Christ.

THE INDIAN AND REVENGE.

One of the great characteristics of the Indian is revenge. He is resentful, carries on hatred, bitterness, revenge, and feuds. The Indians have their individual, family and tribal quarrels.

Here lies one dying. The medicine man watching him says:

"You are going far away to the happy hunting grounds!"

He asks for his son, a splendid stalwart young man, who comes in. His father arouses himself, and says impressively:

"Look at these scars, my son, I never have been able to kill the man who inflicted the wounds. You are to kill the Sioux and avenge your father. If you do not try your very best to accomplish this revenge, I'll come back as a ghost and haunt you."

Would it not seem hard to come to such people with a Book that says: "Love your enemies?" Yet the Lord takes our little words and makes them strong in winning victories.

We had a great warrior once, and when the missionary read the Lord's Prayer he listened attentively. Passage after passage was read up to "Forgive us our trespasses, as we forgive them that trespass against us."

"What does that mean?" said the Indian. He was quick and alert—there is a stately dignity about these wild fellows.

The missionary did not beat about the bush, but answered: "That means that you will have to stop looking for scalps, it means that you can no longer go on the war path, or steal horses."

"If that is your religion, take it to the old women;" and for years he refused to listen, but others did.

THE SAVIOUR AND FORGIVENESS.

A company of several hundred Indians, together with a missionary, were hunting buffaloes. Around the camp-fire, after supper at night, as the Indians sat smoking, the missionary opened his Bible and had service.

One night his text was: "Father, forgive them!" He described how the Saviour was scourged; he pictured the howling rabble intent upon His death; still the Saviour had no bitterness in His heart, and if ever a man had a right to be angry He did. He had fed their hungry, healed their sick, raised their dead, and for three and a half years had been a blessing to them. Now while they were howling: "Crucify Him! Crucify Him!" He said: "Father, forgive them!" "Indians, listen! You must become like the Son of God and forgive your enemies if you expect God to forgive you."

The service closed, and without a word they wrapped themselves in their blankets and went to sleep.

CHIEF FORGIVES HIS SON'S MURDERER.

The next morning as they started off one of the Indians came to the missionary and said:

"Do you see that dim line along the horizon? That is a band of horsemen."

The missionary's keen eye detected something moving in the distance.

"Among them," added the Indian, "is the man who killed our chief's son. He dashed the boy over the mountain side. Some had seen the deed, and several months later (for news does not travel fast in that country) it was made known to the boy's father that his son's companion had hurled the boy to pieces over the mountain side. The murderer had excused himself by saying that he had lost control of the horses, and this had been believed until an eyewitness told the real happening. When the chief sees this man he will tear him to pieces, limb by limb, and you had better ride off a little way, as the revenge will be accomplished in a few minutes, and it is better that you do not witness it."

The missionary refused to leave.

The chief was all excitement as the band came in sight, and he rode toward the murderer, with tomahawk raised threateningly, exclaiming:

"You killed my boy, you betrayed my trust, you robbed the tribe of its successor, you have broken my heart. You deserve to die, and you know it. Well for you that I heard the missionary at the camp-fire last night! He told us we must forgive if we want forgiveness, so although you killed my boy, and you know that you deserve to die, I am going to forgive you. I banish you from my tribe, but I forgive you as I hope to be forgiven."

The chief wept like a child. It was a genuine conversion. He never went on the war-path again, and although he had been a despotic chief he was willing to sit among boys eight to ten years of age and study the Bible. He became an earnest Christian, and a class leader.

There is no book like the Bible. You Bible lovers and Bible students, stick to the Book, for remember: "The entrance of Thy Words giveth light; it giveth understanding unto the simple."

THE AURORA-BOREALIS.

Let me describe a scene in the Northland. We were obliged to travel at night on account of snow blindness. It is a painful disease, and often total blindness follows. I had it at two different times for three months at a time. For this reason we travelled from sundown to sunrise. Frequently we travelled nine nights in succession.

It was a magnificent night. The sun had gone down in splendor, the moon hung in the sky, crescent shaped, the stars shone brilliantly, the meteors flashed like a train of silver light. Onward we pushed, and suddenly, dancing and flashing before us in the northern sky, was the aurora-borealis! It formed into great armies, then rolled across the heavens in great ribbons of light, then formed a canopy which blazed out into crimson, and then into every color of the rainbow. The scene changed to the ghostly forms of multitudes in purest white, or in robes of pink or yellow. In rhythmic measure it danced along, when suddenly it bounded up into the heavens above us, only stopping a second in its midway flight to flash out in some glorious color of ravishing beauty. When the zenith was reached the most beautiful transformation took place. The multitudes that seemingly had been engaged in a carnival of blood changed to spirits of light. In myriads they came and formed the corona, the most beautiful diadem that eye has ever looked upon. The scene of glory was like celestial glimpses from fairy land. The shadows caused by this brilliancy were as sharply defined as those produced by electric light, and frightened the dogs so they jumped.

In all this beauty there was no heat. But suddenly as we look toward the eastern sky a dim light is seen. It increases and runs to the north, then to the south, then the monarch of the day springs up from its icy bed. "The sun has risen!" They all take up the shout. And thinking of another scene I say: "The Sun has risen!"

The northern lights, stars, crescent moon, all lights have disappeared, and the sun rises higher and higher until it comes to its full glory.

THE SUN OF RIGHTEOUSNESS.

While gazing on it my heart grew hot within me. The flashing meteors reminded me of Plato and Socrates—splendid, but they could not give warmth to a cold heart. The northern lights reminded me of Spiritualism, Mormonism—substitutes for the Gospel. The crescent moon reminded me of Mohammedanism. I rejoice to think that all these lights shall disappear before the Sun of Righteousness. I think of reports that come of the dark places of the earth being illumed, and every valley made bright. Soon the time shall come when Christ shall shine in every land and beat back the night. Keep the Bible with its blessed story in the foreground, and each do what he can to dispel some darkness and bring in light. Then in His presence and in His sunlight we shall bask forevermore.

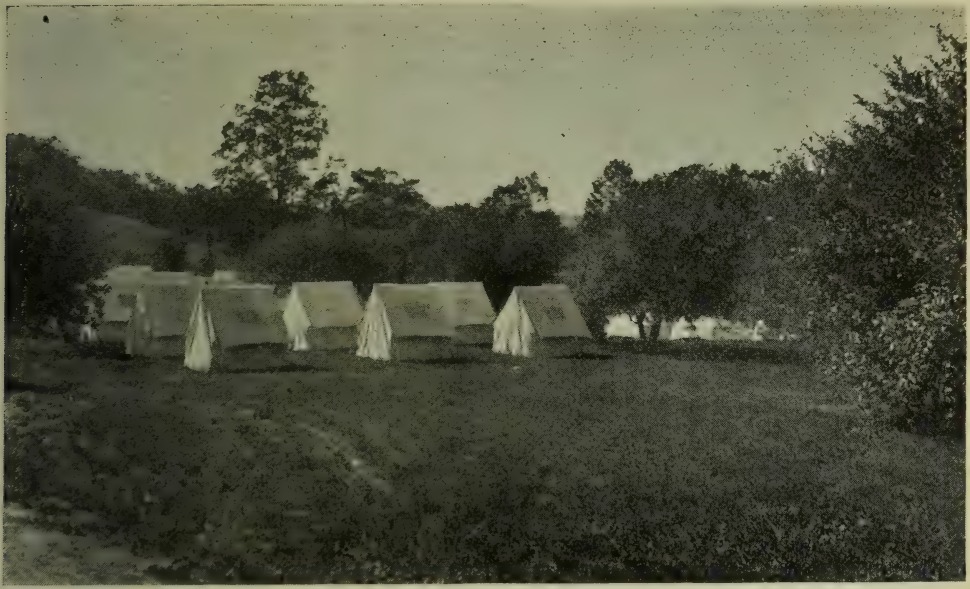
The Montrose Bible Conference.

R. A. Torrey.

THE Fourth Annual Montrose Bible Conference, which was held from Aug. 18 to 27, surpassed all the preceding conferences in that it had the strongest and best balanced program, and a deeper spirit of prayer than ever before.

The principal speakers were Dr. James M. Gray, of the Moody Bible Institute, Chicago, Rev. J. Stuart Holden, of London, England, Rev. Charles E. Hurlburt, of Kijabe, Africa, Rev. W. S. Jacoby, of Guthrie, Ia., Rev. George E. Guille, of Augusta, Ga., Rev. John MacInnis, of Halifax, Nova Scotia, Rev. W. J. Erdman, of Germantown, Rev. R. P. McKim, Rector of St. Luke's Church of England, St. John, N. B., Rev. L. W. Gosnell of the M. E. Church, Baltimore, Md., and Rev. J. Wilbur Chapman, D. D. The writer also spoke frequently. Devotional meetings of a unique character were held each day by Rev. George G. Mahy, secretary of the Evangelistic Committee of the General Assembly.

The meetings began at 7 a. m. From 7 to 8 Rev. John MacInnis gave an exposition of Romans. From 9 to 10 Mr. Jacoby met the children. At the same hour, Dr. Erdman had a question box in the tent. From 10



The "Camp" at Montrose Bible Conference.

to 11 Mr. Mahy conducted the devotional meeting, and from 11 to 12 Mr. Guille took up Bible studies on dispensational subjects. The 2 to 3 hour was occupied by Mr. McKim, who took up Old Testament characters and what they taught about Christ, dealing with Noah, Abraham, Joseph, etc. From 3 to 4 Dr. Gray conducted a synthetic study of Hebrews and the Psalms. From 4 to 5 Rev. J. Stuart Holden gave a series of addresses on the Pre-eminence of Christ. From 5 to 6 Dr. Clausen, secretary of the New York State Christian Endeavor Union, conducted a young people's meeting assisted by Mr. John R. Clements, president of the New York State Union, Dr. Chain of Philadelphia, Reuben A. Torrey, Jr. and others. From 6:45 to 7:30 a sunset meeting was held upon the hill back of the Auditorium, under the general direction of Mr. Jacoby who enlisted, however, a number of other speakers, Mr. Gosnell frequently. From 7:30 to 8 a song service was held, conducted by Mr. William MacEwan, assisted by a ladies' quartet, the Aylesworth sisters, and a choir. The 8 o'clock hour was occupied by the writer and other of the speakers as occasion indicated. No time was given merely to the preaching of or listening to sermons, systematic courses of Bible study being followed.

The early morning hours and the sunset meetings were times of unusual blessing, but of course, the great days of the conference as far as attendance was concerned, and perhaps in definite spiritual blessings and decisions, were the two Sundays. There were large crowds morning, afternoon and night, but the greatest throng came in the afternoon. Carriages and automobiles began to arrive in the morning and kept coming until 3 or 4 o'clock. Some drove thirty or forty miles.

The children's meetings were largely attended and very definite impressions made. On Saturday afternoon the children had a picnic with the workers on the lawn of one of the leading Christian women of the town.

The choir did good work under Mr. Mac Ewan's leadership, whose solos were rendered with great beauty and spiritual power. The singing of the Aylesworth sisters was also appreciated, not only because of their artistic ability but the spiritual power with which they sing.

The conference was preceded by eighteen days of Bible study, three hours a day, conducted by Rev. George E. Guille, Rev. William Evans, D. D., of the Moody Bible Institute, Chicago, Rev. R. A. Hadden, of the Los Angeles Bible Institute, and Dr. Gray. These studies were carried on right through the conference.

The future of the conference seems unusually bright. There was a fear on the part of some when it was announced that I was going to Los Angeles, that this meant the closing of the conference. On the contrary it means its enlargement and strengthening. I have an arrangement with the Institute in Los Angeles to have three months' vacation each summer, which I expect to devote to the conference and thus in reality spend more time in Montrose than hitherto.

Mr. Will C. Gamble, a former student of the Moody Bible Institute and more recently secretary of Berea College, Ky., has been secured as executive secretary of the conference, spending his time in Montrose and looking after its interests the whole year. Plans are already being laid for next year's conference which promise to make it more successful than that of this year.

Some of the addresses at this conference will appear in future numbers of The Christian Workers Magazine.

The Missionary.

SIBYL SMITH.

Into the midnight shadows,
Into the blackest night,
Casting upon the darkness,
The beams of a burning light—
Awed by the awful vision,
Shocked at the sight revealed,
Shudd'ring at that which the darkness
Had ages and ages concealed—

Never a moment he wavers!
Never a step will retrace.
But farther and deeper, and clearer,
He pierces the gloom of the place.
Alas, for the millions of people,
Deluded, debased, and defiled,
Bowing in heathenish worship,
Reveling in orgies wild!

Out of the darkness he catches
The cry of a soul in despair!
His heart is o'erwhelmed with yearning,
His soul is melted in prayer.
To rescue the lost and the dying,
To bear them the message of love,
Becomes a consuming passion—
A yearning bestowed from above.

No pleasure on earth can divert him,
No dangers can turn him aside,
He presses onward and onward,
Where others who ventured have died,
Honor the man for his courage,
Too brave to consider the cost,
Esteem him in love for his mission,
Who pours out his life for the lost.

Comes there a time when a weakness
Steals o'er the way-weary form,
With visions of home and its comforts,
The fireside cheery and warm;
A longing for loving communion
With those who can understand,
A yearning for love's caresses,
A touch of a gentle hand?

The Father in Heaven knoweth—
And how it is put aside—
The love for the lost surpassing
All else in the world so wide.
Farther into the darkness
Deeper into the night,
Holding amid the shadows
A burning and shining light.

D. L. Moody and the Origin of the Student Volunteer Movement.

[An address delivered at the Twenty-fifth Anniversary of the founding of the Moody Bible Institute of Chicago.—Editors.]

LUTHER D. WISHARD.

I NEVER shall forget the first time I met Mr. Moody. It was on his thirty-ninth birthday. It is hard to realize that one so young had at that time stirred the world more thoroughly than any layman or any minister who had ever lived in the history of the church. I understand full well that I am making a very strong statement concerning the reach of Mr. Moody's influence, but I believe it now and I believed it then, as I sat, a college boy, in the village church in Princeton, crowded almost to suffocation, where we had succeeded in securing his presence. Even then Mr. Moody had accomplished enough to constitute himself one of the most unique characters in church history. I suppose, if one should put into a sentence the greatest achievement of Mr. Moody, it would be that he more than any man who ever lived, aroused the laymen of the church to a sense and discharge of their obligations. He led them more fully than any man who ever preceded him, or any man who has succeeded him, to recognize the fact that they are all kings and priests unto God. But there were several other things that must impress anyone who has given thought to the matter concerning Mr. Moody's achievements.

MR. MOODY'S LARGE ACTIVITIES.

He delivered the Gospel message in a larger number of places, to a larger number of persons, a larger number of times, than any man who ever lived. The time will come when the magnificent tributes that have been paid to him by one and another, in the way of biographies and sketches, will be gathered up by some master hand in a great interpretation of his character; and I do not see how such an interpreter of Mr. Moody can comprehensively deal with the subject without recognizing the fact that he delivered the Gospel message more times than any man who ever lived, that he delivered the Gospel message to a larger number of persons than any man who ever lived, that he delivered the Gospel message in a larger number of places than any man who ever lived; that he preeminently excelled any messenger who ever lived, with the possible exception of holy men of old, who wrote and spoke as they were inspired by the Holy Ghost, in the power to leave his message with the hearer. Wesley preached a great many times, but he did not preach as many times as Moody. Wesley preached in a great many places, but he preached very little outside of Great Britain. Finney preached a great many times, but the area of his evangelistic work was very circumscribed. Moody preached a great many times, and he preached in a great many places to a great many people. There is no doubt that what Dr. Pierson said of Moody at his funeral is true, that more than any other man who ever lived, he had come nearest reaching the world with his voice and with his pen.

MR. MOODY'S MESSAGE PERMANENT.

He left his message more completely than any man I have ever heard deliver a message. I have not a particularly phenomenal memory; I forget a great deal more of a sermon than I remember; and I forget a great many more sermons than I remember, but if it were necessary to do it—and I say again my memory is by no means phenomenal—I could begin now, and recall every time I heard Moody preach, from 1877 to 1886, for nine years; and I could tell you where I heard him preach, and what his text or subject was, and a good many things I heard him say in each one of the sermons I heard him preach during those nine years, and I heard him a good many times. After those nine years I was so closely associated with him, and heard him preach so many times, that it would be impossible for me to keep up this record. A man who can remember the sermons he heard another man preach for nine years reflects marvelous credit upon the messenger.

FIRST APPROACH.

I have alluded, in this preliminary way, to the striking characteristics of Mr. Moody to account for a deeply-formed purpose, made not long after that night when I first heard him, to bring him into touch with the college students, to secure him for services in the college chapels of the country. It was soon after that time that the Intercollegiate Young Men's Christian Association was organized. One of the first efforts made in connection with that movement was an attempt to connect Mr. Moody with it. I visited the city of Providence, in the month of December, 1877, for the purpose of talking the matter over with him, and inviting him to deliver some addresses in certain colleges. My mission was a complete failure. I remember to this moment with what bluffness Mr. Moody turned down the invitation. He was so overburdened with invitations to go here and there and everywhere, that, if he had a weak point, it was an unnecessary abruptness in declining invitations. He talked about how busy he was, and how tired he was. "Why," he said, "I am getting old and gray." He was only about forty-eight years old then, and may have had a few gray hairs. The immediate outcome of that interview was nothing. There was not a single impression made upon him, apparently. The next time I approached him was on the occasion of his presiding over a great convention of young men in the city of Baltimore in 1879, when I invited him to attend a reception given by the Johns Hopkins University students. He almost took my head off with the abruptness with which he turned down the invitation. Do any of you remember how emphatically he could turn you down when you appealed to him to do something which he did not want to do, or felt that he was not qualified to do?

MR. MOODY'S HUMILITY.

He felt that he was not qualified for work among students. Mr. Moody underestimated and misinterpreted himself. He was modest; he was humble, to a fault. He seemed to think that students, to be dealt with successfully, must be approached by men of great intellectual culture. He was mistaken, utterly mistaken, as he found out.

So the first two efforts to enlist Mr. Moody in promoting the Student Movement were utter failures, apparently. I say apparently. Mr. Moody could resist a man but he could not withstand an army of men.

Mr. Moody went to Great Britain again about 1881. It was during that long tour, the longest of the tours he made in that country, that he was providentially brought into very close touch with the student life of Cambridge and Oxford. I do not know how he was ever induced to visit those universities, but he was; his modesty was overcome and overborne, and he was brought face to face with great student audiences in those student strongholds, and the noise of the great work he did spread abroad throughout that country and this country, and attracted a great deal of attention among the leaders of the Student Movement. A short time after his return to this country from that tour Mr. Moody inquired incidentally whether or not the Student Movement was still moving forward, and made a special inquiry concerning the success of the leader of the movement. When I heard that he had not forgotten the efforts that had been made, years before, to enlist him in the movement, it did not take me long to cross his pathway.

STUDENTS INVITED MR. MOODY.

I well remember my interview with him, in the Gibson House, in Cincinnati, in December, 1884, when I again tackled him with an invitation to address students. While he was still modest, and shrinking, and distrustful of himself, he intimated that if he could be assured that the students themselves wanted to hear him—not simply that somebody interested in students wanted them to hear him—he would seriously consider such invitations. It did not take long to secure invitations from students. They prepared petitions in Princeton, Harvard, Yale, and Dartmouth which, if pasted together, would have carpeted the aisles of this auditorium. Thousands and thousands of signatures were thus obtained, and Mr. Moody was completely overwhelmed with invitations.

Y. M. C. A. SECRETARIES' CONFERENCE PROPOSED.

Without discussing at any greater length this particular stage of development of his interest in the Student Movement, I will pass to the summer of 1885, when at his invitation, I summered in Northfield, ostensibly for the purpose of preparing some outlines of Bible study, to be used by the Bible training classes of the College Young Men's Christian Association. My real object in being there, however, was to get into closer touch with Mr. Moody, and impress upon him the appeal that was coming to me for evangelistic work by him at the college centers. We used to drive together. Dr. Towner will remember those drives, as he was with us not infrequently. Mr. Moody occasionally took us over to Mt. Hermon, which was just then building, and he said to me one day, as we were driving by there, "Wishard, wouldn't this be a good place for a conference of the general secretaries of the city Young Men's Christian Associations?" "Yes," I said, "it would be an ideal location for such a conference." "Well," he said, "how would you like to bring fifty or a hundred of them up here next summer, and let them live in those little houses where the workmen are living? I will give them a Bible reading every day, and we will have a Bible conference." Several times he spoke about this. It made no particular impression upon me, because I had larger game to kill.

About the middle of the next college year, I met him in Atlanta, and he again asked me in regard to the possibility of utilizing the Mt. Hermon boys' school buildings for a conference of city Young Men's Christian Association secretaries. I said to him, "Mr. Moody, how many general secretaries could you entertain?" He replied, "A couple of hundred. We will let them occupy Crossley Hall, and the teachers' houses, and we will have the meetings in Recitation Hall." I said, "You would be willing to entertain two hundred, would you?" "Yes." "How long would you entertain them?" "A month, if desired." "What will you do?" "I will be present every day, and give Bible readings and addresses." I said, "Mr. Moody, if you are willing to do that for a month, for a couple of hundred general secretaries of the city Young Men's Christian Associations, why won't you do it for a couple of hundred students from the colleges throughout this country and Canada?"

The old spirit of distrust took possession of him again. It might be a good idea. He did not know; he would think about it. I let him think about it a few days, and then met him at the University of Virginia, where he was conducting evangelistic meetings, and where he had invited me to be present with him. I took the matter up again with him just before going to the train. He said, "Wishard, I have been thinking about it, but I am afraid we cannot make a success of a conference of college students in the summer time. They will want to go home for recreation." I said, "let them have their recreation on Mt. Hermon and in the Connecticut." Mr. Moody agreed, in a way, that it would be a suitable place for recreation. "But," he said, "there is another difficulty. We must get strong men to attract the students, men like Dr. Gordon and Dr. Brooks." I said, "Mr. Moody, the students know very little about Dr. Gordon and Dr. Brooks. Of course those men would speak with great power and effect, but the man who will draw the students is yourself. They know you. You underrate your intellectual qualifications. You have a message to the college boys of this country, and if you will only give us one opportunity, we will demonstrate to you the readiness with which the college men will gather around you for that message." Mr. Moody assented, and before he had time to pursue the discussion of the subject any further, I left him and hustled for the train. I went to New York and got out the invitations in his name, which I was, in a semi-authoritative way, permitted to do. Within a few days 250 colleges knew that there was to be a meeting in the Mt. Hermon school in the month of July, 1886, and that Mr. Moody was to preside.

FIRST STUDENTS' CONFERENCE.

I cannot go into an elaborate description of that meeting. Men gathered there from nearly a hundred colleges, 250 men altogether. They spent a month there—a month of praise, and prayer, and such an opening and interpreting of the Word of God as the college men of this country had never received. Dr. Gordon was there, with his winsome spirit and devotional power. Dr. Brooks, that great Boanerges of the Scriptures, was there. Major Whittle was there, and other men whose names are written in heaven, and whose life in heaven has already begun; for I can scarcely recall a man of any prominence, excepting Dr. Towner, who is on earth today, who was in that first great gathering of students in Mt. Hermon. That was the beginning of the great series of summer conferences. One of the most striking achievements of that conference was a great revival of missionary interest, which materialized in the "Student Volunteer Movement for Foreign Missions." A deputation of earnest men was chosen which visited one hundred and fifty or more colleges during the then coming year, and before the year closed over two thousand men and women were registered as desirous and willing to devote their lives to foreign missions.

HENRY DRUMMOND'S FIRST VISIT.

After the first great meeting it was not a very difficult thing to enlist Mr. Moody in conducting other meetings. The next one met in Northfield, where successive meetings, every year, beginning with the year 1887 and running down until now, have been held. At the second meeting Professor Drummond was present. It was through Mr. Moody's influence that he was induced to cross the Atlantic for the express purpose of delivering his matchless message to the college men assembled at Northfield. After the Northfield conference Professor Drummond visited a number of the leading colleges, and made impressions which have been equaled by few men, aside from Mr. Moody, who ever touched the college life of this continent.

THE MOVEMENT IN JAPAN.

But another achievement was in store for Mr. Moody. About a year after the first meeting of students was held, an urgent appeal came from Japan for strong, carefully selected men, of first-class intellectual, as well as spiritual endowment, to serve as teachers in the government schools. We had a great deal of discussion about it. I laid the matter before Mr. Moody. I well remember, as I drove with him in his carriage from the station, and crossed the river at South Vernon. I told him about this appeal and of the endorsements that had been reaching me from some of the leading missionary secretaries of the country. "Well," he said, "let us bring the thing to a head at once." He was always in for bringing a thing right to a decision. I said, "What would you advise?" "Let us cable Japan," he said, "at once; cable some leading missionary there, and get first-hand information and advice about the proposition, regardless of the cost of the cablegram." We did this. I think we sent a twenty-five dollar message. The message brought back an earnest appeal, and as a result of that appeal the movement began which has been followed up, until in scores of the great government schools of Japan men have been engaged as teachers, salaried by the government itself; and these men have, in a quiet, unobtrusive way, accomplished extraordinary work. It was in connection with this movement that the Intercollegiate Young Men's Christian Association movement in Japan was launched.

THE MOVEMENT IN GREAT BRITAIN.

Still another great achievement was in store for Mr. Moody. We had made various efforts, which were in all cases failures, to communicate the spirit and method of the Student Movement to the universities of Great Britain. In the first place, through Mr. Moody's own effort, we arranged a tour of our colleges on the part of one of the leading Cambridge men, Mr. J. E. K. Studd, who had been noted there as a leader not only in athletics, but also in Christian work. He had other engagements planned, however, which made it impossible for him to promote the movement in Great Britain. One of the chief objects we had in bringing Professor Drummond to this country was to enlist him in carrying back to the universities of Great Britain the same idea which we had sought to propagate here; but Professor Drummond, while possessing many extraordinary qualities as a Christian leader, was a mere individualist. He lacked organizing capacity. He was devoid of the ability to marshall forces. His great power consisted in stirring audiences, and then in dealing with individual men alone. He had no peer in this work, but he lacked the power to mass men, to organize them, to combine them and hold them together in local and international associations. So we failed with him. Then the idea occurred to us that the thing to do was to go to the universities of Great Britain in person, and invite the students, in the name of Mr. Moody, to come to the Northfield conference as his guests. I had the privilege of making the tour of invitation among the students of Cambridge, Oxford, Edinburgh and Glasgow, and one or two universities on the Continent. The result was that a dozen students visited Northfield the first summer, and for years students have continued to come, not only to the Northfield meeting, but to other student meetings; and they have gone back to their countries and their colleges carrying the spirit of our movement with them. Time forbids me to speak in detail of the development of the movement, but there are today student movements in Great Britain, Scandinavia, Germany, Holland, Belgium, and Italy. Several years ago a national meeting of students was held in Italy, and they held their special devotional service on Sunday morning, in one of the catacombs, in Rome. I could not help wondering, as I read the thrilling account of that meeting, whether the man was not really filled with prophetic spirit, who declared that the day will come when a world's convention of Christian leaders will be held in St. Peter's, and the delegates entertained in the rooms of the Vatican. Stranger things than that have happened in the course of the progress of the kingdom of our Lord and His Christ, and stranger things than this will happen.

Time forbids me to speak at any greater length. As Virgil wrote of Æneas, "I could talk here until the setting stars of early morning drive us to slumber," as I linger in memory over the scenes connected with the last fourteen years of Mr. Moody's life on earth, and recall the inspiration he gave to college men—the hearty, healthy way in which he entered into all their sympathies, the directness and forcefulness of his appeals, the love he aroused in them for the study of the Bible, the admiration he aroused in them for Jesus Christ, and the longing he created in them to become loving, loyal, life-long followers of Him. Mr. Moody said that he regarded the student Christian uprising as the greatest evangelistic movement of the century. He helped to make it such, he, the greatest evangelist of the century, the greatest evangelist of modern times, the man of whom it was said, that he was the most extraordinary man who has lived since Saul of Tarsus. One of the greatest achievements of the leaders of this movement consisted in connecting Mr. Moody with the movement. I believe that Mr. Moody's most signal service in the Church and for the world consisted of the inspiration that he brought to college men. It has been said that a college man will, because of his education, influence at least a thousand more men than he would otherwise reach. I have sometimes thought that whoever said that might have gone further, and said that a college man will, because of his education, influence a thousand times as many men as he would otherwise reach. It is a great thing, if this be true, to lay hold of this tremendous power, and use it in the service of Jesus Christ, and the extension of His kingdom in the world.

It has been a supreme pleasure to come here and speak these words concerning the man who did more than any other man during his lifetime, to enlist college men in right conceptions of Jesus Christ and the Word of God, and in recognizing the opportunities that confront men of culture to promote the work of Jesus Christ on earth.

It is a noble and great thing to cover the blemishes and to excuse the failings of a friend; to draw a curtain before his stains, and to display his perfections; to bury his weaknesses in silence, but to proclaim his virtues upon the housetop.—Robert South.

The Gospel of the infinite pity of Jesus is more than sufficient for the infinite needs of human life.—J. H. Jowett.

Laymen's Missionary Movement.—The Lake Geneva Summer Conference.

THE first summer conference of the Laymen's Missionary Movement at Lake Geneva, Wis., Aug. 2 to 6, which was the only summer conference held this year under the direction of the Interdenominational Committee, was a pronounced success in every way. Seventeen denominations were represented, the delegates hailing from sixteen states and five foreign countries, though to judge from the spirit of unity and harmony which prevailed throughout the meeting, it would have seemed that there was but one denomination.

Too much cannot be said of the thoroughness and excellence of the reports of the five commissions. The personnel of the commissioners was sufficient guarantee of what might be expected, but not only were the expectations of the delegates realized to the fullest extent, the reports far surpassed all anticipations. Each report was a masterpiece. The reports of the commissions on "The Weakness of the Present Financial System," by Dr. Samuel B. Capen, "The Place of the Laity in the Church," by Col. Elijah W. Halford, "An Adequate Missionary Program in the Local Church," by Dr. George Heber Jones, "Christian Stewardship," by David McConaughy and "The Inspection of the Mission Fields," by Prof. Ernest D. Burton, will be the classics of the 1911-12 campaign of the Laymen's Missionary Movement.

One of the notable features of the meetings was the freedom and promptness with which the men entered into the discussions of the various questions. Those who spoke on the reports of the commissions were each limited to three minutes. As many as thirty spoke following some of the reports, and every man made a valuable contribution to the discussion. Even those who attended the Edinburgh conference were enthusiastic.

The Bible readings given by Dr. Wm. R. Dobyns, of St. Joseph, Mo., proved most helpful and inspiring. The service which he rendered the conference was invaluable. There is a unanimous desire that he be invited to give the Bible readings at next year's conference.

The conference was divided into four groups for the study of home and foreign missionary problems. It was thought that these seasons of study would not appeal to the mature men who should be in attendance, but on the contrary, every man beginning with Dr. Capen enrolled and showed an intense interest in these round-table conferences.

The spirit of prayer prevailed throughout the days of the meeting. W. E. Doughty's address on "The Life of Prayer," at the opening supper, started the conference on the right track.

The secretaries of the various mission boards had a most interesting and profitable meeting immediately preceding the regular conference, in which they discussed their common problems. The most experienced secretaries were as enthusiastic as the younger men in their expressions of appreciation. It was at this meeting that some advanced steps were taken for practical co-operation.

Great praise must be accorded Dr. Samuel B. Capen, of Boston, chairman of the national committee of the Laymen's Missionary Movement, for his masterful leadership. The program was carried out as printed.

At the close of the conference the demand was unanimous for a conference in 1912 at the same time and place.

The Story of an Italian Mission.

L. BROADBENT.

[The writer is one of the missionaries emloyed by the Moody Church, Chicago. She stands to the right in the picture, on page 97, leaning against the post.—Editors.]

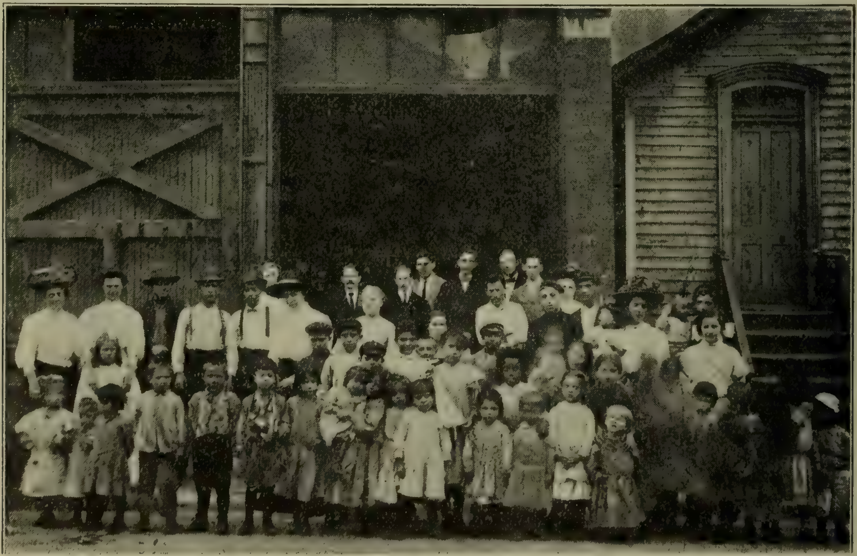
ABOUT three years ago I began work at the Moody Church, and daily as I passed through what is known as "Little Hell," a square six blocks long and three wide in which 9,000 Italians live my heart was drawn out toward them and I would get off the car and walk up and down the streets to watch the children playing in the gutters.

During the summer months I felt we must do something for them and secured permission to hold a children's open-air meeting. Two young women were the only helpers I had, and together we carried a "baby" organ eight blocks to hold our meeting. For two or three months we did little but hold this meeting, but then I invited the children to a sewing school at the church. This plan did not work, so I suggested a sewing school in their own vicinity.

OUR MEETING PLACE.

There was a large barn not in use of which we took possession, and one day the owner drove up and wanted to know what was going on, and when I told him he gave permission to use it one-half day each week. Our furniture consisted of an old worn-out organ, a few chairs without backs on which boards were placed for benches, and some colored charts and picture rolls. These last were of great help in story-telling.

Later on the church gave permission to rent a place at $10 per month, which consisted of two rooms opening on the street, and where we carried on the work for seven months, until the sanitary conditions became too bad. During this period we had night school four evenings a week, Sunday-school and a regular church service on Sunday. Also a sewing school and special meetings for boys



Where the Italian Mission Was Started.

MISSIONE
EVANGELICA ITALIANA

Present Quarters of Italian Mission.

and girls during the week. The opposition was great from the start—the boys in winter would fill up the entrance with cakes of ice so that I could not leave the building, and at one time we had a riot. We often worked when our lives were in danger.

SOME RESULTS.

In the spring of the next year a Christian Italian of the neighborhood rented a store on his own responsibility to carry on the work, using a small room in the rear for his own printing business, and now the Mission was taken up with renewed faith and zeal. The Lord greatly prospered our efforts, notwithstanding the opposition of the priests who tried every means to disturb us and frighten the children. We can see marked improvement in the conduct of the latter however. Some half-grown boys who were causing much trouble, became interested, asking for Bibles. Fifteen of them who formerly broke windows and tried in every way to hinder us were soundly converted, and are now following Christ as their Saviour and example.

CHRISTMAS AND THANKSGIVING.

Each year we have a Christmas tree—and you should see the eager eyes of the children sparkle with surprise and delight—many of them beholding a tree laden with gifts and surrounded with toys for the first time in their lives. A member of our church has for two years generously donated toys, so that each child has a gift and a box of candy, and is made glad.

At one of our meetings in the fall I told the children what Thanksgiving meant and that we would have a time of praising God for His kindness towards us. I also mentioned that we would have refreshments, but seeing the wonderment on nearly all their faces, I asked if they knew what refreshments meant, when one little fellow put up a dirty hand, and shouted, "It's fish!"

At our first Thanksgiving dinner seventy-five children were present, many of whom not only never used knives and forks, but had never seen a table set with a white table cloth. They did not understand that they were to sit down at once and eat with a knife and fork, and many preferred their fingers. One of them thought mashed potatoes was "pudding;" nevertheless they thoroughly enjoyed the dinner.

SOME OF THE CHILDREN.

About eight children have been attending the Mission ever since it began, and one little boy, who blacks boots and sells papers, has been one of the most faithful, and won the prize for two years.

A little girl nine years old is the oldest of seven children (six boys) and has been a mother to them. As a result she is stunted in growth and hardly larger than a girl of four. Her childish heart was greatly pleased last week when I gave her a discarded go-cart so that now she does not have to carry around the baby all day.

One little boy twelve years of age was a witness in court when I was present. The judge told him he was to tell nothing but the truth and asked if he knew what the truth was, and he answered "no." Then he was asked if his father and mother did not teach him what the truth was, and he said "no." Finally, did he ever go to Sunday-school? and again he said "no," because he did not know what it was. This boy lives three blocks from the Mission and one-half mile from the church.

THE MOTHERS.

Because I cannot speak Italian it has been difficult to start a mothers' meeting, but our present plan is to have a Christian Italian doctor talk to the mothers each month about how to take care of their children, and related matters.

On account of the "black hand," eight murders have been committed within about two or three blocks of the Mission and I have thought it unwise to call at all times on the mothers, but they know they can see me at the Mission any morning, and are often glad to avail themselves of the privilege. Two afternoons each week two women students from the Moody Bible Institute help me in working among them.

Although there is much to discourage, yet we are glad for the opportunity to serve God in this needy field. He has sent these people to us, and we may become foreign missionaries right here at home. Is He calling you to give of your time and means to carry forward similar work? Perhaps you can aid here. A larger and better equipment is needed, and above all a day nursery, so that the mothers who go away all day to earn the necessities of life, may leave the children where they will be properly cared for, and taught about the Saviour.

If you have not much time at your disposal, do not fail to profit by the smallest portions of time which remain to you. We do not need much time in order to love God, to renew ourselves in His presence, to lift up our hearts toward Him, to worship Him in the depths of our hearts, to offer Him what we do and what we suffer. This is the true kingdom of God within us, which nothing can disturb.

Belief, you tell me, is unimportant. Conduct, you say, is the essential thing. It is true that conduct is nine-tenths of life, but the quality of the conduct depends upon what is going on in the other tenth. Conduct is merely manifested belief. In a man's belief must be found the inspiration and motive that control his conduct.—George Wharton Pepper.

There are words going about that have lost their crowns. One of these is the word "compassion." Our Master knows nothing about flitting compassion.—J. H. Jowett.

The Open-Air Evangelist, Audience, Message.

HUGH R. MONRO.

[An address delivered at the Conference on Summer Work in the Churches and in the Open-Air recently held in Chicago. Mr. Monro is vice-president of the Niagara Lithograph Company, and treasurer of the National Bible Institute of New York.—Editors.]

EVERY believer is under solemn obligation to witness for Christ. It was with this as a definition of discipleship that the Christian Church entered upon its career, and from the day of Pentecost to the present revival in Korea personal witness bearing has been a distinguishing characteristic of every vital religious movement.

We need to be constantly reminded that the Gospel is a message from God to sinful men, which in infinite wisdom He has chosen to communicate through the testimony of those who have experienced its power, hence no gift of money, or measure of effort in any other sphere, will absolve a believer from a share in this divinely given task.

This afternoon I propose to speak on the Evangelist, the Audience and the Message.

VOLUNTARY LAY WORKERS NEEDED.

First, the Evangelist. It is manifest that any adequate movement to reach the unchurched multitudes of our cities must depend largely on voluntary lay effort. Our pastors are already overburdened and a sufficient force of paid workers would involve an immense financial outlay. Furthermore, we live in a day when this proof of the unselfish concern of the church for the multitudes outside is greatly needed, and perhaps no sphere of activity open to the average pastor would prove so fruitful as the effort to recruit a body of intelligent personal workers among his members, thus multiplying his own testimony many fold.

Certain it is that such a course would effectively counteract the prevailing and utterly unscriptural notion that the pastor is the sole constituted evangelist of each congregation.

One of the saddest facts on the whole Christian horizon in America is the scarcity of lay evangelists. They are so few in number in most of our cities that activity by a layman in this direction is an occasion for remark. The time has come when the church should number among its chief activities classes for the training of such workers, and begin again to emphasize personal evangelistic effort as the supreme responsibility of discipleship.

When the laymen of our churches so far return to Apostolic practice as to recognize that the call to preach is as binding upon them as upon the ordained ministry, a new era of evangelistic blessing will have been ushered in.

THE LAYMAN'S QUALIFICATIONS.

It need not be assumed that a course of theological training is an essential preparation for this kind of effort, though the best possible training will be an advantage. But the essential qualifications after all are a deep experience of Christ's power in the life and the ability to set forth the way of salvation in simple terms. There are few laymen of ordinary intelligence who may not easily become qualified for this out-of-door ministry and I may bear my personal witness to the fact that no other sphere of service known to me brings such a sense of holy privilege and satisfying joy. The open-air evangelist treads the very footsteps of his Master and enters into the divine title of Ambassador for Christ.

Second, the Audience. An analysis of the street audience is in itself a great vindication of open-air evangelism. If I may speak of audiences with which I am familiar in New York I should say they represent practically every element outside the

Christian fold. In Mulberry Bend you will have an audience of Italians; on the Bowery your audience will be largely of the outcast class. On Union Square you speak almost exclusively to Jews—probably a larger number than frequent any Jewish Mission in America. In Madison Square you will find a cosmopolitan audience, reaching from street urchins and park loungers to workmen, clerks and prosperous business men. When I say that the several classes named, whom we address each day, represent more than one-half the population of our great city, and are with few exceptions outside the direct influence of the church, the vastness of the opportunity becomes apparent.

OPEN-AIR CROWDS ATTENTIVE.

A most significant fact in connection with these audiences is their reverent attention to the Gospel. Some of us have learned long since that they are not seeking entertainment and are not particularly impressed by wit or labored argument. The one truth which will grip these yearning hearts is the truth of the Gospel, and to a clear presentation of this eternal message they will listen as attentively as a church congregation and not complain if the sermon exceeds a half hour. Of course, there are some who remain but a few minutes, but it is a mistaken notion that one must adopt extraordinary means to hold the attention of a street audience.

Generally speaking the simple connected Gospel discourse is the most effective. It is well to have good music to draw the crowd together, and an orderly conduct of the service is essential to best results, but there should be no attempt to disguise the plain object of the meeting, and every feature should tend to impress men with their need of salvation and the all-sufficiency of Christ's power to save.

Third, the Message. Let me now close with a word as to the message we preach. As I have observed, we do not depend on reasoned argument or forceful logic. The one message is salvation through the blood of Christ. It may be acknowledged that there is a place for apologetics, for doctrinal teaching and for scholarly exposition, but that occasion is not before a street audience. It is safe to assume three things of the average street audience: first, the greater number of one's auditors are engaged in a life and death struggle with the power of sin: second, they for the most part have very little knowledge of the Word of God: third, all have at times had more or less serious thoughts as to the eternal future. The Gospel address best adapted to this audience will thus set forth the teaching of God's Word concerning sin, salvation, and the future life.

PREACHER MUST HAVE FAITH IN HIS MESSAGE.

In the nature of the case the evangelist must be the incarnation of his message. Here are before him weary, despairing souls who hang upon his words for some message of hope. If there is no robust conviction as to the power of the Gospel, and no experience of the miracle of God's deliverance in the speaker's own life, how shall he meet the need of these hearts? But he who stands in the majesty of Christ's overcoming power and speaks out of a full heart and a strong faith in the omnipotence of God's Word will verily "come again with rejoicing, bringing his sheaves with him."

There is a subtle temptation which probably comes to every witness for Christ to supplement and embellish the terms of the Gospel as though it would grow monotonous through repetition, but this is of the Serpent. God's Word is a living word and only the message He gives bears the promise of sure fruitage. To souls bowed down with conscious guilt and shame we must preach that Gospel which lifts up the vision to the sacrifice of Calvary and tells of the blood, which covers sin forever from the eyes of God. To the bruised and bleeding slave of sin we must proclaim a risen Saviour with all power to deliver those who fully trust Him. To the burdened, sad and suffering we must tell of a present helper, burden bearer and Comforter Who is ever near and all sufficient. To the sorrowing and those without a hope we must tell of the life immortal and the heavenly mansions prepared.

A POSITIVE MESSAGE NEEDED.

Over against the petty and pitiful philosophies of this world how like lofty granite peaks these majestic doctrines lift themselves. Men have grown weary of speculations and negations and will only give heed to one who speaks with the voice of a prophet and in the language of authority.

Herein lies the pathos of the situation. We have a Gospel of superlative grandeur charged with power to meet the utmost human need, yet we go halting to the task of bearing its message to the sin-smitten at our very doors. My brethren, the eternal God is waiting for a voice. Have you yielded to Him yours?

Woman's Work.

Rebecca S. Pollard.

We read of faithful handmaids
Who fed upon God's Word;
We read of watchful Mary
Who hailed her risen Lord;
And, farther back, when from the East
The wise men came in quest,
They found the Saviour of the world
Clasped to a woman's breast.

Did Israel gain her freedom
Through Egypt's ancient lore?
Rose he, her grand deliverer,
Through the royal robes he wore?
No, 'twas the Hebrew mother
Who framed her lullabies
Of tears and sighs and plaintive strains
To hush his infant cries.

He heard them in his cradle;
He caught them from her breath;
He treasured them through all the years,
Avenging wrong with death.
Ordained by Heaven to mold him,
She saw her duty plain,
And told him how her people bowed
'Neath Egypt's galling chain.

Oh mothers, will ye hearken
And will ye understand?
That holy man of miracles
Was trained by woman's hand.
She taught him at that mocking court
In prayer to bow the knee,
And thus began the glorious plan
To set his people free.

If we would only profit
By such patterns, grand and true,
And teach the children of our love
To suffer, dare and do,
Perchance, again, a burning bush
Might be the sign and seal
To lead them on to greater works
Than prophecies reveal.

Oh, for a noble phalanx
Of women, strong and brave,
Who, for the love of their own kind
Will risk the ocean wave—
Will sweep from those benighted eyes
The scales of blinding dross,
And write on every mother's heart
The story of the Cross!

Heaven speed the good time coming
For mission fields afar,
When cradle songs that mothers sing
Will tell of Bethlehem's star!
Childhood will catch each hallowed word,
Manhood the truth recall,
Until before their own recruits,
The heathen idols fall!

God give us pure, unselfish hearts
That we, among the rest,
May offer for the Master's work,
Our dearest and our best!
As we recall the Sacrifice
That wrought redemption's plan
Shall we not haste, at any cost,
To save our fellow-man?

THE LAYMEN'S COMMENTARY ON THE OLD AND NEW TESTAMENTS

CONDUCTED BY JAMES M. GRAY

THE SECOND BOOK OF KINGS.

Lesson 5. Another Century of Israel and Judah. Chapters 11-14.

1. Joash of Judah, Chapters 11 and 12.

The chief events of this reign are the rescue of the infant king from the murderous intent of his grandmother (11:1-3); the *coup d 'etat* of the high priest by which subsequently he was raised to the throne (vv. 4-16); the religious and political reforms of the high priest as regent of the kingdom (vv. 17-21); the repairing of the temple by the king (12:1-16); the surrender to the Syrians (vv. 17, 18), and the king's assassination (vv. 19-21).

Be careful as hitherto, to read the parallel chapters in 2 Chronicles (22-24), which add interesting details, even though at this distance it may be impossible to reconcile all the minor differences.

2. Jehoahaz of Israel, 13:1-9.

This reign is notable not for what man did but what God did, as indicated in verse four. That His compassion was awakened towards such a people commands the wonder even of the spiritually enlightened—a wonder which the sacred narrator Himself expresses in the parenthetic verses (vv. 5, 6). "Saviour" or deliverer is used in a military sense, as in Judges. He did not appear in Jehoahaz's time but doubtless in that of his successors Jehoash and Jeroboam II, as we shall see later.

3. Jehoash of Israel, vv. 10-25.

We need not speak further of the chronological difficulty here (v. 10 compared with v. 1), which we can not solve, but pass on to the preliminary fulfillment of the promised "saviour" (v. 5), found in the story of verses 14 to 25.

Jehoash, or Joash (v. 14), is in sore distress by reason of the affliction named in verse three, and sufficiently broken and penitent to implore Jehovah through His prophet (v. 14). The symbolism of the subsequent verses (15-19) is plain. "Take bow and arrows" means, arm thyself for war against the Syrians. "The arrow of the LORD's deliverance" means that the victory would come from God. The second part of the action was an enhancement of it, and showed the king to lack that zeal and persevering trust in God that would have brought about the complete destruction of his enemy (Note verse 25).

The extraordinary event recorded in verse 21 is to be accepted just as it is, but it is useless to speculate either on the cause or the object of it.

4. Amaziah of Judah, 14:1-20.

An interesting event here is the challenge Amaziah sends to Jehoash, the manner in which it is received, and the outcome of it (vv. 8-14). It is worthy of remark that he met death in the same way as his father whose murder he had been so prompt to avenge (vv. 19, 20).

5. Jeroboam II of Israel, vv. 23-29.

It is now that God fully redeems His promise to give a "saviour" to Israel (13:5). Observe the long reign of this king—the longest in the annals of Israel (v. 23). Observe his remarkable victories (v. 25). Observe the reference to Jonah who seems in the line of succession to Elisha, and lived probably contemporaneously with Jehoash or even Jehoahaz. It may have been through him that God gave the promise to that king to which we have made reference. The close of his reign marks about a century from the beginning of that of Joash of Judah.

Another circumstance of interest is that Amos and Hosea both lived and prophesied in this reign (see the opening verses of their prophecies).

QUESTIONS ON THE LESSON.

1. Name the first reigning queen of Judah.
2. Name the high priest who placed Joash on the throne.

3. How old was Joash when he began to reign?

4. What good work marked his reign?

5. Under what circumstances did he die?

6. Who was the "saviour" intended, 13:5?

7. In whose reign did Elisha die?

8. What nation was the constant enemy of Israel in those days?

9. Name some events making the reign of Jeroboam II the "golden age" of Israel.

10. Name three prophets of his period whose written works have come down to us.

Lesson 6. The Assyrian Captivity. Chapters 15 to 17.

1. Azariah of Judah, 15:1-7.

This king is called "Uzziah" in verses 13 and 30, and in 2 Chronicles 26. Read the last-named chapter for an enlargement of his history and an explanation of certain features not given here. Note his long reign, his generally good character, the cause of his failure, and the circumstance that his son reigned with him jointly for a short period.

2. Israel's New Enemy, vv. 8-31.

Zachariah is the last of the line of Jehu, in whom the prophecy of 10:30 is fulfilled (v. 12). Shallum is a usurper only permitted to reign how long (v. 13)? Menahem comes into power much in the same way as he, although he reigned a reasonably long period (v. 17). It was in his time that the new enemy of Israel appeared in Assyria, a strong nation of the East reaching out after world dominion (vv. 19, 20).

Pekahiah, his son and successor, reigns but briefly (vv. 23-26), when another conspiracy costs him his life. Pekah's reign is prolonged for twenty years (v. 27), but Israel's days as a nation are numbered, and Assyria is weakening her on every side. The first deportation of her people takes place in this reign (v. 29).

3. Jotham and Ahaz of Judah, v. 32-16:20.

Notice that Jotham was in the main a good king, but like all his predecessors since Solomon, either unwilling or unable to uproot idolatry (v. 35) or cause the nation to serve Jehovah with a perfect heart. How ominous in consequence, the words of verse 37.

But no king of Judah thus far had the preeminence in wickedness of Jotham's successor (16:3, 4). And yet God bore with him for the sake of His promise to the fathers. For a commentary on verses 5 to 9 read the contemporaneous prophet Isaiah, chapter seven.

Ahaz need not have turned for aid to Assyria had he trusted God; but now that he has done so, that nation has obtained a hold on Judah which practically is never loosed.

Carefully note verses 10-18 and Ahaz's interest in the idolatry practiced among the Assyrians. This is the first time it comes into view, as it will be recalled that the worship of Baal and Ashtoreth was introduced by Jezebel from the Phœnicians or Zidonians. Something of what it meant may be gathered from the horrible reference in verse three, the actual significance of which it is difficult to determine. Is it possible that children were burned alive as offerings to the gods? There are those who maintain such to have been the case in some instances.

4. The End of Israel, c. 17.

The first half of this chapter is a sad review of Israel's iniquity and the justification of the divine punishment (vv. 6-23). It was surer and safer for their conqueror to carry them away (v. 6), than to place governors over them in their own land. These latter they might not obey, or they might refuse to pay tribute to them, involving ceaseless war to keep them in subjection. Moreover the policy had the advantage that other conquered peoples could be transplanted to the vacated territory with like results (v. 24).

With these foreigners in the land of

Israel begins the history of the "Samaritans" so-called, of whom we hear in the gospels (see John 4). Note carefully the character of their religion (vv. 33-41).

It was not promised that Israel, as a separate kingdom would be restored again, and therefore God permitted her cities to be occupied with other peoples, but it was not so with Judah and for a good reason, as we shall see later. Of course when Judah was restored after the Babylonian captivity many individual Israelites returned with her, but these did not constitute the kingdom of Israel. Finally, in the last days when the Jews shall once more occupy and control Palestine, they will not represent two kingdoms, but one united people (Isa. 11:11-16; Hos. 1:10, 11). All these things will come before us in their place and need not be anticipated further.

This lesson should not close without mentioning the importance of knowing something about the history of Assyria, with which great people many of the following lessons deal. Any Outline History of the World will furnish some information, and encyclopedic articles are valuable, but Rawlinson's "Five Great Monarchies of the Ancient World" or Lenormant's "Manual of the Ancient History of the East" are especially recommended to those who can lay their hands upon and find time to read them. Local librarians will give further help.

QUESTIONS ON THE LESSON.

1. By what other name is Azariah known?
2. Why was he smitten with leprosy?
3. Locate Assyria on the map.
4. Name the wickedest king of Judah thus far.
5. What prophet whose written words have come down to us was contemporaneous with him?
6. What evil religious distinction is associated with his name?
7. How is it shown that the fall of Israel came as a judgment of God?
8. Is it right therefore to measure the history of Israel by the standard of any other ancient people?
9. What was Assyria's object in their deportation?
10. Do you suppose "lions" were purposely sent in to slay the Samaritans (v. 25), or may they have increased in number and boldness while the land was for a while desolate?
11. Nevertheless, if the latter be true, was not the circumstance a divine punishment?
12. How does this lesson show that the heathen nations believed in localized gods?
13. From what we know of the worship of Israel before the captivity, what is the probability that any returned "priest" could teach the Samaritans about the true God (v. 27)?

Lesson 7. Judah Under Hezekiah. Chapters 18 to 20.

1. A Summary of the Reign, 18:1-8.

For a more extensive history of this good reign we should compare not only 2 Chronicles 29-32, but also Isaiah 36-39. In the first eight verses we have the usual summary like that in the case of Ahaz (16:1-4,) after which follows in detail the chief events of the reign. The summary contains the age and period of the king (vv. 1, 2); his attitude toward the true worship (vv. 3, 4); a reference to the spirit animating his life and conduct (vv. 5, 6), and in consequence the successes attained over foreign enemies (vv. 7, 8).

Note very particularly his enviable distinction (v. 5) and the cause of it (v. 4).

2. Sennacherib's Invasion, vv. 13-35.

The intervening verses (9-12) recapitulating the story of Israel's captivity are here inserted doubtless for the sake of contrast. Had the kings of Israel been as faithful to Jehovah as this king of Judah was, that calamity would not have overtaken them as it did not overtake him.

Sennacherib is on a tour of conquest against Egypt, Assyria's great rival for world dominion, and takes in Jerusalem *en route*. At first Hezekiah is disposed to make terms (vv. 13-16), which Sennacherib accepts and then wantonly disregards.

While he himself proceeds on Egypt he detaches a force to attack Jerusalem (v. 17).

The language of Rabshakeh is insulting throughout. His claim to be acting for Jehovah (v. 25) is pure assumption as the event shows. Eliakim's protest (v. 26) was a blunder in that it encouraged him to greater boldness in seeking to influence the rank and file (vv. 28-35).

3. The Appeal to Jehovah, 19:1-37.

Rabshakeh did not commence the siege immediately, but joined the main army again at Libnah (v. 18), to which place Sennacherib seems to have retired on hearing of the approach of the Egyptian king (v. 9).

Another attempt is now made to move Hezekiah by a letter, but as before he had appealed to Jehovah through the prophet, he now does so directly through his own prayer (vv. 14-19), and is answered through the prophet (vv. 20-34).

This answer contains (1), a scornful rebuke of Sennacherib's boast (vv. 21-24); (2), a refutation of his self-assertion (vv. 25-28); (3), an encouragement to Judah and Hezekiah (vv. 29-31); and (4), the divine decree in regard to the crisis (vv. 32-34).—Lange.

The execution of the decrees just referred to brings to mind such modern parallels as the destruction of the Spanish armada by the storm, and the breaking up of the French army before Moscow when in one memorable night, 20,000 horses perished of frost.—Sumner.

4. Hezekiah's Sickness and Recovery, 20:1-11.

It seemed to the king that he must have displeased God to be thus cut off in early manhood (see Prov. 10:27), hence his words (v. 3).

Figs were the ordinary remedy for boils (v. 7) but it is observable that the prophet did not order their application until he was assured of the divine help. It was God, and not the figs that healed, just as is always the case in every remedy for bodily ills.

It does not seem wrong for Hezekiah to ask a sign in view of Isaiah's words to Ahaz (Isa. 7:11).

The reversal of the shadow on the sundial (v. 11) only can be regarded either as a miracle or myth, and as far as the true believer in the Bible is concerned, the former is accepted without seeking impossible explanations.

5. An Unholy Alliance, vv. 12-21.

Babylon at this time was trying to free herself from Assyrian supremacy, and when Sennacherib suffered so serious a calamity seemed an opportune moment for a forward movement. This doubtless reveals the true reason for this embassy to Hezekiah with whom it was hoped to form an alliance. It also explains the latter's object in showing them his riches and strength (v. 13), which was not only a political blunder but an act of unbelief towards God. Hence the rebuke (vv. 16-18). Instead of help from Babylon that nation would at length prove Judah's ruin. This would not be on account of Hezekiah's fault alone, but because the whole nation had incurred guilt similar to his, and would continue to do so even in a greater degree.

QUESTIONS ON THE LESSON.

1. Have you read the parallel Scriptures in this case?
2. Rehearse the four outline facts constituting the summary of this reign.
3. What special form of idolatry is here mentioned?
4. What two strong nations were rivals for world-dominion at this time?
5. Analyze Jehovah's answer to Sennacherib's boast.
6. What practical lessons are here taught about divine healing?
7. Give what appears to be the true reason for the Babylonian embassy.

O lead me, Lord, that I may lead
The wand'ring and the wav'ring feet;
O feed me, Lord, that I may feed
The hung'ring ones with manna sweet.

O give Thine own sweet rest to me,
That I may speak with soothing power
A word in season, as from Thee,
To weary ones in needful hour.

International Sunday-school Lessons

TREATED FOR TEACHERS ESPECIALLY

JOHN H. HUNTER

October 8.

The Life Giving Stream.

Ezekiel 47:1-12.

Golden Text.—"Whosoever will, let him take the water of life freely." Rev. 22:17.

Introduction.

Remember that Ezekiel had been carried away to Assyria about eight years *after* Daniel had been carried away to Babylon, and about twelve years *before* Jerusalem was destroyed and Jeremiah forced to accompany the fugitives into Egypt.

Today's lesson probably should be dated about the year 572 B. C., fourteen years after the fall of Jerusalem, and in the twenty-fifth year of Ezekiel's captivity. See c. 40:1.

In this last series of visions Ezekiel sees a regenerated and restored race, living in a restored land, worshipping God in a restored temple. It is to that time the prophet's message applies in its fullest sense. Teachers should read Revelation 22.

The Source of the River.

Ezekiel is brought to the temple entrance, facing the east, and close to the doors that he might note the source of the small stream of water issuing from under the threshold, this being all-important to what was to follow. In the forty-third chapter we learn that Jehovah himself had entered this restored temple and filled it with His glory. This river, then, has its rise in God Himself. In Revelation 22:1-3, John is more definite still, the river proceeds from "the throne of God and of the Lamb." We can link this with John 3:16. Blessing comes to the world from God, through His Son. All take their rise in His great heart of love.

From the pierced side of Christ comes the "blood and water" (John 19:34), note the order, which redeems, cleanses and blesses. It is the only stream that can do this.

The Progress of the River.

The guide next leads Ezekiel out of the temple court by way of the north gate and to the same relative position that he had occupied on the inside. He was to view the stream, a little east of its source, and to note its increasing volume—ankle deep, knee deep, then to the loins, and finally a river to swim in.

We must first try and see what God meant Ezekiel and the people of his time to understand by this, remembering that they were in exile and that Jerusalem and the temple were destroyed. Was it not that the knowledge of God and His love which, at the beginning of Israel's history, was almost confined to Abraham, and was thus but a tiny stream, would grow broader and deeper until all mankind should be blessed through it? It cannot mean that God's love, or mercy, should grow, for that has been always as now, but the knowledge of them has grown. It cannot mean the growth of the Gospel itself, for it is now the very same Gospel as the first time it was proclaimed.

As an illustration of the spread of the Gospel we see how beautifully it fits. Starting as a little stream in Jerusalem it ran, gaining as it ran, through Samaria, Galilee, the Roman Empire, out into the great strongholds of heathendom, until today there are but one or two countries in which the Gospel is not being preached. This does not mean that the Gospel is being preached to every creature in every part of the earth, for there are hundreds of millions of people in heathen lands who have not yet heard of Jesus and His love. But it does mean that the "good news" is now world-wide in its sweep, and remember that the little band of disciples which first met with closed doors in Jerusalem, now numbers many millions.

The Character of the River.

A living river. It carried life wherever it flowed. Our Lord Jesus came that men might have life, abundant life, and wherever His Gospel goes it carries life to men dead in trespasses and sins.

A death-abolishing river. Even the Dead Sea (v. 8) could not resist its powerful flow, but would lose its deadness. Our Lord Jesus conquered death and will at last banish it forever. The knowledge of His Gospel banishes the fear of death even now.

A river of blessing. The fishermen would find abundance in its waters. The other dwellers in the land would find food, shelter and healing in the trees growing on its banks, in never failing profusion.

The Gospel in its sweep over all the nations is always and everywhere a source of blessing. It is not in Gospel lands that famine stalks abroad, that men have no house to shelter them, nor doctor and hospital to minister to them when sick.

But in this age we see the power of the river on a small scale. In the day that Ezekiel was privileged to see in vision it will be seen in its universality.

Let us ask ourselves: First. What does the river mean to me, personally? Have I been made alive? Am I enjoying its blessings daily? Am I doing anything, or all I might do, to send the blessing to the 800,000,000 of my fellows who are yet in darkness and the shadow of death?

Note to teachers. See the contributed articles, "The Gospel in the World," and "For Sermon and Scrapbook," for many helpful bits of missionary news that would add greatly to the interest of this lesson.

October 15.

The Return From Captivity.

Ezra 1:1-11; 2:64-70.

Golden Text.—"He retaineth not his anger for ever, because He delighteth in mercy." Micah 7:18.

Introduction.

Recall the main facts and one or two of the truths illustrated in last week's lesson.

Ezekiel's vision probably occurred in the year 572 B. C.; the events in today's lesson, about thirty-six years later, that is, 536 B. C. Seventy years had rolled around from the carrying away of Daniel and his friends.

Remember that the people of Judah had been carried into Assyria and Babylon, and that Jerusalem and the temple had been destroyed.

The Captivity.

The reasons for the people going into captivity were, they had forsaken Jehovah, had become idolaters, had fallen into gross immoralities, and had neglected to observe the Sabbatic year. Lev. 25:1-7; 2 Chron. 36:21.

The warning given them by God, through Isaiah, 150 years before, had been unheeded by the rulers and the rank and file of the people. Isa. 6:11, 12.

The very place where they would be carried had been revealed by God. Micah 4:10; Isa. 11:11; 39:6.

The time it should last had been definitely specified. Jer. 29:10; 25:12.

The people had been commanded to make themselves at home in the foreign land, and to build houses. Jer. 29:4-7. They were settled in communities, but were not in a state of slavery as their forefathers had been in Egypt.

All of these things form a wonderful demonstration of how surely God fulfills His threatenings, as well as His promises. Matt. 5:18.

The King's Decree, vv. 1-4.

That King Cyrus should do just as he did had been foretold by Isaiah 150 years before this time. Isa. 44:24-45:6. We know that Daniel was praying about the matter, having been stirred up to do so by his study of Jeremiah's prophecy. Dan. 9:1-3. Josephus, the Jewish historian, says Daniel showed the prophecy to King Cyrus. Whether he did, or not, we know that it was God himself who stirred up the king to issue the decree, and Cyrus ascribed his position to God, and based his proclamation on God's command to him.

He invited the captives to do one of two things: To return to Jerusalem, or, if they preferred to remain in Babylon, to assist those who wanted to go.

See from this how God controls kings in their actions and causes them to carry out His will. History is still being made under His guidance. The ship, thank God, is not adrift without a captain and, by and bye, He will bring her into port safely. The King's invitation is the missionary invitation of our day: Go yourself to the foreign field or, failing that for some good reason, help send someone else.

The People's Response, vv. 5-8; 2:64-70.

The leaders were properly the "heads of fathers' houses," the priests and the Levites. Others of the rank and file were moved by God's Spirit until the host numbered 42,360, and 7,337 servants. To accommodate them there were only 736 horses, 245 mules, 435 camels and 6,720 asses. The larger part of the company had to walk the 600 miles, or thereabouts, to Jerusalem. Were they journeying today a modern railway would bear them a good part of the trip. The journey occupied at least four months, and probably more. Ezra 7:9.

The head of the expedition was Zerubbabel, a prince of the house of David. 1 Chron. 3:10. He was appointed governor of Jerusalem by the king, and a Babylonian name, Sheshbazzar, given him. God did not forget His promise to David. 2 Sam. 7:16.

Those exiles who preferred to remain gave liberally and willingly to those who were returning. Ezra 1:6; 2:68-70.

It was good to give, but had they loved Jerusalem they would surely have gone. Gifts never take the place of obedience. 1 Sam. 15:22. We can almost certainly tell who of the people wailed out Psalm 137, and sang joyfully Psalm 122. Do you love Jerusalem?

The King's Contribution, vv. 7-11.

How wonderfully God plans things. Instead of allowing the vessels of the temple to become the prey of robbers, when Jerusalem was destroyed, He had Nebuchadnezzar store them carefully until He should need them again. Some of our lost treasures are just kept in safety for us and will be restored in due season. Heaven is God's safety deposit vault. Matt. 6:19, 20.

How easily God can provide the means to carry on His work. Even a heathen king can be made to contribute. It may have been good politics, but it certainly was of the Lord. Do you suppose if God could trust more of us to use it rightly, He would allow us entrance to His great storehouse which is filled with gold, silver, precious jewels, ores, oils, etc.?

The principal thing to be sure of is that we are doing God's will, at His time, and in His way. Then we may depend upon Him to supply all our need. Phil. 4:19.

The Lord has made it possible for every exiled sinner to return; all provision is made. Have you returned? John 6:37; Matt. 11:28, 29; John 5:40.

October 22.

Foundation of Second Temple Laid.
Ezra 3:1-4:5.

Golden Text.—"Enter into His gates with thanksgiving, and into His courts with praise." Psalm 100:4.

Introduction.

Review main facts and teachings of last lesson. The events of today's lesson occurred, probably, about one year later.

The Altar Set Up, vv. 1-6.

While Zerubbabel was the civil ruler Jeshua, the high priest, was closely associated with him, and in setting up the altar the latter, naturally, was very prominent.

The altar was the brazen altar—the altar of burnt offering. The returned exiles felt their need of a place to meet God in the way He had laid down a thousand years before. They had reared no altar in Babylon—they could not. But the chosen city and the holy mountain must have an altar. Men's hearts cry out everywhere for an altar. If they do not know the true God, they will erect an altar to "the unknown God." We, Christian believers, need no earthly altar, nor sacrifice of lambs or rams, for we know that Christ, the Son of God, has made one sacrifice for ever, and we have accepted it as ours. Heb. 9:24-28; 10:10-14.

The altar was set up on the opening day of the Feast of Tabernacles, the Jewish harvest home, celebrated in our month of October. How appropriate the time to celebrate the ingathering of the returned exiles, who gathered together "as one man."

The altar was set up on the same place it had occupied when Solomon built the first temple—on the old foundations. Do we need a return to the old evangelical foundations of the faith to-day?

The setting up of the altar was the occasion for a great outburst of joy and praise. It was worth being happy over. Every soul that finds the Lord Jesus to be his, or her, substitutionary sacrifice is filled with great joy and peace. Their joy showed itself in a willing offering of their gifts and a glad resumption of the ancient ritual. (How can anyone reading this record believe that there was no "law of Moses the man of God" on these matters, but that it was all a pious forgery of either this very time, or a hundred years earlier, at the earliest?)

The Temple Begun, vv. 7-13.

The altar was more pressing than the temple but was incomplete without it.

King Cyrus had said he was commanded to build an house at Jerusalem and had sent back the ancient vessels to be used in it when finished, in addition to giving material help for other supplies.

The people gave of their substance. The priests and the Levites were arranged in courses for the service, and properly robed for the ceremony.

The great event took place in the month of May, seven months after the altar had been set up.

Music and singing had a large place in the joyous service, as in every great revival since.

God was given the glory for His unfailing goodness and mercy

The joy was but the more accentuated because of a small outburst of lament on the part of some of the older folks who remembered the splendors of the ancient temple.

The Building Stopped, c. 4:1-5.

Building troubles were not born in the twentieth century, though we have plenty of them.

The enemies of the Jews were the Samaritans—the people brought in to take the places of those carried away into Assyria from Israel and Judah. They were not out-and-out heathen, for they had some knowledge of God and attempted to worship Him, after a fashion. 2 Kings 17.

They proffered their assistance and co-operation, arguing their right to have a share in the work, but it was indignantly refused by the brave hearted little remnant. By annoying the builders, and misrepresenting matters at court, they succeeded in stopping the work for fifteen years.

Were Zerubbabel, Jeshua and the elders right in refusing Samaritan help? Would they have put themselves in a hard place by accepting it? Was it better to have the building stopped than to compromise? In accepting contributions from ungodly men does the church lower her position? If an ungodly man contributes to a church, has he any good ground for thinking that the church should not bear down too hard on his particular variety of sin? Does this sort of co-operation usually tone up the unbelievers, or tone down the believers? If a work is of God, is it logical to expect that He wants His own people, or His enemies, to do it? If He wants His own people to do it, is it logical to expect that He will supply their needs to carry out His will? What share are you taking in the Lord's work at home and abroad?

October 29.
A Psalm of Deliverance.
Psalm 85.

Golden Text.—"The Lord hath done great things for us: whereof we are glad." Psalm 126:3.

Introduction.

Review facts of last study, and two or three of the practical lessons.

The psalm we are to study today is thought, by many scholars to have been written in connection with the return from captivity and the rebuilding of the temple. Note its appropriateness for use on such an occasion, whether it was specially written for it or not.

Such a passage of Scripture might well be studied verse by verse, especially in an advanced or adult class, but we shall look at four of the elements that it contains.

Praise.

The psalmist praises God for two kinds of blessings—temporal and spiritual. God had delivered the land from its abandoned and oppressed condition, and the people from their captivity and exile. God's hand controlling human history was very evident to this patriotic Jew. Is it to us?

In the spiritual realm, God had not only forgiven the iniquity of His people, but had also covered their sin. He had made it a thing of the past, never to be brought up again. Men try to cover their sin and fail utterly. God alone can cover sin successfully. The ark of the covenant contained the tables of the law. But the covering of the ark was the mercy seat, on which the high priest sprinkled the blood on the day of atonement. The broken law only can be covered by the atoning blood. "The blood of Jesus Christ, His Son, cleanseth us from all sin." Are your sins covered?

Petition.

What God *has* done already is encouragement to pray. The psalmist prays that, having changed the people's standing, He will also change their state by turning their hearts back to Himself. The fact that our sins are forgiven should lead us to hate sin and long after holiness.

He prays for a continuance of God's favor. That His anger—His righteous anger toward sinners—may cease; that He will revive, or quicken, the people's love and devotion to Himself; that He will continue to show mercy to a people who can claim nothing by desert; and that He will save them—save them from their own sins and follies, as well as from their enemies' hatred. Only a heart revived and quickened could pray thus. Do we pray not only for ourselves, but for our fellows also? Do we realize our need of continual forgiveness, reviving, mercy and salvation?

Promise.

The psalmist's praise led him to petition, and his petition led him to promise.

He had been talking to God, who had been hearing what he said. Now, he promises to listen to what God has to say. True prayer is not a one-sided address, but a sacred dialogue. God speaks through His Word, and Bible study is just letting God talk to us. Should we expect God to hear us, if we will not hear Him? Are you keeping the two properly adjusted in your life? Isa. 50:5; 1 Sam. 3:10.

Prophecy.

As he communed with God the psalmist's spiritual insight and faith developed. He had no fear that God would fail to do all he asked. He foresaw the final triumph and reign of truth, mercy, and righteousness. And, following that, the great national prosperity of his people. And that is sure as God's Word, though it did not come to pass in the psalmist's day, nor has it been fulfilled in ours. But the beginning has been made. In the atoning death of our Lord Jesus Christ, God's mercy to men and His truth in His holy law have "met together" and have been gloriously vindicated. When His great plan is carried out truth will be native to the earth, it no longer will be an exotic, and there will be ushered in the new heaven and the new earth wherein dwelleth righteousness.

It is our privilege as believers to enjoy the earnest of all these blessings even now. Are we doing so? Are we believers? Have we been born again and so become the children of God? John 3:3, 5, 7; 1:12; Gal. 3:26.

November 5.

Esther Pleading for Her People.

Esther 4:1-5:3.

Golden Text.—"The Lord preserveth all them that love Him." Psalm 145:20.

Introduction.

Our last historical lesson was about laying the foundations of what building? In what city? Who were the principal men engaged in it? What was set up nearly a year before the laying of the foundations? Why was it necessary to set up the altar and lay the foundations? Where had the people been in exile? Why were they in exile? How long had it lasted? Did they all return to Jerusalem when they got the opportunity? Why not?

In today's lesson we are going to see what happened to some of the Jews who did not return. This simple diagram will help you to understand whereabouts in the history it occurred.

536	516		458	445	432
Ezra 1-6.		**STORY OF ESTHER AND AHASUERUS.**	**Ezra 7-10.**		**Nehemiah.**

Why the Plea Was Needed.

Scene, Shushan, capital of Persia, 800 miles east of Jerusalem.

Time, between 486 and 465 B. C.

Ahasuerus is known in secular history as Xerxes. In his third year (483 B. C.) he deposed Vashti—that was one year before he set out on his expedition to conquer Greece. His army is said to have numbered over 5,000,000. He defeated Leonidas and his 300 Spartans at the pass of Thermopylae, Aug. 7, 480 B. C., but not until 20,000 Persians were slain. His fleet of 2,000 ships was destroyed by Themistocles with 380 ships at Salamis the following October. He returned to Persia with about 5,000 men, having utterly failed in his attempt. Vashti was deposed before he started on his campaign; Esther was chosen after his return, 479 B. C.

To understand the situation, who Esther was and how she was chosen, read chapters 1, 2 and 3.

Five years after she became queen, Haman was the king's favorite counsellor. Note what made him jealous, or angry with Mordecai, and why a pious and patriotic Jew could not bow to him. Note Haman's superstition in casting lots for a lucky day. Fortune tellers' "yarns" usually turn out as this did. The depth of his hatred is seen in his willingness to pay into the king's treasury between $10,000,000 and $20,000,000 to have his plan carried out. Such a proposition should have aroused the king's suspicion. He told Haman to keep his money and to issue the decree. He gave him free use of the royal signet to certify the document.

Note Haman's pride, his hatred of a godly man, his cruelty in being anxious to destroy a whole nation for the sake of one man. For the sake of one Man God has had mercy on the whole race. What a contrast.

Note Mordecai's grief and how he lays the matter before Esther, showing her that as she is a Jewess she, too, must perish, asserting that deliverance will come from some quarter, suggesting that her position was God-given for just this emergency.

Why has God placed me just where I am?

How the Plea Was Made.

Preparation was three days of fasting by the queen, her maidens and all the Jews. See the value of prayer.

Note her approach (her life hung by a thread) and gracious reception. "Advance on your knees" is a good fighting order for Christian soldiers.

Note the incidents of the first banquet—Haman's joy and jealousy, his friend's advice regarding the gallows. The king's sleepless night and what it led to show how easily and simply God works. Haman's fear and his friends' prophecy show how little faith any of them had in the lucky day revelation.

Note the incidents of the second banquet—Esther's disclosure and request, the king's rage, Haman's cowardly plea and summary end. Learn how the wicked is caught in his own trap ("poetic retribution" Dr. Pierson used to call it); that faithfulness always will be rewarded, though tardily; that it does not pay to mistreat the Jew. See Spain and Russia humiliated, as modern examples.

The Outcome of the Plea.

A new decree issued, for theoretically the king was infallible and could not countermand the original. The Jews only defended themselves but took no spoil. Deliverance celebrated in Feast of Purim until this day, comes one month before Easter.

Learn from whole incident that though God's face may be hidden *from* His chosen people, He is still *for* them. Deut. 31:18. God is supreme in the affairs of men.

Note how is our case from Esther's; how many more reasons we have to pray:

She had to deal with a proud, imperious man; we, with a God of love and grace.

She was not called; we are invited—"Come unto me."

She had the law against her; we have many a promise.

She had no friend, and the king's favor-

(*Concluded on page* 138)

THE GOSPEL IN THE WORLD

EDWARD A. MARSHALL, Editor.

There are 60,000,000 people in India whom the Hindus consider outcasts.

The increase of church membership under the A. B. C. F. M. for the past fifty years has been 2,330 per cent.

It has been proposed that a Bible training school be started and endowed in Korea, as a memorial to the late Dr. A. T. Pierson.

With the increase of immigration into the interior of Canada, statistics show that crime and murders have doubled during this last year.

The Japanese are showing their confidence in Christianity by appointing Christian men to high public offices, both in Japan and Korea.

A missionary formula—"Enthusiasm plus information, minus self, multiplied by activity, divided by each member, equals a good missionary society."

The opportunity for good education under good influence is so steadily increasing in China that the 10,000 Chinese who went to Japan to study, have dwindled down to 2,000.

One of the most encouraging features growing out of the Edinburgh Missionary Conference is the plan for the systematic study of missions throughout the church.

The manager of the Tokyo Press is a Christian and conducts morning prayers with his 300 employees. He does a great deal of work for both the Chinese and Korean missions.

Two young women have just offered to go as missionaries to Turkey and support themselves as long as their savings last. Why are there not more who will make such an offer to the Boards?

Here is a prophecy that probably will be fulfilled. A little girl went home from a missionary meeting and said to her mother, "There are only eight missionaries in Siam, but when I grow up there is going to be one more."

The Korean Christians have enlarged their battle cry to, "The whole land for Jesus." In three weeks 10,000 persons were enrolled as Christians. Last year the Christians of the country gave $88,857 for the work of the Lord. They certainly are in earnest!

A very profitable work has been carried on for years among the 200,000 heathen who work in the gold mines at Johannesburg, South Africa. Those converted carry the Gospel back to their people, which means that it reaches many parts of South Africa.

Russia has just expelled from Moscow the head of that famous order of Jesuits, which has been an enemy to Christianity, governments, and civilization ever since the Pope turned the missionary efforts of Loyola and his band into a tool for crushing Protestantism in Europe.

One of the greatest hinderances to Bible distribution is the illiteracy of the non-Christian nations. Only twenty-five per cent of the Chinese can read; about ten per cent of the population of India; while those in Africa outside of mission schools who can read are exceedingly rare.

Forty-six years ago Rev. J. Hudson Taylor went to China. Now the China Inland Mission, which he founded, has 968 missionaries and 2,008 native workers. Thirty-six thousand five hundred Chinese have accepted Christ in the work of that society since Mr. Taylor reached the field.

The new converts in foreign mission fields are said to number 3,000 a week, or over 400 every day.

A native Korean has opened a school for deaf mutes, of which there are 14,000 in his country. It is located in Pyeng Yang.

Several new editions of the "Version Synodale" of the French Bible are being issued and are finding a ready sale in France.

A movement is planned by the Bible Societies to print a million copies of the Gospel of Mark and place one in each home in Korean territory.

A missionary college at Kyoto, Japan, has recently received $100,000 as an endowment from the widow of President James of Amherst College.

The American Board of Commissioners for Foreign Missions (Cong.) reports the gift of $1,000,000 as an endowment for its educational work in foreign lands.

In Foochow, China, is a native preacher whose salary is $3.00 a month. He was offered a consular position at $50 a month, but preferred to preach the Gospel.

The Salvation Army reported that last year it held 173,000 open-air meetings attended by 15,000,000 persons. A large proportion of these were probably non-church goers.

The publicity given to Morocco in the daily papers may develop an investigation of the slave trade now being carried on there. It is said that 13,000 slaves are captured annually.

A significant prayer was offered by a native Christian in East Africa: "O Lord, I pray thee that we may soon have stations as close as ten hours to each other." The plea was that a church might be near enough to every person that he could reach it by walking during the light of a single day!

The Salvation Army has proposed to the Indian government to attempt the civilization of the 3,000,000 inhabitants who live by robbery, if suitable reservations of land may be given for the purpose.

Dr. Bruce of Persia, realized the providence of his calling when he said: "I am not reaping the harvest; I scarcely claim to be sowing the seed; I am hardly plowing the soil; but am gathering out the stones."

King George, following his father's good example, has publicly signified his permission that loyal toasts should be honored in non-alcoholic beverages. The royal children are being reared on total abstinence lines.

In the mission hospital in Singapore, four converts were recently baptized. The conversion of all of them is to be traced directly to the beautiful life and teaching of a poor paralytic, who for four years has not been able to leave his hospital bed.

Students of missions await with interest the report of the International Conference on Missionary Education held in Holland during September. It is expected that many methods and much missionary intelligence will be crystallized into usable shape.

The Presbyterian Board is sending out over 100 missionaries this season, distributed as follows: China, 35; Africa, 13; India, 16; Persia, 10; Korea, 9; Philippines, 5; Mexico, 4; South America, 4; Japan, 2; Laos, 3; Syria, 2; Guatemala, 2; Siam 1; and some unassigned.—Missionary Review of the World.

It is a lamentable fact that a number of the strongest missionary societies of the world are facing large deficits, in spite of the appeals and spread of missionary intelligence which has been made during the past twelve months. Some boards need to raise nearly a quarter of a million dollars to free themselves from debt. If the Christians of the world could see the condition of the heathen through the eyes of Christ these debts would melt away in a day!

FOR SERMON AND SCRAP BOOK

SUGGESTIVE OUTLINES FOR MISSIONARY SERMONS.

From the Missionary Speaker's Manual.

Matthew 28:18, 19. "All power—go ye—all nations."

Go—in remembrance of the Sender.
Go—in remembrance of the promised power.
Go—in remembrance of all that the missionary commission means to the heathen.
Go—in remembrance of what that commission means to the organized church.
Go—in remembrance of the great day of account.

Matthew 28:19, 20. "Go ye—."

The Apostles are sent with (1) authority, (2) a complete commission, (3) the assurance of divine support.

The Authority ends all doubt as to whether missionary work should be undertaken.

The Commission fits out the worker with a clear conception of his duty, (1) to preach Christ, (2) to offer a covenant, (3) to unfold a code of conduct.

The Assurance of divine support meets the necessities both of sorely tried evangelists and pastors in the mission field, and of the waiting Church at home, also tried, though in other ways, in regard to this work.

Luke 2:32. "A Light to lighten the Gentiles."

Glorious promise, daily finding new fulfilment.

We do well to mark that—

1. The Gentiles need this light—whether living in civilization or grossest barbarism.

2. They seek it in various ways—Buddhist, Hindu, etc.

3. Christ is enlightening the Gentiles.

Consider: Conversions and changed lives.

Christian education.
Industrial work.
Medical missions.

4. But how widespread is the darkness still!

5. How great the responsibility of those whose feet have been already guided into the way of peace!

Acts 3:6. "Silver and gold have I none; but such as I have give I thee."

(Medical Missions.)

Position of disciples—despised, hated, etc. Predjudice against their teaching, need of means to conciliate.

The first miracle of the Church recorded after Pentecost. (Sketch story.)

Note how medical missions follow its lines:

1. Bodily need—Native surgery, etc.
2. Existing coincidently with spiritual need, ignorance, and prejudice. (Examples.)
3. Bodily relief wins at least a hearing for the Gospel from patients, friends, and others. (Illustrate.)
4. And often leads to conversions. (Anecdotes.)

Numbers 32:6. "Shall your brethren go to war, and shall ye sit here?"

1. The discouraging minority who do not care to aid missions.
2. The peril of this position.
3. The urgent need of union.
4. The unifying influence of missions.

2 Kings 5:1. The Story of Naaman.

Naaman, the first example of medical mission work.

1. He sought for bodily health.
2. He obtained it through God's servant.
3. He gained spiritual blessing also.

FOR THE CHILDREN.

Giants.

If a text is preferred, 1 Samuel 17:36: "He hath defied the armies of the living God:" or, with explanations, Numbers 13:33: "There we saw the giants, and we were in our own sight as grasshoppers, and so we were in their sight."

Giants in old time—huge men who, when weapons were swords and spears, were terrible to fight against. When Israelitish spies went up to view the Promised Land how terrible the giants looked! How Saul's men dreaded Goliath!

There are giants nowadays. Missionaries who go out to fight the Lord's battles, to win the people for Jesus, find giants in the way. Who are they?

Giant Mohammed—Here show hard cruelty of Mohammedanism—convert risks life by confessing; slavery, etc.

Giant Siva and all the other Hindu giants. —Give facts about worship of Hindu gods, etc.

Giant Buddha—Explain hopeless atheism of the Buddhist.

Giant Satan—tell something of devil-worship.

The few missionaries, like David—so small beside the great Goliaths.

Yet can these giants be overcome? Yes. They are being overcome. God's servants, like David, go against them saying: "I come to thee in the name of the Lord of Hosts."

Instances of converts from each.

Application.

N. B.—This idea is capable of being worked out in several ways, thus:

Giant Sin—Degradation of heathen, difficulty of giving idea of holiness.
Giant Custom—Caste, etc.
Giant Fear—Witchcraft, dread of evil spirits, etc.

THINGS TO THINK ABOUT.

This globe has a population of about 1,500,300,300—of these 30.000,000 are members of Protestant churches, and of these it would be fair to say that 15,000,000 would represent the number of truly converted persons, leaving 99 out of every 100 human beings still without Christ.

(2) There are today on earth 800,000,000 people who could not be saved if they wanted to, for they have no knowledge of the Gospel and never had the chance of accepting it.

(3) This state of things has been going on for ages. There have been sixty generations since the time of Christ, and in each of these generations the same or a greater proportion of the people that have lived and died have never known the message of the Gospel. The 800,000,000 of perishing souls on earth today must be multiplied by sixty, if you would know the awful waste of mortal life through the neglect of the Church of God.

(4) One hundred thousand souls are dying every day without Christ. A population equal to one of our large cities drops out of existence every twenty-four hours. If a city were annihilated it would fill the world with horror, but a sadder tragedy is going on all the time, and no one seems to care.

(5) If the people that have died in a single year without Christ were buried in a row, it would stretch across the continent of America with a belt of graves side by side, and would return upon itself no less than seven times, before they were all interred, making a cemetery 3,000 miles long and fifty feet wide, and then repeating it every year until at last it should cover all the broad land.

(6) If we were to bring the heathen to you across the sea and crowd them into our largest churches, holding, say, 2,000 people, and have three services a day every day in the week, thus preaching daily to 42,000 people, how long do you suppose it would take to give them all one chance to hear the Gospel? It would take more than an entire generation and then they would have heard the Gospel but once, and a new generation would be waiting to come along.

(7) For these countless myriads there is no other way of salvation, no other hope but the Gospel. Their religion cannot save them, their consciences do not give them light enough, and they have disobeyed the light they have, and without the power of God's grace no human soul is able to obey even the light of conscience.

"There is no other name under heaven given among men by which they must be saved."

(8) Apart from their future danger, they are at present in the greatest distress, their temporal condition is wretched. Poverty, infanticide, the degradation of women, the curse of opium, the cruel horror of the witch doctor, and the miseries of slavery—these are among the dark shades in the picture of heathenism. Look at your own happy home and beautiful children and think of the sad existence of the heathen and ask, "Lord, what wilt Thou have me to do?"—Christian Worker.

TWENTY-FIFTH ANNIVERSARY OF THE STUDENT VOLUNTEER MOVEMENT.

From the Northfield Press, Sept. 15.

The twenty-fifth anniversary of the Student Volunteer Movement for Foreign Missions, which was started here by Dwight L. Moody at the first student conference ever held, was observed at Mount Hermon last Sunday. There were three meetings, which were attended by the students of Mount Hermon and visitors from Northfield. Dr. John R. Mott, secretary of the movement, and of the World's Christian Students' Federation, who was a student delegate from Cornell at this first national intercollegiate gathering of Christian students, presided at the morning sessions, and gave a most interesting account of the personnel, scope, and results of the first session. This first conference was held in 1886, and was attended by 251 delegates representing over eighty institutions. From these delegates 100 volunteered to give their lives to the work of foreign missions before the conference closed. From that day till this the movement has grown in strength and scope, until nearly five thousand of its workers are in the foreign field. Dr. Arthur J. Brown, secretary of the Presbyterian Board of Foreign Missions, gave an address on the present outlook in the missionary field.

The second meeting was held in the same room in Recitation Hall in which the Volunteers originally met and pledged themselves for this work. Dr. J. Ross Stevenson, of Baltimore, spoke on the effect of the Volunteer Movement on the home church.

The final meeting was held out of doors under one of the trees where many of the delegates used to meet so many years ago. Dr. Mott spoke of the conditions prevailing at that time which made it possible for such a movement to be inaugurated. He was followed by Mr. D. W. McWilliams and Mrs. W. R. Moody, who also attended this conference.

LITTLE SERMONS.

C. F. Ladd.

Many a doctor takes life easy.

Better a weak heart than a bad one.

The bank cashier has a paying position.

A blind man never sees any fun in life.

The cost of flying continues to increase.

A close corporation—a newly married couple.

Education sometimes means, killing by "degrees."

The folks with nothing to do seem to keep busy doing it.

The tongue may be a little member, but it is often a leading one.

When some folks "get religion" they don't seem to know how to manage it.

Some church statistics have the devil's most hearty endorsement.

It is the hidden chapters of life that make the most interesting reading.

BACK HOME.

Walter G. Doty.

All night the pounding hoof-beats go
Upon the asphalt far below;
Back home, the roses, row on row,
And hollyhocks in stately show.
All night the city writhes in heat;
Back home, the breeze is cool and sweet.

All night the city's currents flow
And billow, frothing, to and fro;
Back home the clover odors blow
From meadows deep in daisy-snow.
All night the city's pulses beat;
Back home, the moonlight on the wheat!
—Munsey's

NOTES AND SUGGESTIONS

Dr. G. Campbell Morgan has received a unanimous invitation to become president of Cheshunt College (Cong.), Cambridge.

James O. Buswell has been recently made principal of the Northwestern Bible and Missionary Training School, Minneapolis, Minn.

Bradford Lee Gilbert, who was the architect of the Tower building, the first skyscraper to be erected in New York City, died at his summer home at Accord, N. Y., Sept. 10. Mr. Gilbert married the widow of Jerry McAuley and was very actively engaged in furthering Gospel work among the down-and-outs of New York.

The church at Somersby, England, of which Tennyson's father was the minister, has been restored and a bust of the poet himself placed in it as a memorial. Preachers' sons do not always turn out badly, as some would have us believe. The large majority keep the eye of faith fixed on the "Pilot."

Dr. Robert A. Walton, the widely-known and respected evangelist and author, died at his home in Owingsville, Ky., July 31, from apoplexy. The loss of such a man in the prime of life (he was only fifty-four years old) will be keenly felt, especially by the Southern Presbyterian Church, of the evangelistic committee of which he was a valued member.

The secretary of agriculture, James H. Wilson, has, by accepting the honorary presidency of the International Brewers Congress, to be held in Chicago in October, drawn upon himself thousands of protests, which have been forwarded to President Taft.

Arthur B. Strickland, pastor of the Baptist church of Marion, Ind., carried on Gospel tent meetings this summer which proved very successful in reaching the people. The illustration shows Pastor Strickland and his helpers. A special feature of these meetings was the stereopticon song service each evening.

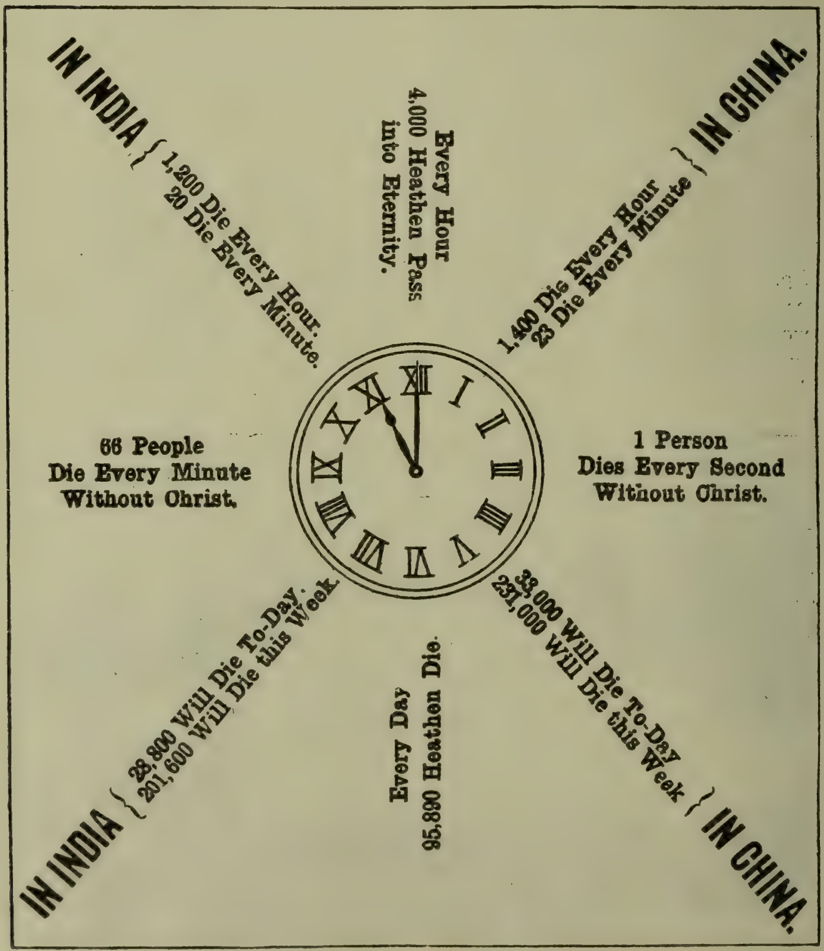
Baptist Gospel Tent, Marion, Ind., and Three Moody Bible Institute Students.—Reading From Left to Right, John Hall, Charles Stoddard, Arthur B. Strickland.

The New Grand Avenue M. E. Church of Kansas City, Mo., will be completed Oct. 15. It is a "down-town" church, and is designed along modern lines for caring for many lines of work. Besides the large auditorium and Sunday-school room, there are parlors, class rooms, pastor's study, choir room, dining room and kitchen. Edwin B. Olmstead is pastor, and J. Oliver Brison is doing solo work, besides acting as financial secretary and assistant to the pastor.

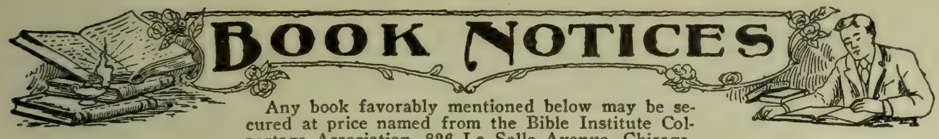
Mr. Marion Lawrance and the Rev. Carey Bonner, joint secretaries of the World's Sunday-school Association, will make an "Inspirational Sunday-school Tour" of Great Britain beginning Sept. 15 and ending Dec. 15. They will be assisted by such noted workers as Sir Francis Flint Belsey, Sir George White, Rev. F. B. Meyer, Rev. W. L. Watkinson, Rev. Richard Roberts.

We are to wear the "white robe" now and here.—J. H. Jowett.

The King's Business Requireth Haste.


IN INDIA { 1,200 Die Every Hour. 20 Die Every Minute.
Every Hour 4,000 Heathen Pass into Eternity.
1,400 Die Every Hour 23 Die Every Minute } IN CHINA.
66 People Die Every Minute Without Christ.
1 Person Dies Every Second Without Christ.
IN INDIA { 28,800 Will Die To-Day. 201,600 Will Die this Week
Every Day 95,890 Heathen Die.
33,000 Will Die To-Day 231,000 Will Die this Week } IN CHINA.

Go and Preach the Gospel to Every Creature.



BOOK NOTICES

Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association, 826 La Salle Avenue, Chicago.

"Living by Faith: Philippians 4:19 Proved," by H. B. Gibbud.

This is the last written message of perhaps the most successful open-air and rescue mission worker of his day. This unique booklet was written at the urgent request of friends that the faith of God's children might be strengthened as they read how their heavenly Father hears and answers prayer for daily needs.

If you feel discouraged with yourself, or dissatisfied with your lot, read this booklet. It will drive you to your knees, and the blues to the bad place, and you will come out of your closet with courage enough to tackle an army, and a face that shines like the headlight of an engine.

If you have a friend whose faith is feeble, or if you know of a young convert who is not getting on well, send him a copy and it will make a new man of him.

If you wish to raise money use this book freely, and it will double your collections. If your church needs a revival put a copy into every family, and the fire will soon kindle on every hearthstone where the embers are still alive.

It will make a dull preacher sparkle. It will wake up a sleepy church, and make even the dumb to shout for joy.

Read it. Circulate it. Pray for it.

48 pages, with cover. The Bible Institute Colportage Association, Chicago. Ten cents each; twelve, or more, at $1.00 per dozen. H. W. P.

"Pictures of the Apostolic Church, Its Life and Thought," by Sir William M. Ramsay, D. D., Litt. D., Professor of Humanity in the University of Aberdeen; author of "The Church in the Roman Empire, Historical Commentary on Galatians," etc.

This book consists of fifty-two sections, fifty of which were written for The Sunday School Times in comment on the International lessons of 1909. Each was complete in itself; but the subjects were chosen to work together into a series of typical pictures of the life, teaching, and development of the early church.

The book is very simple and unadorned in its literary style, and no great depth of theological teaching will be found in it; but wherever historical matters are touched upon one feels he is following a master who commands respect.

Those who read these chapters in serial form will be interested to have the compilation in their library, and those who did not will find them an interesting commentary on the New Testament Scriptures covered chiefly in the Acts of the Apostles.

420 pages. 5 x 7½ inches. The Sunday School Times, Philadelphia. $1.50.

J. M. G.

"The Glory of the Ministry," by A. T. Robertson, M. D., D. D., Professor of New Testament Interpretation in the Southern Baptist Theological Seminary, Louisville, Ky.

It would be hard to name a better book to put into the hands of any minister, young, old, or middle-aged. The publisher is justified in saying that it is "at once an incentive to enlist in the service and an inspiration to the man in the field." Prof. Robertson is as sound as he is bright, and he is as bright as a diamond. He knows Greek and he knows his Greek Testament, which goes without saying. But he knows the practical needs of the modern minister also, and this exposition of that rare second epistle to the Corinthians from the pastoral standpoint, will be a benediction to every such an one who reads it.

The author is an omnivorous reader—as his footnotes indicate, and with the valuable gift of utilizing the good and counteracting the evil in his contemporaries. His neat phrases here and there will be appreciated by all who try to keep up with what men of many minds are thinking.

243 pages. 5 x 7½ inches. Cloth. Fleming H. Revell Co., New York and Chicago. $1.25 net. J. M. G.

"Personal Work for Christ," by George Soltau, with a biographical sketch by his wife. Edited by E. A. Helps.

Mrs. Soltau has done well in bringing out this book. We took it up with pleasure which was not diminished as we perused its pages. The biographical sketch will be especially interesting to all who knew Mr. Soltau. In these quarters, he was appreciated as a Bible teacher—a great one, to be sure, but only a Bible teacher; but this sketch shows him to have had a varied life of Christian service as mission worker, pastor and wide traveler.

He was born at Plymouth, England, in 1847, and was for a while a clerk in a public office, although working for Christ in the slums in the evenings. Later he was in charge of Dr. Barnardo's Village Homes at Ilford, England. Then for a while an evangelist in England and America. After that, pastor over the church instituted by the celebrated Henry Reed in Tasmania. Still later we find him teaching in New Zealand, Australia, and India. After this he became connected with Dr. White's Bible School in New York. Subsequently he came west, taught in The Moody Bible Institute occasionally, was settled as pastor over the Baptist church in Sioux City for a year and then went to the Pacific coast, where he died at Santa Monica in 1909.

In this book is set before us, with marked clearness of style and fidelity to the Word of God, the qualifications, equipment and training of the Christian worker, and the character of his work. The last three chapters on "Diagnosis and Treatment," "Hearing and Asking Them Questions," and "All Sorts and Conditions of Men," are exceptionally interesting and valuable. They do not give us the abstract principles on which Mr. Soltau acted but a series of concrete illustrations that are exceedingly useful material for preachers and Christian workers.

167 pages. 5½ x 8½ inches. Samuel E. Roberts, 5 Paternoster Row, London. Cloth. 3 shillings; by post, 3 shillings, 4 pence. J. M. G.

"Present-day Conservatism and Liberalism," by James Glentworth Butler, D. D., author of "The Bible Work."

The distinguished author of "The Bible Work" long has been a stedfast ally of the conservatives in the great conflict raging around the Word, written and incarnate. Hitherto, however, we have thought of him as representing the heavy artillery; but in this book he has brought a rapid-firing gun on the field that will do a different kind of execution. It is hard to say whether it will convert many among the enemy, but it ought to save all who read it from going over into their camp.

If we quote from the publisher's announcement in what follows, it is not because we would save ourselves the trouble of reading the book, which we have done with the greatest delight, but because we wish to endorse every word of it:

It "stands squarely and sharply for an unchanged Bible, and its essential teaching concerning God and His work in man's redemption. Particularly strong emphasis is laid upon the orthodox positions concerning the Trinity and the sphere of Jesus Christ. With appropriate argument, reasoning and evidence, it expounds and sustains every point of faith and action presented by the modern conservatism, while it exposes and refutes the proofless inventions, assumptions and sophistries of the modern liberal school, with illustrative citations from five prominate advocates."

Every pastor, and every layman who professes to be a leader of any kind in Christian service today, needs familiarity with the arguments of this book and the inspiration and strength it will bring to his faith. The closing chapter on the peril of modern thought is a very solemn warning indeed.

122 pages. 5 x 7 inches. Sherman, French & Co., Boston. Cloth, $1.00 net.
J. M. G.

THE EVANGELISTIC FIELD

HAVE OPEN DATES.

E. S. Stucker, Ottawa, Kan.

John W. Erskine, Evart, Mich.

S. B. Shaw and wife, Grand Rapids, Mich.

Ray Palmer, 705 Metropolitan Building, St. Louis, Mo.

A. A. Walker, 1120 12th Avenue North, Birmingham, Ala.

Horace Geiger, musical director, Lexington Hotel, Chicago.

Miss Eva E. Hill, musical director and personal worker, North Loup, Neb.

F. M. Ross and F. G. Symonda, care of Practical Bible Training School, Lestershire, N. Y.

GLEANINGS FROM THE MAIL.

"Just closed a successful meeting at Merrifield, Minn. Over thirty came to Christ."—R. W. Roberts.

A. M. Bruner will be with the "Men and Religion Forward Movement" this fall, beginning at Minneapolis in October.

S. B. Shaw and wife, of Grand Rapids, Mich., conducted a union tent campaign at Saginaw, Mich., during July and August.

"Recently held a fine meeting at Converse, Ind., in which more than fifty people were led to Christ."—W. F. Shearer.

Mrs. Mary Baker, wife of Evangelist E. H. Baker, Rushville, Ill., entered into rest after a protracted illness Thursday, Aug. 10.

After a summer's rest in the Catskills, F. M. Ross has taken up work again and will have with him F. G. Symonda as assistant.

J. Wilcox, pastor of the Tillinghast church, north of Bloomer, Wis., recently conducted a series of meetings which resulted in seventy-five conversions. He was assisted by the colored evangelist, Mr. Robinson.

"We had a great meeting in Windsor during August. About one-third of the population were converted and the most of the converts were men."—R. Sam Kirkland.

E. S. Stucker was acting pastor, during the summer months, of the First Church, Peoria, Ill. About fifty new members were received into the church during his stay there.

Wilson A. Pugsley has resigned as pastor of the First Baptist Church at Sandusky, O., and will engage in evangelistic work. He will be associated with Manley Wilson and C. H. Winter, beginning Oct. 15.

Geo. W. Taylor conducted a four weeks' union tent meeting at Terre Haute, Ind., which resulted in 246 conversions. Good interest was manifested in the meetings and the attendance was large. From Terre Haute he went to Los Angeles, Cal.

"We began work here (San Luis Obispo, Cal.) Sept. 3, in a large tabernacle. We have had large crowds from the start and the interest is increasing from day to day. The five leading churches are united in this effort, and we are looking for great things from the Lord during the next three weeks."—N. S. McClurkan.

"The Lord has graciously blessed our work this year. We have had a few over 4,000 converts since Jan. 1. We have had meetings in Kansas City and Topeka, Kan., Enid, Okla., Huntington, W. Va., Galesburg, Ill., and two short meetings in Portland, Ore., and Billings, Mont. The largest meeting was at Topeka, where 1,067 were converted. We will dedicate the new Christian Church at Terre Haute, Ind., Sept. 3, closing Sept. 24, then go to join the 'Men and Religion Forward Movement' at Minneapolis, Minn., beginning Sept. 26."—Chas. Reign Scoville.

Elroy H. Lucas, formerly located at West Union, O., is now pastor of the West Newark Christian Union Church at Newark, O.

"We have just closed a revival at Joseph, Ore., in which the mayor, bankers, and business men of all classes were numbered among the converts."—Dan Shannon.

Laymen have contributed largely to the success of the outdoor evangelistic campaign conducted in New York City by the National Bible Institute. This is the fifth season in which the Bible Institute has conducted such a campaign, and the results have been the most encouraging in the history of the work. The meetings began in April, and will be carried through to the middle of October.

"We have just closed a splendid meeting at Cooksville, Ill., where all the churches united in a revival effort for the first time. The pastors and people of the town were 'live wires' and led the people in personal work and enthusiasm in what proved to be the greatest evangelistic effort in the history of the town; whole families were won for the Master, friendships were restored, gospel of restoration put into effect and many lives transformed."—E. J. Forsythe.

"Our recent meeting at Clinton, Ky., was one of the most fruitful we have held. Among the scores converted were the mayor of the city, the editor of one of the strongest papers in the state, the sheriff of the county, the town marshal, deputy postmaster, two or three lawyers, and many other strong men. We will return there for another campaign next July. We were later in a splendid work at Martin, Tenn., after which we conducted the Old Louden camp meeting, near Washington, City, Va."—Price and Huston.

"Dr. Wheeler and I are having a sort of home missionary revival meeting at this town (Altoona, Kan.). We have erected a a large tent, which attracts the people. This community is a hard one to work in—the stores, smelters, etc., being open and running seven days a week, day and night shifts. There is a great deal of poverty here, too. Drink—secured by mail orders to Kansas City, is the big curse. In a union Sunday-school service here, seventy-five accepted Christ. There is great interest in the men's meeting."—Harold R. Coffin.

"I resigned my position as Rescue Mission superintendent July 1, 1910. Since then my entire time has been devoted to evangelistic work in Oklahoma and Texas. I have been with Dr. L. R. Scarborough of Ft. Worth this summer. Our meetings have been good. The most powerful one was at Rule, Tex., a small town at the foot of the plains. Most all the men of the community were brought to Christ. We are now in a glorious and victorious campaign with the Ervay Street Baptist Church, Dallas, Tex. This will be my last meeting until next June, as I expect to attend the Southern Baptist Theological Seminary, Ft. Worth. Greetings and prayers to those in the battle."—S. J. T. Williams.

DR. TORREY TO VISIT CAMBRIDGE.

Dr. R. A. Torrey has accepted an invitation from the Cambridge Inter-Collegiate Christian Union to hold special meetings for university men, Nov. 5-12, at the university. Will our friends join with the Cambridge Union, and us, in daily prayer that God may abundantly bless Dr. Torrey's visit.

CHESTER BIRCH AT McCOMB, O.

Chester Birch began work Aug. 22 at McComb, O., a large tent having been prepared for the campaign. The seating capacity was 850, and after a few meetings the tent was comfortably filled. Special efforts were made in the way of advertising, twelve automobiles being used to visit the surrounding territory and to invite the people to the meetings. At many of the small towns nearby short services were conducted to create an interest in the larger meetings. The meetings continued six weeks, the last two weeks W. H. Collison having charge of the singing.

CHAPEL CAR "GOOD WILL" IN IDAHO.

L. T. and F. T. Barkman closed a successful series of meetings at McCammon, Idaho, in August. McCammon is a Mormon town, but they succeeded in organizing a Baptist church and hope to locate a pastor there at an early date. The Messrs. Barkman are traveling in the chapel car "Good Will," and on Aug. 23 were holding meetings in a tent at New Plymouth, Idaho, where they had difficulty in caring for the large crowds.

LOVICK P. LAW AT BLOSSOM, TEX.

Lovick P. Law recently conducted meetings at Blossom, Tex., with good results. A tabernacle 70x70 feet was constructed for the occasion. For some time there had been much indifference to the preaching of the Gospel, but now conditions have changed and the believers have been much encouraged. The people gave themselves heartily to the work and there was perfect harmony. Victor Howell led the chorus, and Mrs. Law assisted in solo work.

Mrs. Lovick P. Law, Soloist.

Lovick P. Law.

ASSEMBLY WEEK AT LEMON HILL.

The fourth annual assembly week of the Lemon Hill Association of Philadelphia was held Sept. 3-10 in Fairmount Park. On both Sundays meetings were held at 10.30 a. m. and 7.30 p. m., other days meetings being held only in the afternoon and evening. The purpose of these meetings has been to provide, free of charge, a summer conference similar to those at Northfield and Winona Lake. The choral numbers were sung by the Lemon Hill chorus, augmented for the occasion to 250 voices, two-part songs by the Girls' Choir, besides a number of vocal solos, quartets, etc. The Philadelphia Brass Quartet gave several selections. Many speakers were provided, who gave good addresses on Gospel themes.

BELL AND GEISENHEIMER AT CENTRAL CITY, IA.

"The revival meetings conducted by Hay Bell, of Carbondale, Ill., and Fred Geisenheimer, of Chicago, resulted in about 178 conversions. I have already baptized forty-seven and will baptize several more. Only fourteen of the forty-seven baptized were women, and only four boys, the rest being men from 19 to 60. We have had seven conversions since the meetings closed."—M. H. Bridwell.

WHAT THE EVANGELIST EXPECTS OF THE PASTOR.

A Symposium.

First of all, that he be loyal. No pastor (or pastors, if a union meeting) should think of calling an evangelist until they have thoroughly investigated his past record and convinced themselves beyond doubt that he is the man they want. They should make a thorough investigation as to his methods, and as far as possible the permanency of his work. And once they have decided to give him a call they should determine in their own minds that they will be loyal. It could not reasonably be expected, in a union meeting especially, that the evangelist would follow the methods of any particular denomination or do everything in the way they are accustomed to doing them in their individual churches.

A revival, to be effective and productive of lasting results, must be begun and carried on by the Christians of the community. The evangelist is there to lead or give directions as a general of the Lord's forces in that community for the time being. If the pastors are not willing to follow his leadership it is a great injustice to the evangelist to extend him a call. I have been in some places where I really wondered why I had been called, since the brethren seemed to think they knew more about how things ought to be done, what kind of preaching was needed, and the methods that should be used than I did. In such cases, the question very naturally came to me, "Why didn't the brethren go ahead and conduct their own meeting?" Of course the evangelist should be willing to accept friendly advice and suggestions at all times (and all true evangelists are ready and willing to do so), but if he is not a specialist in his line, and cannot be trusted to go ahead and direct in matters pertaining to the campaign, he has missed his calling. Many times the evangelist finds it necessary to do things that appear unwise to many of those who are most interested, but if the brethren would only wait they would find that the end justifies the use of the particular measure or method.

Second, that he thoroughly organize. The most successful meetings that it has been my privilege to conduct have followed the most thorough preparation made beforehand by a wide-awake committee, composed of the pastors and two or three laymen from each church. Too many seem to get the idea that all that is necessary is to call an evangelist and a singer, and then sit down and await their arrival, and when they come, they will by some magic power bring about a great transformation in the community. This is wrong and often leads to sad disappointment. In very many cases it is hard to convince the pastors of the necessity of faithfully carrying out the instructions sent beforehand.

Third, that he prepare his people; preaching such truths that will bring home to the hearts of his people a realization of their personal responsibility. Too many, both pastors and laymen, seem to think when a revival campaign is announced that that is an opportunity for them to have a little vacation season. In other words, there are many who would like to see a revival in the community and souls saved, but they are not willing that it should first begin in them. Pastors should do all in their power to get their people to praying—praying for the work as a whole and for the conversion of individual souls, requesting them to make out a prayer list consisting of those in whom they are especially interested. As all students of the history of revivals know, there never has been a genuine revival without prayer. The organization may be most thorough, and all mechanical arrangements perfect, yet there will be no genuine revival without prayer. Oscar Lowry.

Cedar Falls, Ia.

GEO. H. WILEY AT FERRUM, VA.

Geo. H. Wiley conducted meetings in the St. James M. E. Church at Ferrum, Va., during August, bringing much joy to the Christians in the various churches. Although there were between fifty and sixty converts, the restoration of many church members to their first love was a cause of thanksgiving. Differences between church members were settled and reconciliations occurred between people who were on bad terms. The high tide was reached when two big 200-pound men met in the front of the church and buried their differences. After this many went forward to the altar, among them being illicit distillers, men who were running blind tigers, drunkards, and in a meeting at Gogginsville, an ex-convict from the state prison. After the departure of Mr. Wiley the meetings were carried on for a while by the pastor of the church, O. L. Haga. Mrs. Wiley did effective work during the meetings by her personal work and solos.

RECENT MEETINGS.

J. J. Lowe at Hudson, Mass.

Wm. J. Calfee at Creede, Colo.

W. W. Orr at Vandergrift, Pa.

Jesse E. Heins at Winthrop, Ia.

John M. Currie at South Eliot, Me.

Richard W. Lewis at West Point, Miss.

Newton S. McClurkan at Santa Maria, Cal.

Chaplain E. W. White at Gettysburg,, S. D.

Will Houghton at Wessington Springs, S. D.

Myron J. Smith at Reading Center, N. Y.

Vawter, Marty and Vawter at Roosevelt, Okla.

C. H. Window and Carl W. Barnes at Boyle, Kan.

John S. Hamilton and party at Mt. Pleasant, Ia.

W. L. Walker and E. L. Wolslagel at Tifton, Ga.

Chas. Cullen Smith and party at Williamsport, Ind.

Geo. A. Fisher and wife at Yorkville, S. C., with J. Ernest Thacker, of Norfolk, Va.

FUTURE ENGAGEMENTS.

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointments in their prayers.

Lockett Adair—Oct. 1, Nashville, Tenn.

Baker and Hutchins—Oct. 20, Chapman, Kan.; Nov. 9, Topeka, Kan.

L. T. and F. T. Barkman, of Chapel Car "Good Will"—Oct., Ogden, Utah; Nov., Elko, Nev.

Beadles-Fischer Party—Oct. 1-29, Rushville, Ill.

Hay Bell—Oct., Edna, Kan.; Nov., Derby, Kan.

W. E. Beiderwolf—Sept. to close of season with Men and Religion Movement.

Chester Birch—Oct. 15-Nov. 5, Durand, Mich.

M. L. Branham—Oct. 18, Hillsdale, Kan.; Nov. 12, Madison, Mo.

Geo. H. Crutcher—Oct. 29, Knoxville, Tenn.

John M. Currie—Oct. 3-22, Biddeford, Me.; Oct. 24-Nov. 12, Bridgeport, Conn.

G. A. DeFlone—Oct., Grove City, Ill.; Nov., Cadwell, Ill.

Edwin R. Dow and Party—Oct. 1-6, Merom, Ind.

John W. Erskine—Oct. 1-22, Pittsburg, Pa.

Roger H. Fife and Party—Oct., Princeton, Ind.

Geo. A. Fisher and Wife—Oct. 4-22, Gallatin, Tenn.; Oct. 24-Nov. 12, Nashville, Tenn.

E. J. Forsythe and Party—Oct., Uniopolis, O.; Nov., Waterloo, Ia.; Dec., Mechanicsville, Ia.

A. C. Gaebelein—Oct. 1-6, Phoenix, Ariz.

E. C. Glenn—Oct. 1-8, Cooleemee, N. C.

Grafton and Mallard—Oct.-Dec., League City, Waco, Houston, Shrio, Galveston, and Port Arthur Tex.

A. H. Griffith—Oct. 1-8, Crawfordsville, Ia.; Oct. 15-29, Columbus City, Ia.; Nov. 5-19, Indianola, Ia.; Nov. 26-Dec. 10, Tarkio, Mo.; Dec. 11-22, Hepburn, Ia.; Jan. 9-21, Earlham, Ia.; Jan. 28-Feb. 11, Winterset, Ia.; Feb. 14-28, Monroe, Ia.; March 3-17, Martin, Mich.

M. F. Ham—Oct. 2, Greenwood, Miss.; Oct. 17, Clinton, Mo.; Nov. 14, Henderson, Ky.; Dec. 7, Del Rio, Tex.

John S. Hamilton and Party—Oct. 1-15, Mt. Pleasant, Ia.; Oct. 20-Nov. 19, Paletsine, Ill.

Hart and Magann—Nov., Homestead, Pa.

Jesse E. Heins—Oct., Hopkintown, Ia.

C. E. Hillis—Oct., Chrisman, Ill.

I. E. Honeywell and Party—Oct. 1-8, Salamanca, N. Y.; Oct. 15-Nov. 12, Colusa, Cal.; Nov. 19-Dec. 24, Red Bluff, Cal.; Dec. 31-Feb. 4, Bryan, O.; Feb. 11-Mar. 17, Delta, O.; March 24-Apr. 28, Wauseon, O.

Thomas Houston—Oct., Lackawanna Presbytery in country churches.

R. Sam Kirkland and Party—Oct., Summitville, Ind.

I. J. Lowe—Oct., Greenfield, Mass.

Lowry and Moody—Oct. 1-8, Great Falls, Mont.; Oct. 15-Nov. 12, Seymour, Ia.; Nov. 19-Dec. 17, Montrose, Colo.; Dec., 30-Jan. 28, Canton, Ill.

Milford Lyon and Party—Oct., Norwood, Cincinnati, O.; Nov. 5-Dec. 10, Warren, O.; Dec. 31-Feb. 4, Cambridge, O.

Ochus L. Martin—Oct. 1, Ashley, Mo.

Chas. E. McVay—Oct., Hill City, Kan.

O. A. Miller—Oct. 19, Vermilion, Ill.; Dec. 31, Sheridan, Ind.

P. C. Nelson and N. D. Wood—Oct. 29, Bismarck, N. D.

J. Wesley Oborn—Oct. 1-15, Amboy, Ind.

French E. Oliver and Party—Nov. 5, Alliance, O.; Dec. 31, Butler, Pa.; Feb. 15, Van Wert, O.; May 12-June 16, La Porte, Ind.

W. W. Orr—Oct. 12-29, Slippery Rock, Pa.; Nov. 3-19, Wilmerding, Pa.; Nov. 26-Dec. 17, Germantown, Pa.

Edward G. Phillips—Oct., Amarillo, Tex.

J. R. Pratt—Oct., San Jose, Cal.

Price and Huston—Oct. 1-8, Dallas, Tex.; Oct. 15-30, Beaumont, Tex.; Nov. 5-20, Trenton, Tenn.

D. E. Reed—Oct. 1-22, Milwaukee, Wis.

Milton S. Rees—Oct., Buffalo, N. Y.

N. B. Riley and Mr. and Mrs. Chester Guthrie—Oct., Jamestown, N. D.

R. W. Roberts—Oct., Meadow Lands, Minn.

H. B. Roller—Oct., Logansport, Ind.; Nov., Indianapolis, Ind.

W. M. Runyan—Nov., Richland Center, Wis.; Dec., Yates Center, Kan.

J. S. Sanders—Oct. 1-8, Raleigh, Miss.; Oct. 10-16, Nashville, Tenn.

Harold F. Sayles—Oct. 1-17, Schoolcraft, Mich.; Oct. 22-Nov. 7, Lowell, Mich.; Nov. 12-28, Wayland, Mich.

C. R. Scoville and Party—Sept. 26 to close of season with Men and Religion Movement.

Dan Shannon—Oct., Sheridan, Wyo.; Nov., Clovis, Cal.

James E. Shannon—Oct. 1-22, Gerwin, Ia.; Oct. 23-Nov. 12, Ames, Ia.; Nov. 19-Dec. 17, Dayton, O.

W. F. Shearer—Oct., Tarkio, Mo.

L. Shelhorn—Oct., Cumberland, Md.; Nov.-Dec., Baltimore, Md.; Jan., Georgetown, Del.

James Small—Nov., Mason City, Ia.; Dec., Arthur, Ill.; Jan., Eustis, Fla.; Feb., Bowling Green, Mo.

Charles Cullen Smith and Party—Oct., Minneapolis, Kan.; Nov., Salina, Kan.; Dec., Attica, Ind.

Gipsy Smith—Oct. 1-16, Spokane, Wash.; Oct. 21-Nov. 6, Seattle, Wash.; Nov. 11-27, Portland, Ore.; Dec. 2-18, Tacoma, Wash.; Dec. 30-Jan. 22, San Francisco, Cal.; Jan. 27-Feb. 12, Los Angeles, Cal.; Feb. 24-March 11, (probably), Dallas, Tex.

Joel A. Smith and Miss F. Ethel Smith—Oct., Edgerton, Wis.; Nov., Delavan, Wis.

Myron J. Smith—Oct., Norwich, N. Y.; Nov., Falls, Pa.; Dec., Andover, N. Y.; Jan., Bald Mount, Pa.; Feb., Dalton, Pa.

W. A. Sunday and Party—Oct., Springfield, O.; Nov.-Dec., Wichita, Kan.; Jan.-Feb., Canton, O.; Feb.-March, Wheeling, W. Va.; April-May, Fargo, N. D.

J. Ernest Thacker—Oct. 4-22, Gallatin, Tenn.; Oct. 24-Nov. 12, Nashville, Tenn.

R. A. Torrey—Oct. 1-15, Bristol, England; Nov. 5-19, Cambridge University, England.

Vawter, Marty and Vawter—Oct., Princeton, Ill.

A. A. Walker—Oct. 1-15, Corona, Ala.; Oct. 17-31, Birmingham, Ala.

Walker and Wolslagel—Oct. 8-22, Indianola, Miss.; Nov., Memphis, Tenn.

Charles T. Wheeler and Harold Coffin—Oct. 8-24, Belleville, Kan.; Oct. 29-Nov. 4, Trenton, Ill.

Chaplain E. W. White—Oct. 1-15, Cairo, Neb.; Oct. 18-Nov. 8, Kearney, Neb.; Nov. 10-30, Gothenburg, Neb.; Dec. 1-23, Mt. Olive, Ia.; Jan. 1-24, Oelwein, Ia.; Jan. 29, Independence, Ia.

Geo. H. Wiley—Oct. 1-9, Hampton, Va.; Oct. 13-22, Newport News, Va.; Oct. 27-Nov. 5, Vinton, Va.; Nov. 12-22, Wesley Grove, Md., Nov. 24-Dec. 3, Washington, D. C.

Edgar L. Williams—Oct., Louisville, Ky.; Hoopeston, Ill.; Milwaukee, Wis.

R. Hayes Willis—Oct. 17-Nov. 5, Oakville, Ia.; Nov. 7-26, Savannah, Mo.

C. H. Window and Carl W. Barnes—Oct., Laurel, Neb.

INTERNATIONAL S. S. LESSONS

November.

5. Esther Pleading for Her People. Esther 4:1 to 5:3. Golden Text: Psalm 145:20.

12. World's Temperance Sunday, Belshazzar's Feast and Fate. Daniel 5:1-29. Golden Text: Eccl. 12:14.

19. Ezra's Journey to Jerusalem. Ezra 8:15-36. Golden Text: Ezra 8:22.

26. Nehemiah's Prayer. Nehemiah 1:1-11. Golden Text: James 5:16.

CHRISTIAN ENDEAVOR TOPICS.

OCTOBER.

1. Lessons from great lives. 10. Peter. John 21:1-19. (Consecration meeting.)

8. New work society might do. Matt. 25:13-30. (Led by the executive committee.)

15. Why I believe the Bible. Rom. 10:17; 15:4. (A memory meeting.)

22. Lessons I have learned from things. Jer. 13:1-10; Matt. 22:15-22. (An object meeting.)

29. A missionary journey around the world. 10. Missions in Europe. Acts 16:6-15.

November.

5. Lessons from great lives. 11. John—John 21:20-25. (Consecration meeting.)

12. The case against the saloon. Isa. 5:11-25. (Temperance meeting.)

19. A missionary journey around the world. 11. Missions in South America. Acts 19:13-30.

26. Echoes of peace and blessing. 1 Thess. 5:14-24. (Thanksgiving meeting.)

FORTHCOMING CONFERENCES.

Annual Meeting of the American Board of Commissioners of Foreign Missions, Milwaukee, Wis., Oct. 10-13.

Annual Meeting of the Congregational Brotherhood, **First Congregational Church, Chicago, Oct. 13-16.**

Annual Meeting of the American Missionary Association, **First Congregational Church. Chicago, Oct. 17-19.**

Convention of The National Reform Association, **Park Street Church, Boston, Mass., Oct. 24.**

Legend tells us that at the closed castle gate there hung a magic horn which only the heir of the palace, who was an exile, could sound. Many essayed to send the breath of heaven through it, but in vain. At length the heir returned, and placing it to his lips, sounded the long, loud note that rang through all the valleys and the high hills; at which the gate flew back upon its hinges and the son entered into his own.—Samuel H. Howe, D. D.

Two texts ought to be read together: "Do not sound a trumpet before you," and "Let your light so shine." God wants you to be ambitious, to have good works that somebody can see; light travels faster than sound, and so with Christians you see the flash before you hear the report if they are of the right sort. The ambition is not that men may praise you, but that they may glorify your Father which is in heaven.—A. J. Gordon.

SUMMER EVANGELISTIC WORK IN NEW YORK.

Mary Kendall Hyde.

Opportunities for aggressive evangelistic work among the thousands in a great city who seldom, if ever, go to church, have never before met with so keen appreciation and so hearty and intelligent a response as during the summer season just closed. Individuals and organizations recognizing the peculiar responsibility resting upon the Christian people of the city to cope with the appalling situation of the numerically unchurched, have responded in many and various ways. From year to year increasing opportunities and responsibilities are followed by multiplied agencies for carrying the message to the masses. None of these has been of so comprehensive a character as the Evangelistic Committee of New York City, an association of ministers and laymen, representing the various denominations, having on its executive committee the superintendents and representatives of the city mission boards, the young people's societies, brotherhoods, and Young Men's Christian Associations,—organized to carry the Gospel to the unevangelized, Jew and Gentile, Foreigner and American, colored and white, rich and poor, old and young, wherever they may be found; on the streets or vacant lots, in pleasure parks or shops.

A Noon Meeting on Wall Street.

Beginning with thirteen centers in 1905, the plans of the Evangelistic Committee have grown to cover 99 centers in 1911. During the campaign from June 17 to September 11, there were held 1,725 meetings with an attendance of 302,304. Of thse meetings, 386 were for boys and girls, with an attendance of 79,579. Services have been held in tents, in shops, and in the open-air, with preaching in nine languages. How many converts have been made, no one knows but God. Nearly one thousand persons have given the workers their names and addresses with their church preferences, saying they had determined to lead a Christian life. No effort will be spared to bring such persons into close touch with the church. There is no question that the greatest number who have been blest in the meetings, are those of whom no report is ever made. Every year unexpected testimonies are heard as to the effects of previous summer campaigns. Often the truth sown during the summer lies in the heart like seed in the warm bosom of mother earth sprouting, growing, budding and bearing fruit in due time, perhaps never to be discovered by those who sowed.

Madison Square Night.

"Many people tell me they were saved here in the tent in previous years," commented an evangelist this summer. And again, "Wherever I go, I find people who were converted in our meetings five or six years ago." Many such never have been recorded on the Committee's books, and the history of their conversion remains unknown except for some chance revelation. It is not an unusual experience for one who has been identified with the summer work, to be greeted during the following year by a district messenger, an office boy, a clerk, or even by a fellow passenger on a public conveyance, as one who had spoken or sung or given a tract at some center in the by-gone summer days to one who had not forgotten.

The comprehensive nature of the work of the Evangelistic Committee is indicated not only by its several methods of approach, its diversity of location and of language, but also by the widely different classes of humanity which respond to the heart-to-heart appeals from evangelist, singer, or personal worker. This was well illustrated at the Converts' Rally held in Carnegie Hall on the evening of Sept. 11. A young man of twenty-five years, more than half of which had been spent in jail or penitentiary; a man of middle life, holding a responsible position as vice-president of a large business concern; a man and wife who at the beginning of the season had been in severest poverty and direst distress of both body and mind, the man intemperate and out of work, the wife unhappy and discouraged; a girl of thirteen years, formerly leader of a "gang" of other Italian girls who began their relations with the Committee by showering volleys of stones on the tent in their neighborhood; a handsome lad of eighteen, refined and intelligent; a former leader of an East Side gang of "terrors;" these presented varying types of personality; while companies of various speaking people, white and black, comprised a remarkable throng whose shining countenances witnessed to transformed lives quite as impressively as did the spoken testimony of the individuals.

Bohemian Meeting.

Evening after evening during the summer, hundreds of boys and girls, representing ten nationalities, have assembled to learn Scripture lessons and texts and Gospel hymns. Each week from 10,000 to 12,000 children and youths attended the meetings. At the closing rally, 1924 boys and girls, after marching in a picturesque parade through the neighboring streets, united in a program which demonstrated the efficiency and thoroughness with which they had been instructed.

Stereopticon.

Italian Meeting.

Day after day, through the stress of the past summer's unusual heat and oppressiveness, men and women spoke and sang in the suffocating heat of the shop or under the blazing sun of a midsummer sky. Again at sunset or under the stars, at the street corner, in the park, or at the pleasure resort, the faithful workers carried the same Gospel message to the curious wayfarer. And yet again in the evening, there were services for adults as well as for children in the tents.

The past season in the opinion of many has surpassed all previous years. Naturally the movement gains momentum from season to season, and it has without question achieved a recognized place as one of the strongest forces to supplement and recruit existing religious agencies, with which from the beginning its co-operation has been cordial and assured.

THE WORRY OF IT.

It is not the work, but the worry,
That makes the world grow old,
That numbers the years of its children
Ere half their story is told;
That weakens their faith in heaven
And the wisdom of God's great plan.
Ah! 'tis not the work, but the worry,
That breaks the heart of man!

—Somerville Journal.

Now is the time! Ah, friend, no longer wait
To scatter loving smiles and words of cheer
To those whose lives are now so drear;
They may not need you in the coming year.
Now is the time!

HOPE FOR ALL
WHO ENTER
HERE

RESCUE MISSIONS AND THEIR WORK

HOW WE FOLLOW UP OUR CONVERTS.

A Symposium.

"A man that hath friends must show himself friendly." Prov. 18:24.

One of the greatest factors in Christian work is the God-given power to make a favorable impression. If we would hold the people we labor with, and induce the strangers who visit us occasionally to return, and keep them coming our way, two factors are indispensable, namely, the "glad hand" and "the sunny smile;" always remembering that the Christian worker is inviting people to a marriage feast and not to a funeral.

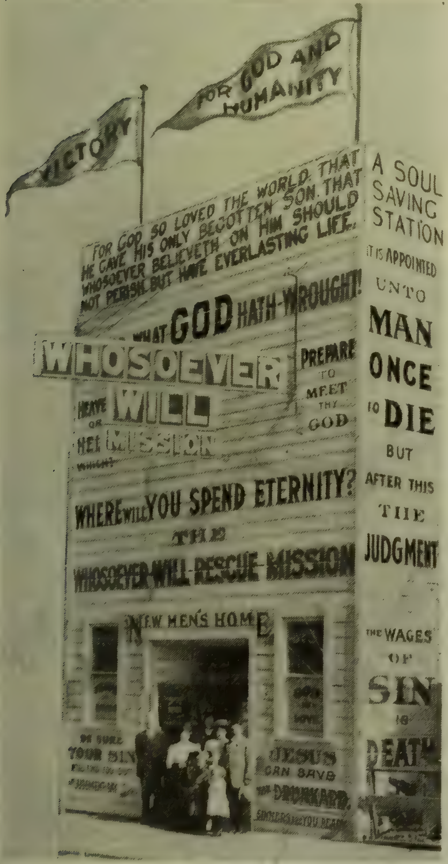
I asked a very dear friend of mine recently, who is a successful salesman, how he had achieved such marked success. He said, "I am always on the job, glad to see my customers, give them my best effort, not satisfied with selling them today, but deliver them such a line of goods that I put them in the class known in the business world as the 'come backs.'" This is successful salesmanship.

So if we as Christian workers would be successful in inducing those who have but little interest in divine things, we must be attentive and courteous, and trust the Spirit of the Lord to bless this means of impressing people that we really love them and sincerely welcome them to our respective places of worship.

For more than thirty years this method has been successfully employed at the Pacific Garden Mission and it is safe to say that Mrs. Clarke has extended the "glad hand," and with her own sweet smile (which seems to reflect the light of heaven) she has bidden thousands to take new hope and the constant return of strangers is attributable to this sweet ministry of love. It pays. It gets results.

Begin today the new ministry of the "glad hand" and "sunny smile."

Harry Monroe, Supt.
Pacific Garden Mission, Chicago.


VICTORY
FOR GOD AND HUMANITY
FOR GOD SO LOVED THE WORLD THAT HE GAVE HIS ONLY BEGOTTEN SON THAT WHOSOEVER BELIEVETH ON HIM SHOULD NOT PERISH BUT HAVE EVERLASTING LIFE.
A SOUL SAVING STATION
WHAT GOD HATH WROUGHT!
WHOSOEVER WILL
PREPARE TO MEET THY GOD
IT IS APPOINTED UNTO MAN ONCE TO DIE BUT AFTER THIS THE JUDGMENT
WHERE WILL YOU SPEND ETERNITY?
THE WHOSOEVER-WILL RESCUE MISSION
NEW MEN'S HOME
THE WAGES OF SIN IS DEATH
BE SURE YOUR SIN
JESUS CAN SAVE THE DRUNKARD

Whosoever-Will Mission, San Francisco.

WHOSOEVER-WILL MISSION,

San Francisco, Cal.

This mission is located on what is known as "Barbary Coast" in San Francisco and has had somewhat of a tempestuous experience during its almost seven years of existence. Mr. and Mrs. J. C. Westenberg are the superintendents. The picture on this page shows the present home of the mission. Besides this center of work, the mission has a wood yard, free baths and fumigator, restaurant, a new San Francisco shelter, industrial home, printing office (industrial), a water front shelter, and a girls' rescue home.

The changes in location a few times during the mission's existence came about on account of the San Francisco disaster, when the home of the mission was burned. The mission is situated in the midst of disreputable houses and saloons.

Meals and lodging are furnished to needy men and women, many thousands having been cared for in this way, as well as preaching the Gospel to them. Annually at Thanksgiving and Christmas time dinners are given to large crowds, and basket dinners are given to poor families. The last statement published by the mission reports that approximately 6,000 men have knelt at the altars, hundreds have been truly reclaimed, and are living monuments of the power of the Gospel in the slums of San Francisco. Mr. and Mrs. Westenberg also conduct a mission of the same name, Whosoever-Will, in Oakland, Cal.

STAR GOSPEL MISSION,

Charleston, S. C.

Obadiah Dugan, superintendent of the Star Gospel Mission, Charleston, S. C., recently issued a report of the mission's work for the past year. It was a small pamphlet of twenty-four pages, and contains several photos and testimonies of men who have been saved at the mission besides those of the superintendent and some of the workers. The mission is now in its seventh year.

UNION RESCUE MISSION,

Boston, Mass.

This mission was founded in 1889 by Wm. H. West. P. E. Call is now superintendent, and J. A. Fritz is assistant superintendent. The last annual report states that the work has increased along all lines, and that larger quarters are necessary. The total attendance during the year was 37,987 A feature of the work is a prayer meeting every morning at ten o'clock. Free lodgings were provided for about nine hundred men, and about seven thousand were given free meal tickets, or were fed at the mission during the year. A good Sunday-school is maintained in connection with the work, and a woman missionary has put in much faithful work among the children near the mission. The picture on this page was taken at a midnight service in this mission, which is at 84a Dover Street.

MIDNIGHT SERVICE AT THE UNION RESCUE (DOVER ST.) MISSION, BOSTON, MASS.

The Moody Bible Institute

During September, besides his usual work in the Institute, Dr. Gray occupied the pulpit of The Moody Church, and that of the Fourth Presbyterian Church (Rev. John Timothy Stone, D. D., pastor); and also gave a series of addresses on doctrinal and inspirational subjects at the Rocky Mountain Bible Conference, Denver, Colo.

Dr. Evans had charge of the Montrose (Pa.) Bible School, Aug. 1-8, and later in the month he supplied the pulpit of Buena Memorial Presbyterian Church, Chicago, and delivered an address at the Old Salem Chautauqua, Petersburg, Ill.

Rev. H. H. Bell, D. D., pastor First United Presbyterian Church, San Francisco, Cal., writes the following encouraging letter to Dr. Gray:

"Your prayer-request letter is to hand. You may count on my little help in this way. You are doing a great work for the Master and the onsweep of His glorious kingdom! You deserve all the aid—and vastly more; all the encouragement—and vastly more, and all the intercession-help you get, and vastly more! Let us covenant on the prayer-basis of Ephesians 3:14-19. How blessed is the Word!"

The enrollment for the fall term is now 243 men and 155 women.

WINONA REUNION.

Former students of the Moody Bible Institute who attended the Winona Bible Conference this summer will long remember the reunion and boat ride held Friday morning, Aug. 25. Upwards of eighty students, including wives and a few specially invited guests, were present to hear reports from the Institute, to enjoy an hour's fellowship, and to unite in prayer for each other and for the work of the Moody Bible Institute. Mr. Gaylord presided, and among those who spoke briefly were E. H. Emmett, of Y. M. C. A., Los Angeles, Cal.; Dr. C. I. Scofield, Evangelist Toy, P. W. Campbell, financial secretary of the Institute, John Callahan, of New York City, Major Cole and Mr. Sellers.

A postcard photograph since has been mailed to each one present. See page 132.

It is at such gatherings as these that one is vividly reminded of the love for the Moody Bible Institute that abides in the hearts of its former students, who still look back to the Institute and call her blessed.

MONTROSE REUNION.

A reunion of Moody Bible Institute students was held at Montrose, Pa., Aug. 20.

After the opening prayer by Dr. Gray, Dr. Torrey, who presided, asked those present to give brief accounts of their work and connection with the Institute. The following students responded: Rev. Grant Chambers, of Lestershire, N. Y., who studied at the Institute from '02 to '05, then returned to Lestershire and became pastor of his home church, the First Baptist. During his pastorate from 110 to 115 accessions have been made to the church and a debt of $4,800 has been reduced to $2,000, while the benevolences have more than doubled.

Rev. G. F. Tubbs, Bath, N. Y., '03, pastor of a Baptist church in the country near Bath, N. Y., to which fifteen accessions recently have been made.

Rev. Arthur H. Smith, '03-'05. For two years in pioneer work in North Dakota but now has a Congregational charge in the country near Courtland, Chenango county, N. Y. The Young People's work is developing especially well and thirty accessions have been made to one church.

Rev. R. J. Curnow, '00-'02. After leaving the Institute he studied at Easton Academy, Moravian College, and graduated from Auburn Seminary '09, then for a short time was pastor of the Presbyterian church at Plains, Pa. He is now pastor of the churches at Meshoppen and Mehoopany, Pa., where sixteen have been added since May 5, 1911.

Wm. Gamble, '91-'94. After some time at the Institute he assisted an evangelist as singer, but soon returned to help in the Colportage Association work for a year and a half, when he was made secretary of Berea College, Kentucky, then July 30, 1911, he came to Montrose to begin the work of secretary of the Montrose Literature Society.

Dr. Margaret Campbell, of West Milton, O., attended the Institute in '08 and '09, where she went because dissatisfied with her Christian life. In May, '08, she gave herself for missions and is now spending some time in St. Timothy's Hospital, Philadelphia, for further experience in medical work before going to the field.

Miss Hettie Alvord, Homer, N. Y. Entered the Institute in the fall of 1890. Since she has worked in Norwich, Conn., and Albany, N. Y., but is now helping in her home church.

Miss Della Bryant, Albany, N. Y., was at the Institute in '94, also parts of '96 and '97. She served as church visitor for the People's Tabernacle, then as Sunday-school visitor for Olivet Mission, Brooklyn, N. Y., but is now working in Albany, N. Y.

Miss Fannie Read, Montrose, Pa., spent four months at the Institute in '09, then was called to Gaston Presbyterian Church, Philadelphia.

Miss Edith Bronson, Montrose, Pa., attended the Institute from '08-'10. She has been working as pastor's assistant in Bethesda Presbyterian Church, Philadelphia.

Dr. Gray said he never attended such a reunion without thanking God for his heritage in the Moody Bible Institute, as he had been connected with the work since '92.

A greeting was voted to be telegraphed to the students now at the Institute, and after a verse of "Blest Be the Tie That Binds" the time of sweet fellowship and blessed memories closed.

Edith Bronson.

PERSONALIA.

J. Forsyth Smith, after preaching at Miles City Mont., six months, received a permanent call. Increased attendance at all services is most encouraging and makes a new edifice necessary.—The Continent.

Morton J. Babbitt is employed as Gospel singer by the Home Mission Board of the Southern Baptist Convention. During September he was engaged in meetings at Van Buren, Ark.

Theron Durham, who graduated from the Evening Department Feb. 3, 1910, has

Moody Bible Institute Students Gathered for Reunion and Boat Ride at Winona Lake, Ind.

been ordained and has taken charge of the Bethany Congregational Church, Chicago.

W. M. Hayler and Mrs. Hayler are attending the Baptist Theological Seminary at Kansas City, Kan. Mr. Hayler is also pastor of a Baptist mission church in the city.

Glen Stewart has just organized a new Sunday-school at Jack's Cabin, Colo., where he is pastor of the Congregational church.

Frank Fulkerson is pastor of the First Congregational Church, Grand Haven, Mich.

The Baraca Bible Class of the First Baptist Sunday-school of Lestershire, N. Y., has now an enrollment of 130 men, whose ages run from 18 to 85 years. Grant Chambers is the pastor of the church, and it is under his faithful, earnest work and God's blessing that the class has made such a gain.

"I received my B. D. degree from Yale Divinity School last June and at present am preaching for the Humphrey Street Congregational Church in this city. My plans are (D. V.) to return to the West at no late date."—Thos. P. Ullom, New Haven, Conn.

William B. Platt, writing from Tacoma, where he is religious work director of the Young Men's Christian Association, says: "I am being greatly blessed in my work here. The outlook for fall is bright and I am expecting the best year in religious activity that our association ever has had. More men and boys in Bible study, more men doing actual service on committees, more men being won to the Master. Remember me and the work before the Throne."

W. B. Williston, China Inland Mission, writes from Paoning, Szechwan: "Three weeks ago I went out to a place distant from Paoning about twenty-eight miles. The leading church members there belong to one large clan living on the side of a hill named the Li Chia Shan; that is, 'Li Family Mountain,' because it is owned by the clan. We were in need of a new church there and this family had an ancestral hall, which was built on a very pretty hill in the middle of the valley. This hall was rearranged and in place of having service in an old tumbled-down house, which was the meeting place before, I had service in this very lovely little church, which was about ready. The services were well attended."

Mrs. H. H. Hurley (formerly Miss Medlar) is at Kokomo, Ind., where Dr. Hurley is pastor of the Baptist church.

Miss F. L. Morris, China Inland Mission, writes from Kiehsiu, Shansi: "Our boys' school closed again this term, with a small balance in hand, for which we are so thankful, as one of the reasons urged against our starting the school was that the Christians would never contribute enough to carry it on properly. Thank God He has enabled them to give more than double what they have done in past years, and the very fact of their giving more liberally to the Lord's cause is enriching their own spiritual lives, so the school is proving a double blessing. May they learn to give until they feel it and thus know the joy of real sacrifice for Him. Perhaps you will join us in this prayer for our church members. The school opens again Sept. 3 and we are looking for a term of even greater blessing in every way.

Mrs. Grace Carceller (nee Grace M. Eaton) and husband have left the work of the Central American Mission at San Jose, Costa Rica, Central America, and have removed to Los Angeles, Cal., where they will labor in connection with the Mexican Mission of the New Testament Church.

REACHING THE MASSES IN CHICAGO

Through Noon Meetings, Gospel Wagons and the Stereopticon.

C. P. Meeker.

Our motto has been Mr. Moody's favorite saying: "If you want to reach the crowds you must go where the crowds are." Our commission is the Master's own words: "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." Luke 14:21. Our example is taken from Acts 8:4, where it is recorded that "They (the disciples) went everywhere preaching the Word." With this motto, this commission, and this example before us we have endeavored to carry the Gospel to the masses that throng the thoroughfares of our great city.

The noon meeting in the very heart of the business district was established to reach business and professional men. To a large extent this object has been accomplished. A number of men have expressed their conviction to the writer that they believe a great deal of good has been accomplished through the medium of these services. Frequently we have had large audiences, always orderly, respectful, attentive, eager, and remarkably responsive. We have been fortunate in getting a splendid company of speakers from among the ministers, evangelists and laymen of the city who delivered from day to day addresses that commanded attention and demanded respect. Only the Lord of the harvest knows where the seed of the Word has fallen, but we know that the Lord is watching over it and preserving it and in due time will gather the harvest.

For most of the season two Gospel wagons have been used and a part of the time we have been using three wagons. These have been going in every direction from the Moody Bible Institute six nights each week and on Sunday afternoons on the principal thoroughfares of the city. These meetings have been very effective. The statistics for the entire season are not in yet, but those appended embrace about two full months of service for two wagons. During this time the wagons made 106 trips and 193 meetings were held. The attendance at these meetings was reported to be 29,779. Those personally dealt with by the workers at the close of the meeting were 2,408. Those who professed to accept Christ as a result of this personal hand-to-hand effort were 312. Something like 225 students were engaged in the work besides a number of other volunteers. The literature distributed, mainly tracts and gospels, was reported to be 22,792 copies. These figures are themselves a grand testimony as to the value of open-air work, and how effective it is when carried on prayerfully and systematically. Compare these results with the cost of operating a wagon for the entire season, approximately $250, and it shows what an enormous amount of Christian work can be done through this medium for a comparatively small outlay of money.

This year the Institute introduced a new feature into its open-air activities. The question was raised whether a stereopticon could not be used in a street meeting with good results, and whether a more permanent meeting could not be established by its use in some of the more neglected communities, which are remote from the main thoroughfares. The plan proposed was to have a more permanent series of meetings of from one to two weeks in the same place, if possible in connection with some church, and to be thoroughly announced in the surrounding community. Trial has been made and it has been found that in neighborhoods, where ordinarily we could not get fifty people to stand even a short while to listen to a Gospel service, with the attraction of stereopticon pictures audiences, never less than 300 and ranging as high as 700 and 800, will stand throughout and listen attentively to a service of an hour to an hour and a half in length. The aim was to make these meetings thoroughly evangelistic in character as well as to identify them with some church where the results, whatever they might be, could be conserved and followed up. Missionary travelogues were mainly used, with illustrated Scripture texts and scenes from the life of Christ interspersed throughout. Before the end of a week the people became intensely interested, expressing their regret when the meetings closed. An encouraging number of conversions were reported so that the seal of God's approval seems to rest upon them. There are great possibilities in the use of the stereopticon outdoors if only the danger of turning the meeting into a mere show can be averted.

BORN.

To Dr. and Mrs. Ray Palmer, Eugene, Ore., a son, Noyes Slocum.

To Mr. and Mrs. J. H. Means, Hersman, Ill. a son, Dwight Gray.

MARRIED.

A. E. Scott to Anna Jaselle at Northport, Mich.

Fred H. Hope to Roberta Brown at Kribi, Kamerun, West Africa.

STUDENT DEPARTURES.

Miss Adaline Morgan; Miss Fredrickson, Neenah, Wis.; Miss Bullen, Chicago; Miss Mary Howison, Hinckley, Ill.; Miss Newton, Chicago; Miss Church, Clayton, Kan.; Miss Moss, Libertyville, Ill.; Miss E. Porter, Des Moines, Ia.; Miss Odejord, Houston, Minn.; Miss Steiner, Bluffton, O.; Miss Hemenway, Bryan, O.; Miss Olive Green, St. Louis, Mo.; Mrs. Rhoades, Taylorville, Ill.; Miss M. Goodale; Miss Charlotte Barry, Chicago; Miss L. Roach, Marion, Ill.; Miss E. Webb, London, O.; Miss Grace Colby, Lowell, Mass.; Miss Lottie Seibert; Miss Grace Pillmore, Westernville, N. Y.; Miss Harriet Smith Chicago; Miss M. Holsted, Chicago; Miss Ella Holsted, Wheaton, Ill.; Miss Amelia Buchanan, Kewanee, Ill.; Miss Josleen Anderson, Lovington, Ill.; Miss Hannah Johnson, Chicago; Mrs. Florence Porter, Washington, Ia.; Miss Bertha Kneen, Cedar Falls, Ia.; Miss Myra Selfridge, Nashville, Tenn.; G. W. Mitchell, Jasonville, Ind.; O. M. Cune, Cedar Rapids, Ia.; Albert Cullen, Huntsville, Ont., Can.; J. M. Fontaine, Chicago; A. E. Weaver, Brainard, N. Y.; R. A. Weld, Spokane, Wash.; Mr. and Mrs. D. L. Spooner, Winona Lake, Ind.; H. Savage, Barron, Wis.; P. F. Kruse, Swift Current, Sask., Can.; J. M. Franz, Mountain Lake, Minn.; P. Tuntland; G. C. Read, Akron, Ind.; H. E. Reinhart, Holland, Mich.; R. W. Weibel, Scottdale, Pa.; A. L. McMillen, Newington, Ont., Can.; J. Kukila, Chicago; G. Assink, Kanawha, Ia.; C. S. Newsom, Baroda, Mich.; E. Parrott, Knobnoster, Mo.; H. G. McMaking, Toronto, Ont., Can.; B. H. Redden, Vink Lawn, Mo.; V. H. Guthrie, Barrington, Ill.; I. Hampton, Chicago; R. M. Booth, Mosca, Colo.; C. S. Stoddard, Marion, Ind.; H. W. Flagg, Liberty, Mo.; A. K. Locker; D. Alexander, Gull Lake, Mich.; C. H. Dinsmore, Punxsutawney, Pa.; Jas. Hall, Nat. Military Home, Ind.; W. H. Crapper, Hamlet, Ind.; W. Nickerson, Pleasant Valley, Nova Scotia; J. Humphries, Richland Center, Wis.; A. B. Carr, Potlatch, Idaho; A. P. Davidson, Center Conway, N. H.; C. R. Goff; E. C. James, Dallas, Ia.; G. B. Lewis, Wilmington, Del.; E. E. Pechy, Dubuque, Ia.; H. H. Hall, Chicago; D. L. Anderson, Wilmore, Ky.; A. E. Coxon, Toronto, Ont., Can.; Mr. and Mrs. E. S. Laux, Louisville, Ky.; H. L. Buckingham, Philadelphia, Pa.; E. Peck, Princeton, Pa.; P. C. Packer, Chicago; H. G. Murrell, Berea, Ky.; N. E. Gibson, Findlay, O.; W. P. Rogers, Chicago; A. Thomson, Evanston, Ill.

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Miss Mary Unsworth, Glasgow, Scotland; Miss Kate E. Hooper, Manchester, England; Miss Mayme Stevens, Presho, S. D.; Miss Alma Myers, Erie, Pa.; Miss E. Fathschild, Chicago; Mrs. Abbie Allen, Lafayette, Ind.; Miss A. Eilers, Racine, Wis.; Miss Agnes Krueger, Milwaukee, Wis.; Miss Harriet Carstens, Kalamazoo, Mich.; Miss Blanche Pratt, Kingston, Ill.; Miss Georgia Hast, Des Moines, Ia.; Miss Elizabeth Farmer, Portsmouth, O.; Miss K. E. George, Monticello, Ia.; Miss H. Sweitzer, Washington, Ill.; Miss Clara Freitag, Aurora, Ill.; Miss M. E. Symes, McBain, Mich.; Miss Ethel Tustison, Tiffin, O.; Miss Nellie Moser, Bluffton, O.; Miss Johanna Von Steen, Beatrice, Neb.; Miss Alma Baird, Clintonville, Pa.; Miss Jennie Uhl, Millersburg, O.; Miss Helen Van Regenmorton, Grand Rapids, Mich.; Miss Ruth Voohorst, Holland, Mich.; Miss Rosalie Kristjens, New York, N. Y.; Mrs. H. Vance, Chicago; Miss Mabel Woodruff, Richmond, Mich.; Miss Mary Stephens, Topeka, Kan.; Miss Anna Weber, Chicago; Miss Belle McElhaney, Vinton, Ia.; Miss Lee, Champaign, Ill.; Miss Sarah Seaborn, Minneapolis, Minn.; Miss Sallie Tunstall, Mobile, Ala.; Miss Nora Corette, Washington, Ia.; Miss Agnes Reed, Denver, Colo.; Miss Lillian Jones, Kalispell, Mont.; Miss Miriam Brenchard, Alton, Ill.; Miss Katherine Friedenberg, Philadelphia, Pa.; Miss Ruth Brown, Girardville, Pa.; Miss Alice M. Shafe, Manhattan, Kan.; Miss Gerda Bergman, Sedro Woolley, Wash.; John H. Williamson, Lancashire, England; James Elder, Chicago; V. H. Yessayan, Turkey; F. E. Medcoff, Lansing, Mich.; P. W. Stephens, Clevedon, England; Noah W. Gilbert, Little Rock, Ark.; Robt. McDonald, Edinburgh, Scotland; Chas. L. Vaughan, Stevensville, Mont.; Wm. J. Fuchs, Harrison, O.; Mr. and Mrs. C. W. Mountain, Minneapolis, Minn.; Mr. and Mrs. A. M. Hutchinson, Chicago; Ralph J. Gordon, Clare, Mich.; Guy H. Black, Marion, Ind.; Samuel Marshall, Erie, Pa.; Harry Putnam, Mayville, N. Y.; Mr. and Mrs. A. W. Farnham, Terre Haute, Ind.: W. B. Richmond, Pawtucket, R. I.; Archie Striat, Wolcott, N. Y.; Chas. Dennis, Mahanoy City, Pa.; Chas. P. Strawman, Lindsey, O.; Theo. Brown, Montrose, Pa.; Edw. G. Atkinson, Kern Sta., Cal.; Warren Hershey, Lancaster, Pa.; Mr. and Mrs. A. B. Hannan, Marion, Ind.; Carney E. Durham, Durham, N. C.; Geo. C. Crockatt, Mt. Hermon, Mass.; John Jensen, Minden, Neb.; Elis Kovansen, Chicago; Mr. and Mrs. E. C. Staley, Oxford, Neb.; Geo. P. Burdon, Brazil, Ind.; Albert Fath, Cincinnati, O.; H. R. Valentine, Clarendon, Pa.; Alfred Lourie, Buffalo, N. Y.; John W. Clark, Milo, Ia.; F. J. Keifer, Cleveland, O.; W. E. Winslow, O'Connor, Ont., Can.; Ross E. Denison, Detroit, Mich.; Mr. and Mrs. Fred Lanning, Roswell, N. Mex.; Carl Anderson, Stratford, Ia.; Geo. Bramston, Dayton, O.; W. C. Urschel, Fostoria, O.; Mr. and Mrs. H. Rough, Pataskala, O.; Frank Nathan, Syracuse, N. Y.; N. E. Gibson, Findlay, O.; L. E. Ellison, Moline, Ill.; Harry S. De Velde, Chicago; Clarence, Greene, Presho, S. D.; Frank Brandfellner, Chicago; Adolph Post, Chicago; W. Iley, Potlatch, Idaho; W. A. Hoover, Lafayette, Ind.; Thos. Thompson, Chicago; Jas. Johnson, Akron, O.; Adam Scott, Edinburgh, Scotland; Robt. Davidson, Clinton, Ind.; Homer Welch, Grove City, Pa.; W. K. Morgan, Sharon, Pa.; Wright Moon, Gormania, W. Va.; Guy F. Boyd, Baton Rouge, La.; Thos. Miller, Whalton, England; John W. Armstrong, Newcastle, England; J. C. McKeehan, Knobnoster, Mo.; Frank A. Hieber, Anaconda, Mont.

The Bible Institute Colportage Association

Winning the Prisoners for Christ.

A Mighty Work That Claims Your Aid.

The last Sunday in October each year is the day appointed by the National Prison Association when the all-around needs of the prisoner shall be remembered. This year "Prison" Sunday falls on Oct. 29.

The public necessarily deals with the man behind the bars at long range, and most people, even those deeply interested, must work for the amelioration of the prison through others. It is quite certain that the county, state or federal government will see that he is provided with food, clothing and sleeping accommodations—*but of his spiritual needs, what?*

Here is a ministry in which every Christian may engage—a ministry of intercessory prayer at home, and a service of love in personally waiting upon the prisoners with the Gospel message given verbally or in print, or cooperating with existing Christian agencies which may be organized within or without the instituton, sending, or making possible to be sent, a cheering consignment of helpful literature.

Readable books, gospels of John, illustrated tracts, etc., are always appreciated and nearly always in demand. Why not make "Prison" Sunday this year a "red letter" day, having a hand quite directly in carrying to this great neglected class the "good news," the Gospel of Jesus Christ?

For nearly seventeen years The Bible Institute Colportage Association of Chicago has sent out through its Prison Book Fund (instituted personally by Mr. Moody), with the appreciated aid of many kind friends, more than 616,800 copies of religious books, Bibles, Testaments, gospels, tracts, etc., to the penal institutions of the United States, Canada and Mexico. It constantly receives calls for books which cannot be dispatched to the prisoners who need them until the fund is replenished. Hence, contributions to this end are earnestly invited from individuals, churches, Sunday-schools and societies. A judicious and careful application of any amount sent will be made, with prompt and thankful acknowledgment of the gift.

For "the proof of the pudding" attention is called to the following extracts from a few interesting letters received by the association. Many others from all quarters might be quoted. They speak for themselves.

Morristown, N. J.

The Colportage books for the jail arrived safely. I gave the men their library books as usual, but some of them grabbed quite eagerly at the Colportage volumes. Seven requested gospels. *The mention of the books and gospels called forth a loud "Thank you" from the meeting.*—T. B. I.

Wheeling, W. Va.

This (prison missionary) work I like the best and it has been more effective and successful than any other Christian work. *The books were all snatched up by the prisoners* and carried away upon their release; *there is no telling what good they may have done them. We have had several genuine conversions,* and at times the influence of our meetings goes beyond the walls.—A. G. W.

Pontiac, Mich.

Package of books received, for which I am very thankful. Three young ladies and myself have been holding meetings every Sunday for five years and three months in this jail, and I can say *this is the first time we ever received any literature for the work.* We are working people and are not able to stand the expense ourselves.—H. J. P.

Gifts may be sent in any bankable form to The Bible Institute Colportage Association, (A. F. Gaylord, Treas.), 826 La Salle Avenue, Chicago, and if received before Oct. 25 will doubtless carry the added blessing of being converted into the "Gospel in print," to reach the prisoners by Prison Sunday.

Albert Norton, secretary of the Evangelistic Book Depot at Dhond, Poona District, India, has opened a branch for North India at Fyzabad, United Provinces, India.

FREE GRANTS OF BOOKS.

The following donations of the Moody Colportage Library books and Emphasized Gospels of John have been sent out on account of the several book funds named, from Aug. 11 to Sept. 13, 1911, inclusive, many of which consignments already have been acknowledged with expressions of hearty appreciation

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- Mississippi, 25 books and 25 gospels.
- Kansas, 5 books and 10 gospels.
- Pennsylvania, 25 books and 40 gospels.
- Virginia, 50 books and 50 gospels.
- Illinois, 84 books and 100 gospels.
- Iowa, 15 books and 15 gospels.
- Kentucky, 25 books and 25 gospels.
- Michigan, 10 books and 10 gospels.
- Montana, 10 books, 10 gospels and 36 tracts.

Lumber Camp Book Fund: to
- Wisconsin, 60 books.
- Minnesota, 50 books.

Hospital Book Fund: to
- Illinois, 65 books.

Africa Book Fund: to
- Africa, 45 books.

Mountain Book Fund: to
- Kentucky, 300 books and 100 gospels.
- North Carolina, 88 books.
- Virginia, 434 books.
- Tennessee, 25 books.

MR. MOODY'S BOOK FUNDS.

The following contributions have been received from Aug. 16 to Sept. 15, inclusive.

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(*Concluded from page* 111)

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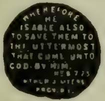
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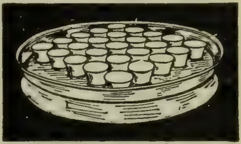

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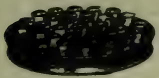

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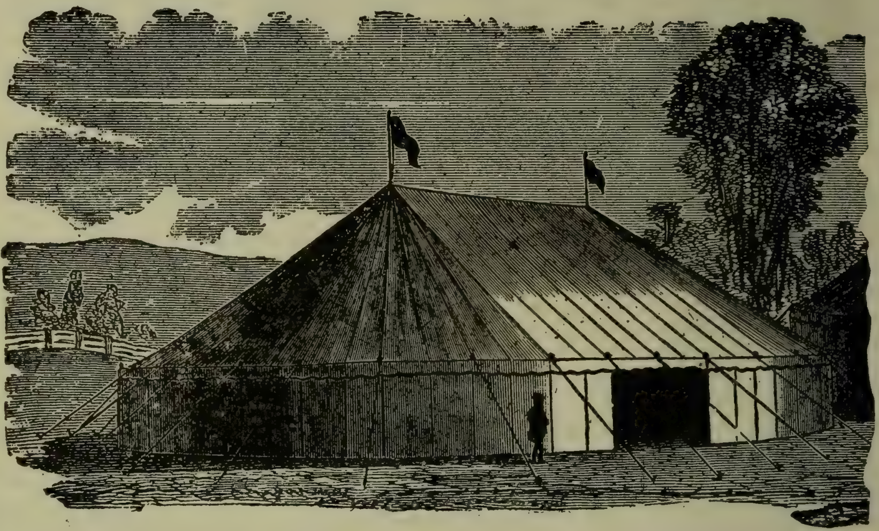

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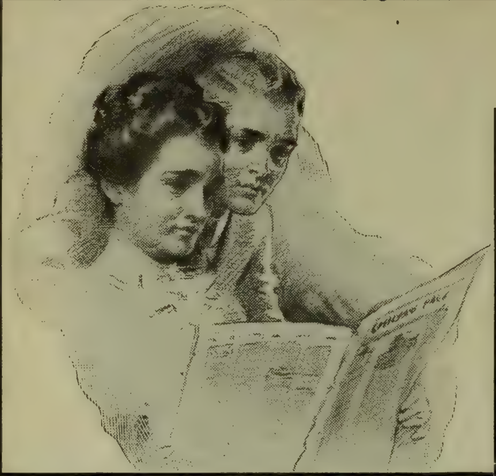

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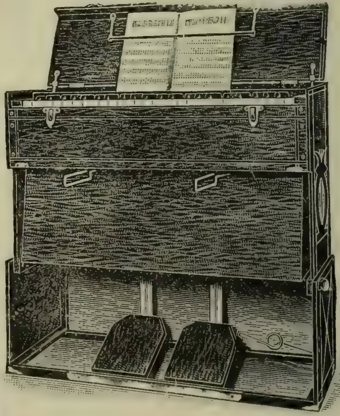

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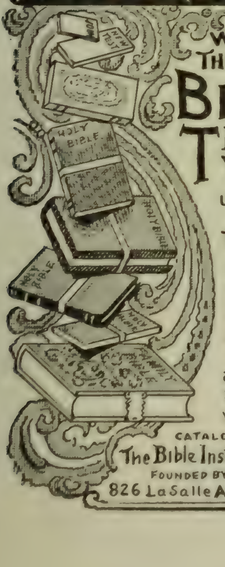

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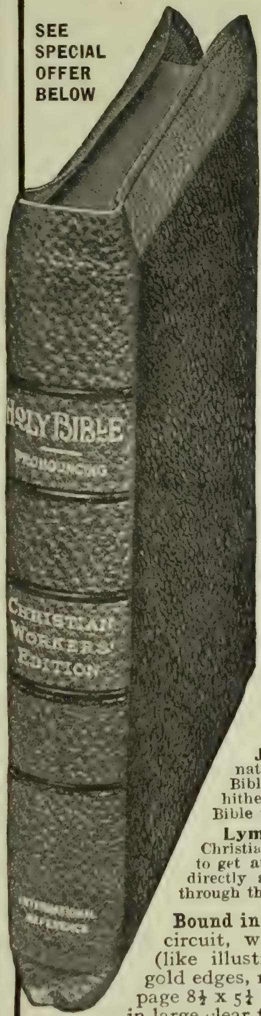

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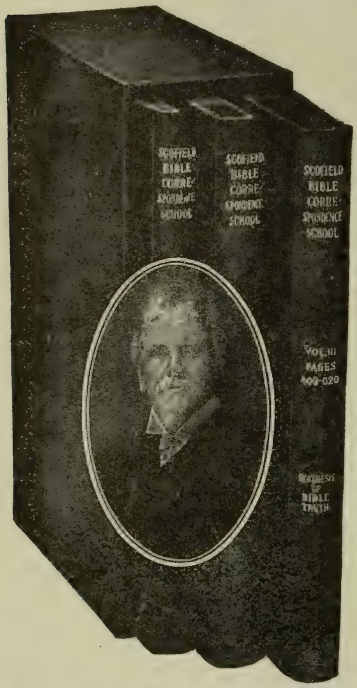
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THE
CHRISTIAN WORKERS MAGAZINE
NOVEMBER, 1911.

Editorial Notes

Thanksgiving Day.

Of all the earth the Confidence,
And them afar at sea,
We bring our harvest sacrifice—
The first ripe sheaf we offer Thee.

The mountains alway standing fast,
The ocean's ceaseless roar,
The seasons, each in joyful turn—
These all repeat Thy praises o'er.

Thou makest soft the earth with rain,
Till green her vales adorn;
And, dropping fatness in Thy paths,
For man and beast providest corn.

And yet the crowning of the year,
The good beyond the good,
Far more than pastures clothed with flocks,
Or furrows rich with creature food—

Is still the thought that, through Thy Son,
Our sin is purged away,
And toward Thy throne our faces turn
In peace, on this Thanksgiving Day.

James M. Gray.

F. B. Meyer's Theology.

Instead of a Bible exposition appropriate to Thanksgiving Day, which had been planned for this issue, we are glad to substitute the Rev. F. B. Meyer's address before the Baptist World Alliance in Philadelphia, on "The Bible in Its Relation to Foreign Missions." There is a lot of thanksgiving in this. As Mr. Meyer's personal letter to one of the editors indicates, his book on "The Wideness of God's Mercy" had caused misunderstanding and criticism that were affecting the cause of Christ over a wide circle. It is a great joy, therefore, to have this declaration from his lips, in which he so clearly emphasizes his stand on the Bible and the fundamentals of the faith. It is with no uncertain sound that he testifies to the Deity of Christ and the sacrificial character of His atonement, as well as the lost condition of all men by nature, the necessity of the new birth, and the eternal conscious retribution of those who die in their sins. The address is a clarion call to missions and we pray that it may be greatly blessed to that end.

At the same time, we congratulate Mr. Meyer and thank God on his behalf. His ministry has been unique in his generation. No man can be named with him in his particular sphere, for which reason this renewed confession of his faith will carry encouragement and enthusiasm to Christian workers everywhere that will increase his fruitfulness in all the years to come.

* *

"Did Daniel Write Daniel?"

We regret that Prof. Wilson's contributions to our columns this month could not have appeared in time to be of service to Sunday-school teachers in connection with the recent lessons on Daniel. But, as an offset to that loss, we refer editorially to the timely and helpful work for which it is prepared as an appendix. Next to the Pentateuch there is no Old Testament book which the destructive critics attack as virulently as Daniel, and for good reason. Admit its authenticity, and you have enough of the supernatural to carry you over all the other hard places of revelation. Laymen as well as ministers ougt to be intelligent as to Daniel, and Prof. Wilson's book will enable them to become so. It is brief, interesting in the extreme, thoroughly reliable, and with this appendix, contains the last word. Ordinarily our editorial columns are not open to advertisements, neither have we the slightest pecuniary interest in the book now under consideration, but we wish every adult Christian who reads these words would purchase a copy of "Did Daniel Write Daniel?" which can be obtained of the author, or of The Bible Institute Colportage Association, of Chicago, for 45 cents, postpaid.

* *

Missionary Deficits.

We know how everybody hates the man who says: "I told you so!" and yet, here he is again. We predicted that the close of the year would show the modern missionary movement to have been along doubtful lines. The commercial appeal so frequently employed, can never deeply or permanently move the visible church to support foreign missions. We are not at all surprised, therefore, that two of the denominational boards are facing a heavy deficit. Two hundred churches less than usual responded to the call of one of these boards, notwithstanding that they reported growth and prosperity in other ways. In the case of the great A. B. C. F. M. also there was an actual falling off in receipts, both from churches and individuals. People are asking, Why? The answer is, Make your appeal to the spiritual man and on spiritual lines. Use the old arguments, of which there are only three: obedience to Christ's command, sympathy for the lost, and the certainty of victory and reward. It takes regenerated men to be stirred by these things, but there will be regenerated men wherever the Gospel is preached in power.

* * *

"For Some Reason."

One of the pioneers of liberal theology in this country, and one of those who have been advocating a new gospel for the workingman is down and out. He relinquishes the leadership of his church because, to use his own words, the members of his congregation show a "lack of interest." "For some reason they have formed the habit of church neglect. * * * The interests of recreation have taken precedence of the interests of the higher life." "For some reason." It is the old, old reason and is spelled with three letters —SIN. Men need to hear the thunders of the law these days as a preparation for forgiving and cleansing grace, but the liberal theology and the new gospel, "for some reason," have shown a "lack of interest" in these things.

* * *

"Yale Divinity School."

This was the name it used to bear, but henceforth it will be known as "The University School of Religion and Christian Service." Once its dean was an eminent church historian and apologist; now he is an equally eminent teacher of ethics and the social message. This is called a transformation and expansion, and we think it is. It certainly puts the school abreast of the "times," and would-be ministers desiring to be up-to-date will feel that Yale is the place to go for preparation. But transformation may be malformation, and expansion only another name for dilution, unless care be taken. The coming generation of ministers need to know about religion and sociology, but far more do they need to be men of one book. If the Bible be that incorruptible seed by which men are born again, then nothing is more vital than Christian teachers who possess it as a passion, and know how to implant it in the hearts and minds of their fellow men.

* * *

The Caste of Socialism.

The action of the Maryland socialists against the Boy Scouts ought to be an eye-opener to some of the motives governing this new political and religious sect. The Scouts are objected to on the ground that "in times of strikes or labor troubles they might fight against their own 'class' of people." Why it should be that the Scouts are all of this class, and why in such event they should fight against that class more than any other that might be antagonistic to the government, is not clear. But the objection reminds us of a similar one raised by the labor unions against the militia. Their adherents were urged not to join the latter lest its power should be used against them at some crisis. This suspicion of the government awakens suspicion on the other side, and men are prompted to ask whether a movement can be patriotic which is so sensitive to the execution of its country's laws.

Nor is this the only fallacy in the case of the Marylanders, as reported in the newspapers, since the resolutions deprecated war as the greatest crime of all ages "whose burdens have fallen upon the working class." That the latter have borne their share, and, perhaps more than their share of such burdens, must sadly be admitted, but what about the wars that have been engaged in for the betterment of the working class? Is history unacquainted with such wars? What of the conflicts within our own borders, for example? And do our friends, the socialists, believe that we would not offer our lives again, if need be, to defend their rights?

We hold no brief for the Boy Scouts, and had we our way the organization would never have been formed; but we cannot see that they are likely to be a menace to one class of citizens more than another—except it be the class that does not work. As a matter of fact, the thing we need most to guard against in this country is class distinctions of all sorts. The caste of the plutocrat is not a bit more dangerous than the caste of the socialist. Let us all try to get good laws, and then make every man obey them.

* *

The President's Greatness.

Occasion has once or twice led us to mildly criticise the President for what we could not commend, but his course during the last session of Congress greatly exalted him in our esteem. His arbitration and reciprocity measures, and his vetoes of the wool bill and Arizona statehood show him to possess the high gifts of a statesman. His breadth of vision, steadfastness of purpose, consistency in the face of political peril, and intelligent devotion to the great principles of our free government mark him as the man for the time. All of this can be said without politics, and without expressing an opinion in detail as to the merits of the questions named. His defense of the rights of the minority in the matter of the recall of the judiciary, should be printed in our common school readers so that our children may learn it by heart. Thanksgiving Day is a good time to remember some of these things.

The Smoke Nuisance.

No, not from factories and locomotives, but human mouths. They tell us that the use of tobacco in public places is growing at an alarming rate, contributed to, in large measure, by the cheap and alluring cigarette. It is for this reason that a charter for the Non-Smokers' Protective League has been applied for in the state of New York, which is not to abolish smoking and chewing altogether, but only to prohibit such indulgence in public places. Dr. Wiley, the National Chemist, one of the incorporators, speaks of it as a crusade for the relief of persons who do not use the weed and whose nostrils are outraged by tobacco smoke. While a man may do as he likes in his private apartments, he has no right to inflict his unwholesome smoke, his vile breath and the sickening atmosphere created by the odor of his clothes on the community at large. He may taint the air of his office and his dwelling, but not the public building, the hall, the stairway, the elevator, the train where other people are compelled to be. We wish the League success, and pray that the public attention it is receiving may open the eyes of some of our compatriots to the uncleanness of a habit which they would discontinue could they smell themselves as others smell them.

* *

The Laymens Commentary.

We are glad and grateful for recent appreciation of The Laymens Commentary running in our columns, and especially that it is found increasingly useful in adult Bible Classes, for which it is especially prepared. Suggestions for its betterment would be valued. The lessons will soon reach the Psalms which should give the work added interest.

The Bible in Its Relation to Foreign Missions.

By F. B. Meyer, B.A., D.D.

NEXT to the gift of Christ, God's greatest gift to man is the Bible. I will not eulogize it; as well eulogize a sunset! *IT IS ENOUGH TO SAY THAT IT IS WELL FITTED TO BECOME THE SACRED BOOK OF THE RACE.* And herein is a striking proof of its superhuman origin. The Hebrew people are more deeply characterized by racial exclusiveness than any other nation under heaven. It would have seemed to be impossible to choose men more likely to give to the world a narrow and bigoted view of life and its religious interests, than from among the Jews. To the ordinary Jew, every man of every other race was a Gentile dog. Until God's revelation came to Peter, his view of a devout Gentile was expressed in the words "common and unclean." Even the Jewish Christians contended with him because he had gone into a Gentile house. And yet, notwithstanding all, the Bible is the *Charter of humanity.* It is adapted to the universal life of man as no other book that has ever been written.

Regent's Park Chapel,
Park Square East,
London, N. W.
August 11, 1911.

Dear Dr. Gray:

I was sorry, when in Chicago a few months ago, to learn that my book on "The Wideness of God's Mercy" had caused misunderstanding among several Christian friends. I think that interpretations have been placed on some of my sentences which they were not intended to bear. However, to put the matter clearly, I send you a copy of an address which I delivered before the recent Baptist World Alliance in Philadelphia, and which will probably correct the misapprehensions referred to.

Thanking you for your interest in the matter, I remain, with kind regards and greetings,

Yours sincerely,
F. B. Meyer.

P. S. In several respects I gladly acknowledge my indebtedness to Dr. Love's recent book on "The Message and Mission of Christianity."

1. Because of its high moral tone. One who can speak with authority says: "The classic, philosophical and religious books of the East are filled with obscenity. Translations have to be edited and expurgated by a free hand to avoid shocking the Christian reader. Much coarseness remains in the best translations." Professor Max Muller has left these words on record: "I confess that it has been for many years a problem to me how the sacred books of the East could contain so much that is not only unmeaning, superficial, and silly, but even hideous and repelling." He had to apologize for omitting passages which were too revolting to be put into modern language. Professor Chamberlain, who translated the Japanese sacred books says, that the whole language of literature might be ransacked for a parallel to the filthiness of certain passages. What a contrast to the Scriptures with their injunctions for a pure heart; and which, though compelled at times to hold up the looking-glass before the human heart, does so in such a way as to cause us to hate the awful deformities it narrates. It speaks of evil things as our mothers might have done, with a tone of horror in their voice.

2. *Because of its human interest.* It deals with the elemental conditions of human life. Had it dealt with the conditions introduced into our civilization by electricity or steam, or even golf, it would have been unintelligible to the majority of mankind. But its range is so elemental and human. It claims the fisherman, as it distinguishes between different kinds of nets. It claims the husbandman, as it describes with unerring accuracy the various processes of agriculture, and the changeful phases of disappointment or success. It claims the shepherd as it describes the dark and stormy day in the mountain-pass, or the green pastures and the still waters. It claims the soldier, for throughout its pages there is the sound of war. The maiden looks into its mirror and sees herself in Ruth. The lover finds himself in Jacob, to whom seven years of service seemed but as a day for the love he bore to Rachel. The rich man and the beggar, the landlord and his tenants, the judge and his court, the king and his people—all find themselves here. It comes into our homes and speaks to us familiarly of our relationships, as being perfectly acquainted with them; never surprised at our sins and follies, correcting, comforting, instructing and blessing—always on the level of our ordinary human experiences.

3. *Because its language is so translatable.* It has already been translated into 420 languages and dialects; and the universal testimony goes to prove that it tends itself to translation with more easy facility than any other book. It speaks the language of every nation under heaven, and whatever language it uses it speaks it as a native. There is no trace of a foreign accent in its speech. It would be impossible to say as much of Milton or Shakespeare, of Addison, or Victor Hugo. Let the attempt be made with our greatest classics, our simplest, purest, holiest literature, and it would be as impossible to crowd them with the rude dialects of Africa, as to prepare an hotel menu on the hot stones of an African housewife. But the remarkable point is that though Scripture creates literature, it is always greater than its creations. Professor Seeley says: "The greatest book of individual literary genius, when placed against the Bible is like some building of human hands against the Peak of Teneriffe." The Lord Bishop of Derry in his exposition of the Epistle of John quotes words put into our Lord's lips by Victor Hugo, and shows how impossible it is to place them on the same level. Yes, the Bible is greater than the greatest literature; yet, is translatable into languages that have none.

4. *But, above all, the Bible must become the sacred book of our race, because it alone gives a satisfactory answer to the perennial questions of the human heart.* As Dr. Fairbairn has put it: "Man is essentially religious. Look to north, south, east, west, and what do you see? Religions! Wherever you turn—man; and wherever man—religion. There is no vanished race or civilization of which we have historical knowledge, that did not observe some religious rites. The chief monuments left us by ancient generations are symbols of religious beliefs. Their pottery, sculpture, and architecture bear witness to this. We know more about their religion than about any other custom they observed. What may have been their fashions, their political creeds, or systems, we cannot tell. All have faded, but the symbols of their religious life remain." But though the religious instinct has been strong in man, it has never been really satis-

fied. Nature, experience, philosophy, reason, have all contributed their quota to the general store. Great teachers have come forth to propound their views of the Deity and man's relations with Him, but at the best, they have led their pupils to the shores of the boundless ocean. They have played as children with the lapping waters, but they have never succeeded in discovering the continents that lie beneath the horizon. Henry Drummond said: "Men could find out the order in which the world was made. What they could not find out was that God made it. To this day they have not found out." Professor Tyndale said: "The mind of man may be compared to a musical instrument with a certain range of notes, beyond which, in both directions, we have an infinitude of silence. The phenomena of matter and force lie within our intellectual range, and as far as they reach we will, at all hazards, push our inquiries; but beyond and above and around all, the real mystery of this universe lies unsolved; and as far as we are concerned, it is incapable of solution." Do not these words confirm the apostolic statement that in the wisdom of God, the world by its wisdom knew not God? From the ineffective stirrings of man's unaided religiousness we are led to determine that God could not leave man to grope forever in the dark. Surely He was bound to answer the questions of His own offspring; and we can also tell the directions in which that answer will be discovered.

THERE ARE MATTERS ON WHICH MAN WANTS TO BE INFORMED.

1. *He wants to know what God is like.* "My most passionate desire," said the late Lord Tennyson, "is for a fuller, clearer vision of God." Jacob said, "What is Thy Name?" and Philip, "Show us the Father." This is the universal cry of humanity, and, apparently, man has thought that somehow God would reveal Himself under some human manifestation, hence the grotesque incarnations of heathenism—Egyptian, Indian, and Buddhist. Here the Bible meets the universal enquiry with its inimitable portraiture of Jesus Christ, and the record of His words: "He that hath seen Me hath seen the Father." Critics of all else have stood silent before that mystery of beauty. As even Rousseau says: "If the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God." Only in the Bible do we learn that the Word was made flesh, that God was in Christ, that God was manifest in the flesh. In speaking of the Saviour, we feel that it is not enough to say that He was divine. Not divinity but Deity is His sufficient attribute.

2. *Man also longs to know what is God's attitude towards sin. Will He forgive, and can it be put away?* The answer is given in the Bible as nowhere else. There we learn that man is not required to bring a sacrifice to God, because God, in the person of Christ, has made of Himself a sacrifice. *"God was in Christ,* reconciling the world unto Himself." The certainty and sufficiency of that answer has been revealed in the fact that "wherever this Christian message has penetrated, the sacrificial altars have been deserted, and the dealers in sacrificial victims have found no more purchasers. If there is one thing clearer than another, in the history of religion, it is that the death of Christ put an end to all blood sacrifices. Why should they be offered, if once in the end of the world Christ appeared to put away sin by the sacrifice of Himself? And that men believed He had done so is clear in the cessation of altars and victims, wherever the Bible message has been received. The comfort of heart and conscience, apart from outward penance and austerity, which have ensued on its reception also attest the

sufficiency as well as value of this Gospel of good news.

3. *Further, man desires power unto salvation.* The non-Christian is not destitute of moral ideals, but he lacks the power to realize them. Dr. Arthur H. Smith, in his "Uplift of China," writes: "The moral precepts of Buddhism and Confucianism elicit our praise, but their powerlessness to uplift their people morally is evidenced by the prevalence of deceit, dishonesty, lying, mutual suspicion, and the total eclipse of insincerity." The Bible not only creates a higher ethic than any of them, but enforces and illustrates it by a perfect example. It does more. By its insistence on the necessity of the new birth and the indwelling of the Holy Spirit, it makes it possible for the righteousness of perfect precept and perfect ethic to be realized. "The sum of New Testament doctrine is that there is an immediate action of the Spirit of God on the souls of men." In the New Testament alone the Holy Spirit is referred to nearly 300 times, and the one word that is associated with Him is power. In no other literature is such emphasis laid on the nature, guilt, and consequences of sin; in no other literature is so high a standard upraised for the soul's quest and appropriation; and in no other literature is such clear revelation of forgiveness, pardon, cleansing, righteousness and faith, and of that divine power which is communicated from the Father, through the Son, and by the Holy Spirit indwelling the heart.

4. *Man longs to know if there be a Future Life, and if so, what and where?* All races seem to believe in a spiritual existence which survives the death of the body. The ancestral worship of China, the crude belief in ghosts, the striving after the Nirvana, all attest the same faith. Even in the earlier stages of the Hebrew race, the knowledge of the future was very fitful. Sometimes the light flared up a little, and then flickered down to the socket and a sombre gloom fell upon the greatest spirits, depressing them into a profound melancholy. The pagan chieftain who compared the history of the soul, to the flight of a bird through the rude palace-structure, coming out of the dark, making its brief passage through the lighted hall, and going forth in the dark again, is an apt specimen of the findings of the keenest and purest souls, apart from Christianity. How great the contrast between all this and the words of Jesus: "He that believeth in me, though He were dead, yet shall he live, and whosoever liveth and believeth in me shall never die." But His teaching was only a part of His message, and it was far out-distanced by His own glorious resurrection. To quote the valuable admission of Dr. Harnack: "The grave of Jesus was the birthplace of the indestructible belief that death is vanquished and that there is a life eternal." As Dr. Geikie says: "Immortality was an open question, until Jesus rose from the dead. In that act, He showed what He had taught. His safe journey through the shadow, and His reappearance, banished doubt, and made argument impertinent." And there can be no moral doubt that He rose. In the words of Dr. Westcott: "There is no single historic incident, better or more variously supported, than the resurrection of Jesus Christ. He abolished death, and brought life and immortality to light through the Gospel."

5. *Man also desires to know if there is any ascertainable basis of reward and punishment in the future.* This question also is answered in the Bible as nowhere else. The Hindoo hopes for loss of personality, the Mohammedan a paradise of sensuality, the Buddhist for the eternal calm of Nirvana. These conflicting guesses reduce the outlook on the future to an inextricable chaos. How different the teaching of Scripture! We are told that the moral law which prevails

on this side of death, will prevail on the other. Its inexorable rectitude will hold eternally. The right will always be right in all possible worlds; the wrong always wrong. Those whose choice and actions are wilfully inconsistent with the dictates of rectitude, so far as they know it—and every moral being does know it, to some extent—suffer in this life, and must suffer in the next. Nothing can be clearer than the teaching of the Word of God on this matter. God, says the Apostle, "will render to every man according to his deeds. To them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. As many as have sinned under law shall be judged by law (i. e. the law revealed in Scripture); but as many as have sinned without law, shall also perish without law" (Rom. 2:6, 8, 9, 12). The idea seems widely diffused that the heathen will all be saved, because they knew no better. But there is no warrant for that belief in Scripture. Read again those solemn words just quoted: "As many as have sinned without law shall also perish without law." It is of the Gentile nations that our Lord said, "These shall go away into eternal punishment" (Matt. 25:46); and that word *eternal* means the timeless condition of being which lies on the other side of the veil of death.

A very profound suggestion as to the future is contained in those words of our Lord, "Shall be guilty of an eternal sin" (Mark 3:29 R. V.). Taken in connection with the closing paragraph of the Book of Revelation, "He that is unrighteous, let him be unrighteous still; he that is filthy, let him be filthy still" (Rev. 22:11), they unfold an overwhelming anticipation of projection into the future state of the moral attitude and habit of this. And if men continue sinning in the next life, and remain unrighteous and filthy, what can there be for them but moral and spiritual suffering, which will be the more acute, as the impossibility of retrieving the past becomes more apparent. "*There* shall be the wailing and the gnashing of teeth" (Matt. 13:50). Our Lord makes it clear that there will be gradations in the future experiences of souls, in proportion to the light possessed and the opportunities abused, but even under these circumstances, there will still be the beating with stripes (Luke 12:47, 48).

"Say ye to the righteous," said the prophet, "that it shall be well with him; for they shall eat the fruit of their doings" (Isa. 3:10). It shall be well for the righteous in the eternal future, because, whatever may be the other positive rewards of a holy life, this is the most conspicuous that holiness is happiness, that to be like God is to be blessed, that immunity from the war of the flesh will be an unspeakable felicity.

"Woe unto the wicked! it shall be ill with him, for the reward of his hands shall be given him" (Isa. 3:11). Whether he has sinned against the full light of Gospel privilege, or in the twilight of heathenism, still wrong-doing, wrong-speaking, wrong-being, cannot but bring misery, because inconsistent with the nature of things, with the moral order of the universe, and with perfect love. Whatever falls short of that love and revolves still around the pivot of self-interest, cannot know the heaven of God, which is only possible to those who love.

The command of our Lord to take His Gospel to every creature is a sufficient warrant for taking it to all the world; but is it not permitted to us in the light of what we have been considering to enter into our Lord's purpose? The Bible alone contains in full-orbed beauty the divine revelation. We alone have the knowledge which all men desire. We alone are the trustees of the human family.

We are, therefore, debtors to all, Greek and barbarian, bond and free. Are we not deserving of the severest censure if, having the sacred fire enkindled in our hearts, we do not share its glow and heat with those who are drenched with the cold spray of a wintry sea? Even the barbarians might teach us better. "The barbarians," writes Luke, "shewed us no common kindness, for they kindled a fire, and received us every one, because of the present rain, and because of the cold" (Acts 28:2).

We may gain encouragement for our task from the history of the Christian centuries. What a story they have to tell. The Bible revolutionized the position of woman, abolished infanticide, secured respect for childhood and reverence for age, covered Europe with hospitals, asylums, and schools, conquered the conquerors of Rome, and built up, finally, a Christian civilization on the ruins of Paganism. I once stood, Bible in hand, with a thousand fellow-Christians in the Coliseum, that broken wheel of history. We had gathered to celebrate Christian worship. The Italian atmosphere was full of sunshine and brilliant glory. It seemed impossible to believe that we were standing on dust which had been saturated with the blood of the martyrs of Jesus, who sealed with their blood their testimony to the Book. The Coliseum commemorates the Fall of Rome; the Arch of Titus the Fall of Jerusalem; the Arch of Constantine the Fall of Paganism; but, amid the decay of these mighty systems of human pride and wisdom, that Book survived, the parent of greater civilizations than any it displaced.

Or, take the influence of a single Bible: A colporteur in Bohemia, traveling through a Roman Catholic district, was surprised to come on a locksmith, who knew the Bible well. He learned that seventeen years before, the priests had gathered all the copies of the Bible together, and made a bonfire of them. A gust of wind carried away two burning pieces out of the bonfire, which he had picked up and read. The first words that caught his eyes were, "Heaven and earth shall pass away, but my words shall not pass away." So impressed was he that he and his father saved a whole Bible out of the burning, and became Bible readers and Bible students. There is hardly a missionary who could not tell many similar stories.

Let us, then, scatter the Scriptures. They are leaves from the tree of life, which are for the healing of the nations. The fruit of the tree is for food, and the leaves for medicine.

Be Still

Tonight, my soul, be still and sleep;
The storms are raging on God's deep—
God's deep, not thine; be still and sleep.

Tonight, my soul, be still and sleep;
God's hands shall still the tempest's sweep—
God's hands, not thine; be still and sleep.

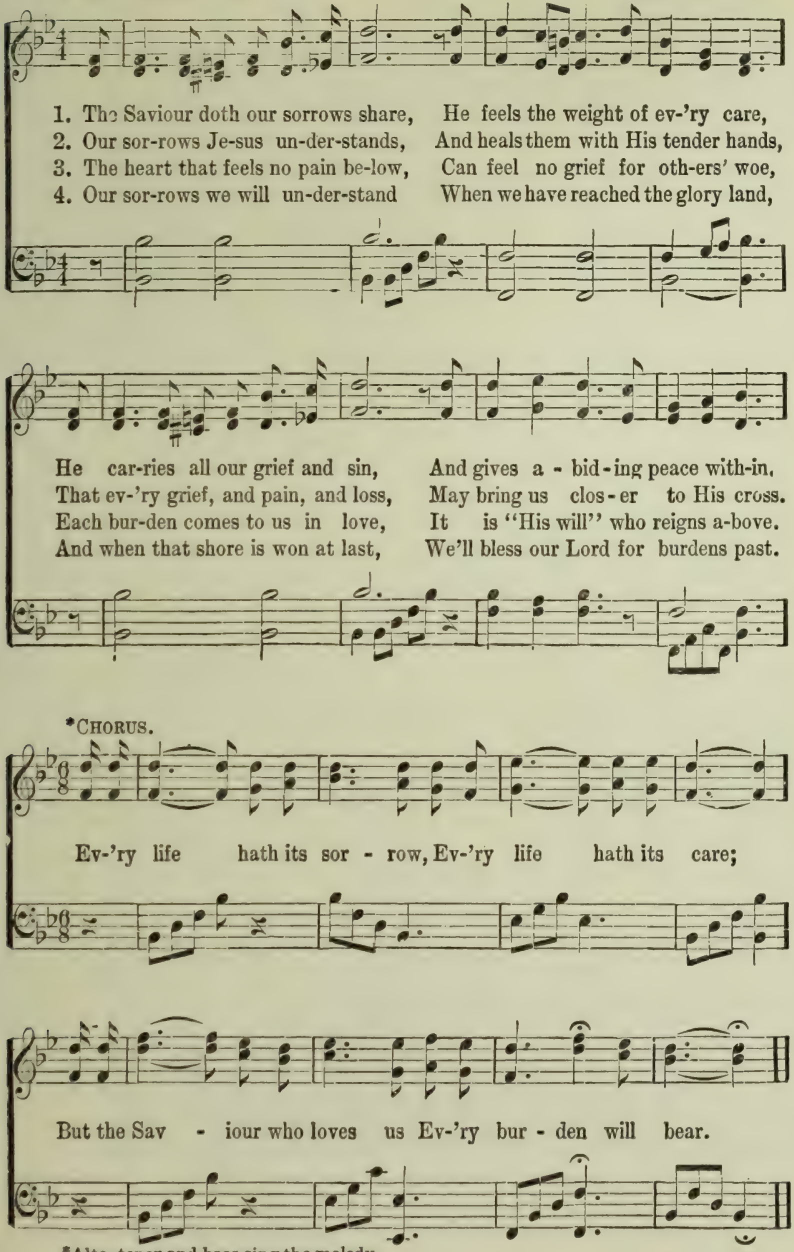
Tonight, my soul, be still and sleep;
God's love is strong while night hours creep—
God's love, not thine; be still and sleep.

Tonight, my soul be still and sleep;
God's heaven will comfort those who weep—
God's heaven, not thine; be still and sleep.

—Christian Guardian.

45 Every Life Hath Its Sorrow.

ELIZABETH B. STREID. Arr. A. R LYTLE.


1. The Saviour doth our sorrows share, He feels the weight of ev-'ry care,
2. Our sor-rows Je-sus un-der-stands, And heals them with His tender hands,
3. The heart that feels no pain be-low, Can feel no grief for oth-ers' woe,
4. Our sor-rows we will un-der-stand When we have reached the glory land,
He car-ries all our grief and sin, And gives a - bid-ing peace with-in.
That ev-'ry grief, and pain, and loss, May bring us clos-er to His cross.
Each bur-den comes to us in love, It is "His will" who reigns a-bove.
And when that shore is won at last, We'll bless our Lord for burdens past.
*CHORUS.
Ev-'ry life hath its sor - row, Ev-'ry life hath its care;
But the Sav - iour who loves us Ev-'ry bur - den will bear.

*Alto, tenor and bass sing the melody.

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From "Hymns Tried and True," published by The Bible Institute Colportage Association, Chicago.

Group of Returned Missionaries at Silver Anniversary Meeting of Moody Bible Institute

Alice L. Coates,	Henry S. Kimura,	A. C. Hoffman,	Lawrence B. Haigh,	J. H. Openshaw,	Mary B. Hill,
Japan.	Japan.	China.	Africa.	China.	India.

Wm. McKalvey,	Lillian A. McConnell,	Anna M. Hamilton,	Louise B. Kuhlen,	Mrs. H. L. Weber,	H. L. Weber,	**Mrs. J. H. Openshaw,**
India.	India.	**India.**	Philippine **Islands.**	W. Africa.	W. Africa.	China.

Rachel B. North,	Anne E. Dysart,	Anna C. Anderson,	Grace L. Enright,	R. A. Torrey.	E. A. Marshall.	G. H. Alexander,
Turkey.	Mexico.	Alaska.	India.			India.

A Symposium on Various Phases of Foreign Missionary Work.

[No gatherings, of the many that were held last February in connection with the Silver Anniversary of the Founding of The Moody Bible Institute of Chicago, exceeded in interest and practical helpfulness those conferences of former students now engaged in work in foreign fields. From the many good things brought out in them we gathered the following notes, which we now present to our readers, believing that laymen and preachers interested in the Master's great commission will here find material instructive, stimulating and usable. The pictures of most of the speakers will be found in the group on the opposite page.—Editors.]

MEDICAL MISSIONS.

Dr. H. L. Webber, Kamerun, West Africa (Presbyterian Board): It seems to me that there is no more important department than that of the medical missionary, because he is in such close relationship with the patients and there is such a great opportunity while in that relationship to present Jesus Christ to them. The doctor and the nurse are always witnesses for Christ, whether they go into the hut or the hospital. I know of very few, if any, in my medical work to whom I have not brought Jesus Christ in a personal way or at least had prayer with them.

Some of the factors that well may be used in bringing Christ to those under treatment:

In our hospital, every morning we have the Bible read and explained and prayer offered and songs sung. I never allow patients to get on the operating table before they have had a chance and a very pressing chance to accept Jesus Christ. That is a part of my business and I use the medical work to that end.

Another important factor in bringing them to Christ is mixing the Christian and the non-Christian boys in the hospital. Almost all our school boys accept Christ after they have been in our care for a few months. When they are sick they are just itching for something to talk about and there is nothing they take more joy in than in reading the gospels and then telling to those about them what the Gospel has done in their own lives.

Is it practical to demand fees from the natives? Our experience in West Africa proves it to be so. When we went out to the field nine years ago, the medical and educational work and the Church were not self-supporting and far from it. And then the natives would have cheek enough to come to us and say: "Why don't you give us the money that is sent out to Africa for us?" We finally took action that we would give them a lease of life of ten years to get on their feet and walk. The first year the support was to be cut one-tenth, the next year a tenth, and so on—the balance to be raised from the people. Four years didn't pass until every department in the West Africa Mission was entirely self-supporting or more. The medical department and the educational department are entirely self-supporting, excepting of course the salaries of the foreign missionaries, and even then three of these were supported from the receipts left over from the native funds.

* * *

Rachael B. North, Mardin Turkey (A. B. C. F. M.): There are nine missionary hospitals in Asia Minor, which have been organized largely by the individual efforts of doctors who have been sent out to look after the missionaries in the stations, and do what medical work they might among the people. Their work has been blessed of God and has been very successful.

There are, however, other hospitals in the Empire. It is the desire of the Turkish government to establish hospitals in every city. The government puts up the buildings, but because of the social laws the work fails, as there are no women to go in and take care of the patients, so that the work done in the Empire is largely done by the mission hospitals.

The work is almost entirely surgical, the Turkish physicians taking care of other disorders. Some of our patients pay between $5 and $100; others about one-third of the charge, and others nothing at all. Last year we raised on the field all funds necessary to carry on the work, so far as the native workers are concerned.

Medical work presents the missionary with the greatest opportunity of presenting the story of Christ under the most favorable environment possible. The patients stay in the hospitals two or three weeks, on the average. The story of Christ is told and they all receive an invitation to accept Him.

A personal workers' class is held each week, consisting of the workers in the hospitals. Each week they take upon their hearts the name of some individual patient and effort is made to bring that one to Christ. The rest of the hour is taken up by some subject connected with personal work. Last year they learned 100 verses, so that they could give the reference and say the verse. These were divided under the different doctrinal topics.

Beside each patient in the hospital is placed a Bible, and each, who will receive it, is given a New Testament upon leaving.

INDUSTRIAL MISSIONS.

Geo. H. Alexander, Sangli, India (Presbyterian Board): Industrial work, which is extremely useful in India, takes up a large part of the time of the missionaries. However much industrial work may be depreciated in other fields, in India it is necessary. Some years ago, during the great famine, thousands upon thousands of children flocked to the different mission stations. Some stations had 500 or 600 of them, and others as many as 1,000—one station had 2,000! What was to be done with those children if industrial work was not taken up? The pitiful condition of the children made the start in industrial work absolutely necessary.

As to the manner of conducting the work: It was necessary that the children be taught trades. In this country, the boy that makes a success in life is the boy that earns his way, and with this in view, we started a system of open accounts and gave them credit for the work they did, each boy buying his own clothes, pencils, etc., on the strength of the credits on the books, and if he had no credit on the books, he didn't buy anything! In a very short time those boys presented a vastly different appearance. They realized that what they were wearing was their own and there was accordingly a great decrease in the number of suits they wore out in a year. A couple of mornings after the credits system was started, we found about 20 per cent of our pupils gone—in a week, about 30 per cent were gone. But we were convinced that we were on the right track, and within three months 28 out of those 30 per cent were back to their places, and will make much better men in the future than if everything had been supplied to them gratis, as was done in the first place.

As to the qualifications of those who engage in industrial work. First, patience; second, patience; third, patience!

If we keep on the main track, i. e., that our whole aim and purpose be to bring the pupils to Jesus Christ, industrial work will be a great source of blessing. The boys in the schools with which I am connected in India are taught their Bibles, and know them better than does the average Sunday-school boy in America.

* * *

Lawrence B. Haigh, Kisumu, British East Africa (Africa Inland Mission): I believe that industrial work has a place, and a very important place, in East Africa. The Church

Missionary Society, the Africa Inland Mission and some of the other societies are doing industrial work to a greater or less extent. The natives have been trained to put up their own buildings—a hospital and one of the best churches in German East Africa have been built by the natives. There is also a missionary on the field now who is especially trained to teach agricultural work, gardening, etc.

To the Africa Inland Mission, two years ago, a saw mill was sent out and erected and now we train the natives to cut their lumber, which formerly they had to get forty miles away. This lessens to a great degree the expense of the work. The Friends' Africa Inland Mission has one of the oldest saw mills in East Africa, the natives doing almost all the work. They are now planning on building an industrial school where young men can be trained to do carpenter work. They have recently had a man go to the field who is especially trained along this line.

* * *

Alice L. Coates, Hamamatsu, Japan (Methodist Protestant): In Japan, industrial work has been especially difficult. The people are very clever indeed, and to teach the Japanese how to do work of this kind better than they themselves can do it is extremely difficult. However, in the northern part of Japan, some of the societies have been very successful in some lines of industrial work.

* * *

Rachael B. North, Mardin, Turkey (A. B. C. F. M.): Industrial work is not so necessary in Turkey, as we have the necessary carpenters, masons, etc., already there, who know their work thoroughly. However, the women in the schools are taught to make handkerchiefs and various kinds of fancy work.

* * *

J. H. Openshaw, Yachow, Szchuan, West China (Baptist Board): About the only branch of industrial work with which I have personal knowledge is the attempt made several years ago to introduce lace-making. The objections to this were that it was a trade that the boys in the school could not utilize afterwards, and that the product had to be sold on a foreign market. The project was therefore abandoned.

* * *

Anne M. Dysart, Matamoras, Mexico (Southern Presbyterian Board): The southern Presbyterians now are building a school and have their industrial shop ready. They are making desks for use in schools and already have an order for starch boxes for a nearby factory. Industrial work is very essential for the women also, for there they are taught the various branches of domestic science. The best meal I ate in Mexico was cooked by a student of one of the industrial schools.

EDUCATIONAL MISSIONS.

Mary B. Hill, Lahore, India (Y. W. C. A.): In India, with regard to the aim to be kept first and foremost, it is that all these branches of work, including educational, be the means to an end—the end being the reaching spiritually of the souls of those with whom we deal.

If we are going to do anything for Christ's sake, it must be done well, and therefore we must aim to make our educational work the best possible. All our educational work in India is conducted by the government, i. e., the examinations are those prepared by the government. There is no reason why the mission schools should not accept government grants for their expenses and buildings. Of course, in case the acceptance of these grants should imply the yielding one iota in the time devoted to the spiritual side of the work, the line must be drawn sharply.

The schools range from the little primary schools with half a dozen pupils to the finest colleges. The universities in India, which are five in number, are purely examining and degree conferring bodies. But the majority of the mission schools are of the primary and elementary grade.

There is not much difference between the governmental and the mission schools, both being under government supervision, etc., but in every mission school the Bible is a regular part of the curriculum, and generally an hour every day is devoted to studying the Bible and recitation. The young people of India are growing up with a large amount of head knowledge. What we need is to work life into that knowledge.

There is no difficulty in getting the children to school, for they all want to learn. The advantage of the boarding schools over the day schools cannot be overemphasized in India. In the day schools, the beneficial influence received during the day is entirely counteracted by the influence of the parents in the heathen homes to which they go at night. While these children are thus living in their heathen homes, it is almost impossible to get them to come out openly and confess Christ. However, when they get in the boarding schools, they become real, genuine Christians in great numbers.

* * *

Alice L. Coates, Hamamatsu, Japan (Methodist Protestant): The kindergarten has found a great response on the part of the Japanese. They are such lovers of nature and of children that kindergarten work has been especially progressive among them, and this line of work has greatly increased in the fifteen years I have been there. Before this work started it was very difficult to gain access to the homes, but after the kindergarten work was started, it soon gained favor with the parents and we received a very cordial welcome. During the past two years it was necessary to refuse great numbers of children whom we were unable to accommodate in our limited quarters. There is now a new building erected which will accommodate 100 additional children, so that all can be taken in.

* * *

Anna C. Anderson, St. Lawrence Island, Alaska: I am now engaged in a United States government school at St. Lawrence Island. The pupils number about sixty, and are taught English and the common branches of school education. Most of all, we are asked to emphasize the industrial education of the pupils. The government has placed shops in connection with most of the schools in Alaska.

Carpenter work is taught—men learn to build houses, etc. Most of our food in Alaska comes in the shape of canned goods and the children are taught to make tea pots and other cooking utensils out of the empty cans! Recently they made the boxes necessary for a new card system which is being installed, and the work was splendidly done, too.

Cooking is also taught, and you should see the proud looks on the girl's faces as they carry home their first bread!

But above all, the children learn to love Jesus and to get God's Word in their memory and hearts. One little girl of seven years could repeat 100 verses, giving the location every time. There are others that can do just as well.

EVANGELISTIC MISSIONS.

Harry J. Openshaw, Yachow, Szchuan, West China (Baptist Board): From my younger days it was my ambition to preach the Gospel where the name of Christ never before had been known, and now my desire has been gratified, for I have for the past seventeen years been working in West China, part of the time being spent among the Lolos, one of the aboriginal tribes.

The work of evangelism should be done by both missionaries and natives.

But to be effective, it must be done by the natives largely. The difficulty of the language makes it almost impossible for the foreign missionary to ever acquire the language so that it can be spoken perfectly.

The new missionary proceeds along evangelistic lines by taking out a handful of books and going into the tea shops (not saloons) and there trying his newly acquired Chinese. The market towns also afford splendid opportunities for disposing of books and telling the message. Street meetings also are held with success.

Missionary addresses should differ from sermons delivered in this country in that they should be vastly simpler. Use many illustrations. The Bible is an Oriental book and they understand the figures given in it.

The stereopticon can be utilized very largely. The people are really children, especially in west China, where they have had very little contact with the outside world. We use the stereopticon a great deal. The platforms in the Buddhist temples are often transformed to serve this purpose.

In preparing addresses to heathen audiences, give them a great many common sayings with which they are familiar, rather than too much of the Bible to start with. Use their own sayings — their classics present a wealth of such. For instance, in closing addresses where I want to present the necessity of an immediate decision, I often make use of the Chinese proverb: "You take off your shoes and socks at night; tomorrow you don't know whether you will put them on again."

It is extremely important in evangelistic work to know the customs of the people, and that is one of the reasons we have to spend two years in the study of the language, so that we may get a thorough knowledge of the customs at the same time.

The average missionary engaged in evangelistic work does not have as much opportunity to engage strictly in this form of work as does the evangelist at home. Generally speaking, the man who has been a successful evangelist at home will be proportionately successful abroad, providing he succeeds in acquiring the language of the people.

In order to maintain efficiency and power as an evangelist, it is very essential that the devotional habits be rigidly adhered to. Oftentimes, our time for secret and private devotion is crowded out by the multitudes of things that press upon us. The only safe way is to cultivate the habit of regular devotions at home before you go to the field.

The Conflict

H. Grattan Guinness.

The world has charms man cares not to resist,
He weds it, to his shame;
The world to Christ was an antagonist
He fought and overcame.

All that is of the world—lust of the eyes,
The flesh, the pride of life,
Man loves, Christ hates; man worships, Christ with sighs
Conquered in deadly strife.

We, like the Lord, are warring with the world,
Faith gives us victory;
Faith is the victor who to ruin hurled
Our common enemy.

Lord, may we never love or spare the foe
Thou didst resist to blood,
But having overcome like Thee below,
Ascend like Thee to God.

—The Neglected Continent.

The First Thanksgiving Day

By Margaret J. Preston.

"And now," said the Governor, gazing
Abroad on the piled-up store
Of the sheaves that dotted the clearings,
And covered the meadows o'er,
"'Tis meet that we render praises,
Because of this yield of grain;
'Tis meet that the Lord of the harvest
Be thanked for His sun and rain.

And therefore, I, William Bradford,
(By the grace of God today,
And the franchise of this good people),
Governor of Plymouth, say,
Through virtue of vested power,
Ye shall gather with one accord,
And hold in the month of November,
Thanksgiving unto the Lord.

"He hath granted us peace and plenty,
And the quiet we've sought so long;
He hath thwarted the wily savage,
And kept him from wrack and wrong.
And unto our feast the sachem
Shall be bidden, that he may know
We worship his own Great Spirit,
Who maketh the harvest grow.

"So shoulder you matchlocks, masters,
There is hunting of all degrees;
And fisherman, take your tackle
And scour for spoil the seas;
And maidens and dames of Plymouth,
Your delicate crafts employ,
To honor our first Thanksgiving,
And make it a feast of joy.

"We fail of the fruits and dainties,
We fail of the old home cheer—
Ah, these are the lightest losses,
Mayhap, that befall us here.
But see, in our open clearings
How golden the melons lie;
Enrich them with sweets and spices,
And give us the pumpkin pie."

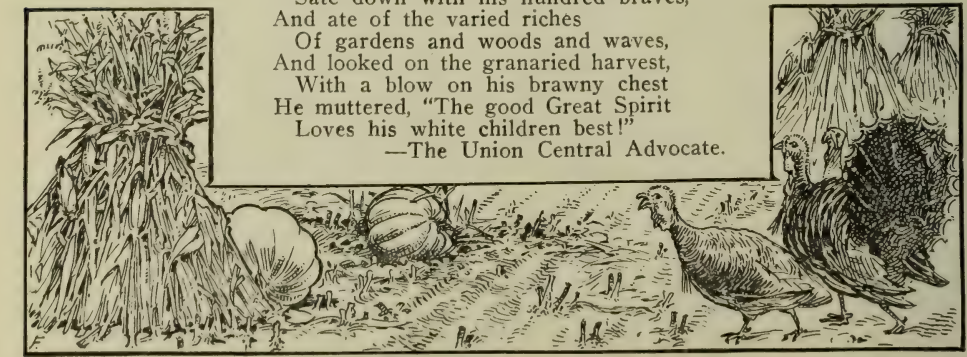
So, bravely the preparations
Went on for the autumn feast,
The deer and the bear were slaughtered;
Wild game, from the greatest to least,
Was heaped in the colony cabins;
Brown home-brew served for wine,
And the plum and the grape of the forest
For orange and peach and pine.

At length came the day appointed;
The snow had begun to fall,
But the clang from the meeting-house belfry
Rang merrily over all,
And summoned the folk of Plymouth,
Who hastened with glad accord
To listen to Elder Brewster,
As he fervently thanked the Lord.

In his seat sate Governor Bradford;
Men, matrons and maidens fair;
Miles Standish and all his soldiers,
With corselet and sword, were there;
And sobbing and tears and gladness
Had each in its turn the sway,
For the grave of the sweet Rose Standish
O'ershadowed Thanksgiving Day.

And when Massasoit, the sachem,
Sate down with his hundred braves,
And ate of the varied riches
Of gardens and woods and waves,
And looked on the granaried harvest,
With a blow on his brawny chest
He muttered, "The good Great Spirit
Loves his white children best!"

—The Union Central Advocate.



An Appendix to "Did Daniel Write Daniel?"

By Joseph D. Wilson, D. D.

Professor of History in the Theological Seminary of the Reformed Episcopal Church.

Introduction.

The book, "Did Daniel Write Daniel?" was written in 1906 and discussed all the arguments, then known to me, which had been advanced against the authenticity and genuineness of the canonical book. Since that date "A Standard Bible Dictionary" has appeared, presenting what pretend to be two or three additional arguments against Daniel. Its article on Daniel is misleading and as it will, no doubt, fall into the hands of unsuspecting persons, this Appendix is required in the interests of truth.

The issuance of this Appendix affords opportunity also to examine Dr. Sayce's hasty inference as to Daniel's date; the Septuagint's treatment of the seventy weeks; the Aramaic question; and the tone of the book. A fuller discussion of the reign of King Jehoiakim is added.

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"Did Daniel Write Daniel?" was begun with a bias in favor of the traditional belief, but also with the suspicion that some evidence existed somewhere to warrant a doubt or at least a suspension of judgment. A considerable number of scholars had announced their opinion that the book of Daniel was written in the time of the Maccabees, about 163 B. C., and not during the Babylonian exile—the date claimed by the book itself—370 years before.

Furthermore, several of the Bible dictionaries which claim to be particularly scholarly have thrown their weight against the traditional view.

Under these circumstances, I expected to find, on further examination, evidence which would explain the widespread repudiation of the venerable book. *There is absolutely no such evidence. What was once supposed to be evidence against Daniel has been exploded by the excavations, or in the fuller light has turned out to be its vindication.*

But a false theory does not die easily. There is a pride of consistency which leads men who have publicly committed themselves to a false position to struggle desperately to maintain that position—an instance of which will be found in the following pages.

The additional light which has appeared since 1906 has confirmed the conclusions of "Did Daniel Write Daniel?" There is, however, one expression of page 13 of that book, as follows: *"The modern criticisms upon Daniel do not come from a heathen like Porphyry, but from Christian scholars,"* which seems to require modification.

It is true that the originators of the modern attacks upon the credibility of Daniel are members of nominally Christian universities; they are paid by a nominally Christian state; some of them are theological professors, but they occupy their positions not on account of their Christianity but of their scholarship. Their interest in religion is an interest in a psychological phenomenon. David Strauss, whose learning was devoted to undermining every distinctive principle of Christianity, was a professor of theology. It is questionable whether the term "Christian" ought to be applied to those who do not believe the resurrection or any other miracle.

Christian scholars have followed the lead of these German unbelievers —not always aware that they were unbelievers—relying upon the scholarship for which German universities are eminent. As Christian men they followed what appeared to be the truth, whithersoever it led, and then have endeavored to save from utter wreck the venerable Book which has been the stay and comfort of godly men through the ages, by expatiating on the moral and spiritual excellencies of the prophecy which they had taught themselves to believe was a fiction or a fraud.

The efforts of these Christian scholars to extract moral and spiritual lessons out of what they consider a historical romance are specimens of literary ingenuity, although somewhat painful to those of us who prefer to base ethical teaching upon truth rather than upon fiction; but it would have been better if those efforts had been given to determining whether Daniel was fiction or not. It is to be regretted that good men, in their anxiety to teach Christian virtues, have accepted without scrutiny the critical arguments—which are the actual fictions in the case—and are spreading them abroad among the people, slipping them into semi-religious papers and even into Sunday-school leaflets. It is doubtful if virtue ever is advanced by falsehood, however good the intention or elegant the rhetoric.

Instead of "Nabonned" the name of Belshazzar's father is written "Nabonidus" in this Appendix to agree with the more common use.

A RECENT ASSAULT ON DANIEL IN "A STANDARD DICTIONARY OF THE BIBLE"

An article on "The Book of Daniel" appears in "A Standard Dictionary of the Bible." There is nothing in the article except arguments against the exilic date of the book, most of which have been examined in "Did Daniel Write Daniel?" but all of which will be enumerated below. As this dictionary is said to have a large circulation, and as its articles are naturally supposed to be candidly written, it becomes necessary to give this article more attention than its worthlessness merits.

There are ten arguments against the authenticity of Daniel, as follows and in this order:

1. The "Baba Bithra" ascribes the writing, not to Daniel, but along with that of some other books to the "men of the Great Synagogue."

This reference to the "Baba Bithra" conveys a false impression. The trick lies in the words "some other books." The "Baba Bithra" (14b.) really says:

"Moses wrote his own book, the Pentateuch, and Job. Joshua wrote his own book and eight (last) verses of the Pentateuch. Samuel wrote his own book, Judges and Ruth. David wrote the book of Psalms (some however were composed) by the ten venerable elders: Adam, the first man, Melchizedek, Abraham, Moses, Haman, Jeduthun, Asaph, and the three sons of Korah. Jeremiah wrote his own book, Kings and Lamentations. Hezekiah and his friends wrote Isaiah, Proverbs, Canticles, Ecclesiastes. The men of the Great Synagogue wrote Ezekiel, the twelve minor prophets, Daniel and Esther. Ezra wrote his own book and brought down the genealogies of Chronicles to his own day."

All this is fable. It is a specimen of the silly notions with which the Talmud abounds. Adam the first man, Melchizedek and the rest of the group figuring as psalmists is grotesque. But still more grotesque is the spectacle of the writer of the dictionary article presenting a quotaion from the "Baba Bithra" as an argument. But when he garbles the quotation his method is more serious than grotesque.

According to the "Baba Bithra," the men of the Great Synagogue "wrote" all the prophetical books except Isaiah and Jeremiah. Whatever the word "wrote" may indicate—whether "reduced to writing," "copied" or "arranged"—this quotation places Daniel on the same footing as Ezekiel, Hosea, Amos and all the rest. Is it discourteous to intimate that the dictionary article attempts to deceive? Few readers have access to the "Baba Bithra." Even those who have access would not suspect a scholar of such a misleading artifice.

For the information of those who are not familiar with the Talmud, it may be stated that the "Baba Bithra" is assigned to about the year 500 in the Christian era. It rests on the Mishna written about 300 A. D., and is of no authority upon any subject; but, worthless as it is, no candid seeker for the truth will make it say other than it does.

No scholar doubts the genuineness of, let us say, Ezekiel. The "Baba Bithra's" testimony to Daniel is precisely the same as to Ezekiel.

2. The second point in the dictionary article is a statement as if a quotation from Ben Sira (Ecclesiasticus), "No man had arisen like Joseph since Joseph's day"; implying that there could not have been a Daniel, for Daniel was like Joseph.

The exact language of Ben Sira is (Ecclus. 45:15, A. V.):

"Neither was there a man born like unto Joseph, a governor of his brethren, a stay of the people, whose bones were regarded of the Lord."

Ben Sira gives a list, through six chapters, of eminent Hebrews. He mentions them as they occur to memory and forgets some. And dazzled by the splendor of the worthy of whom he happens to be writing, he makes him unique. For instance, in the verse immediately preceding the above quotation (v. 14), he writes, "Upon the earth was no man created like Enoch, for he was taken from the earth." But there was a man like Enoch in this very respect, Elijah. Does Ben Sira's language prove that Elijah never existed? Certainly not, and moreover, Ben Sira knew of him, for he mentions him in another connection. When penning his enconium upon Enoch he forgets Elijah, just as he forgets Daniel of the Babylonian court when thinking of the greater dignity and power of the Hebrew lad who became prime minister of Egypt.

The book Ecclesiasticus is considered on p. 74 of "Did Daniel Write Daniel?"

3. The third point in the article is, "A total absence of any influence of Daniel upon subsequent affairs."

What kind of influence is demanded? Hosea, Amos, Jeremiah and others preached without effect; but their existence is not questioned on that account. But Daniel's prophecies *had* influence upon subsequent affairs. How can we account for the reluctance of the exiles to return to the Holy Land? They had been longing for the return. By the waters of Babylon they sat down and wept because they were in a strange land far from their beloved Zion. Why did they not throng the road of return? They were protected by the dominant power of Cyrus, assisted with money, anxious to get away from the idolatry which surrounded them and to reach a land which they believed to be under God's special favor. Why did so few return? The book of Daniel accounts for the reluctance. That foretold suffering and disaster. Ezekiel's, Isaiah's and Hosea's prophecies told of good things to come; but Daniel's words declare that before those bright promises could be realized there would come a season of bitter woe. Prudent men shrank from facing a future so full of peril. So far as any evidence exists, *Daniel's book had more influence on subsequent affairs than the book of any other prophet.*

4. The dictionary article makes the point that, in the Book of Daniel, "the environment is not that of the exile."

This is a reckless statement. The environment is so thoroughly Babylonian that other hostile critics comment on the skill and learning of the "fabricator" who could produce the environment so accurately. See below on, "The tone of the book."

5. "The book of Daniel clearly indicates Antiochus Epiphanes."

No doubt it does. That was one of the purposes for which it was written. He is reasonably identified as the "little horn" (the "very little horn" of C. H. H. Wright) in chapter 8. The Greek empire of Alexander the Great was divided into four parts (8:22, 23), one of which was the kingdom of the Selucidae. Antiochus belonged to that. He waxed great towards the South, the East and the Pleasant Land, i. e., Egypt, Babylon and Palestine. See "Did Daniel Write Daniel?" pp. 122 ff.

There are two little horns. Antiochus was not the little horn of chapter 7, who came out of *ten* kings, was *diverse* from other kings and continued till the coming of the Son of Man. It is a *blundering exegesis* which identifies the two horns so differently described. The dictionary article does not actually say that they are the same individual, but by a skilful indefiniteness leaves that impression upon the reader.

The little horn of chapter 7 looks forward to the fall of the Roman Empire, the establishment upon its ruins of ten kingdoms and the emergence among them of some malign power, diverse from them, speaking great words against the Most High, a malign power into whose hands the nations shall be given and which shall continue till the Son of Man shall come. Whoever or whatever this power is, or is to be, it is not Antiochus Epiphanes.

6. "The Hebrew of Daniel affiliates it with Esther and Chronicles."

This is to intimate that Daniel is *later Hebrew.* Well, Daniel *is* later Hebrew. The professor who wrote the dictionary article avoids stating what he might have known, that the Hebrew of Daniel affiliates it with Ezekiel, written in Babylon at the same time, and with Habakkuk, written in Jerusalem shortly before.

7. "The Aramaic (of Daniel) is not Babylonian but Palestinian."

The writer of this sentence has not kept pace with the discoveries in Aramaic. See "Did Daniel Write Daniel?" page 63, and below, on "The Aramaic of Daniel."

8. "There are Persian words, ten or fifteen, in Daniel and this fixes the earliest limit of the book at 500 B. C."

The Persians took possession of Babylon in 536 B. C., thirty-six years before this "earliest limit." Did they refrain from using their own tongue for thirty-six years?

9. "There are Greek terms, which fixes the date of Daniel as subsequent to 331 B. C."

The Greek words are considered on p. 41 in "Did Daniel Write Daniel?" These Greek words are the names of musical instruments. Such instruments carry their names with them wherever they go. Babylon, like Assyria long before, had intercourse with the Greeks; accordingly, these instruments with their native names, are very properly found in such a metropolis as Babylon.

But the writer of the dictionary article, himself a modern Greek, is unwilling to let go the point upon which Driver once relied. He tells us that "symphonia" is first found in Plato. This is interesting, but what has it to do with the date of Daniel? *The word existed before Plato used it.* He also tells us that "psantarion" ought to be spelled "psaltarion," and that the change from "l" to "n" indicates a "Macedonian influence." What is meant by "Macedonian influence"—whether Alexander the Macedonian nasalized the "l," or whether the instrument was invented in Macedonia, or whether something else—I do not know. I suspect that this is one of those learned affectations which does not mean anything. Every philologist is aware that the sounds "l" and "n" interchange in passing from one language to another, and that in different localities the change occurs in the same language. Percival Landon, in "The Opening of Tibet," notices the change from "Gyaltze into Gyantze," and from "Palden Lhamo" into "Panden Lhamo"; and the professor need not go far from his own home to find "muscalonge" of Wisconsin turned into "muscanonge" on the Canadian side of the great lakes.

The change from psaltarian shows, not that a Greek pronounced the word in Babylon, but *that a Babylonian was using a foreign term.*

10. The tenth and last argument, to show that Daniel was not written by Daniel in the exile, is as follows:

"Chapter 11 with its four world-kingdoms is wonderfully cleared when viewed from this standpoint (*i. e.,* as a Maccabean production). The third of these kingdoms is explicitly named as the Persian (11:2); the fourth, to follow, is evidently the Greek (Macedonian)."

Every statement in this paragraph is untrue. Daniel 11 says nothing about *four* world-kingdoms. Daniel 11:2 does not say that the Persian was the *third* kingdom, nor does anything in the chapter say that the Greek was the *fourth* kingdom.

The Book of Daniel is in everybody's hands, but it may be well to cite the passage upon which the professor makes his absurd statements. The vision occurred in the first year of Darius the Mede (11:1), and the second verse reads:

"Behold there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all; and by his strength through his riches shall he stir up all against the realm of Grecia."

The three Persian kings were Cambyses, Pseudo-Smerdis and Darius Hystaspis. The fourth was Xerxes, who with a vast army invaded Greece and whose futile invasion was answered by Alexander the Great. Alexander conquered widely, but dying early, his great empire was divided into four parts, "but not to his posterity." His four generals became rulers (vv. 3, 4).

The rest of the chapter is taken up with the conflicts and intrigues of two of these parts, Egypt (the Ptolemies) and Syria (the Seleucidae); in which conflicts Palestine was affected. Whatever obscurity there may be in tracing these acts of the Ptolemies and Seleucidae, there is none at all in the first four verses of the chapter. It is upon these verses that the professor bases his pretentious and preposterous argument. It would be a kindness to consider that argument merely a blunder—although a phenomenal one. But the kindly hypothesis of a blunder is hardly conceivable.

But how could the professor expect to escape detection? When he manipulates the "Baba Bithra" he is comparatively safe; few persons have access to that obscure book. But when he refers to chapter and verse of a book of the Bible, does he suppose that nobody will look up his reference?

The writer of the dictionary article is a professor in a theological seminary. His work in other respects shows him to be a scholar. Ignorance can not be pleaded in extenuation of the grossly misleading article. Fidelity to a cause, known to be moribund, is, no doubt, the explanation of the series of misrepresentations, suppressions and pretensions.

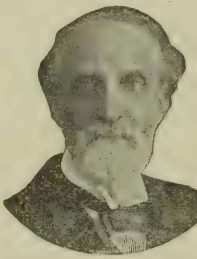
(To be continued.)

The Proposed Arthur T. Pierson Memorial.

By E. A. Marshall.

IT is not surprising, that after such a long and useful ministry as was enjoyed by Dr. Arthur T. Pierson, it should be the unanimous desire of devout Christians throughout the English speaking world to erect a memorial to his memory. Nor is it a matter for surprise when one learns what that memorial is to be. Few men have been more used of God or have endeared themselves more thoroughly to those who sought the true milk or meat of the Word than Dr. Pierson. His writings were numerous. His master mind searched the Scriptures with rare devotion and gave to the church more than a score of volumes on Bible study and the spiritual life of the Christian. Ten volumes more, on foreign missions, flowed from his pen after his awakening to the duty of the evangelization of the world. The Holy Spirit, the Coming of Christ, Prayer and Preaching were subjects which also received the attention of his thought and volumes from his careful study. Nearly fifty books in all claim a response of gratitude from the church for the mental and spiritual energy put forth in its behalf.

In addition to his books, and his editorial work in the Missionary Review of the World, his long, fruitful years of preaching and teaching gave him a wide sphere of constant usefulness. His scholarly and spiritual lectures given at the Moody Bible Institute, where he used frequently to come, were always welcomed. The warm reception given him in Great Britain, where during his later years he became so prominent a figure, showed the place he had gained and held in the Christian church. His last journey, a visit to the mission fields of Japan and Korea, seemed a fitting climax to a life that had given its best for the whole world.


ARTHUR T. PIERSON, D. D.

A memorial to such a man must bear the stamp of spirituality, it must be permeated with the Word of God which he loved above all else and it must represent the heathen nations which were the burden of his thought and prayer. What memorial could more fittingly perpetuate the life of this man of God than the one chosen, namely, a Bible school to be planted in non-Christian Korea where the type of spirituality among the converts comes nearer to his than that of any other mission field of the world. This plan will be welcomed by all lovers of the work of Christ who desire to contribute to perpetuate the memory of Dr. Pierson; because their gifts will not be expended on cold, lifeless stone, but in training living witnesses to sow spiritual seed in a field where the soil is unusually good and the harvest exceedingly plentiful.

Contributions should be sent to Delavan L. Pierson, 44-60 East Twenty-third street, New York City.

I think the compassion of Jesus is a spiritual glory just as was the physical glory in the sky over New York in the early hours of this morning.—J. H. Jowett.

Give us a genuine Christianity that may provoke persecution but will not provoke contempt.—A. C. Dixon.

Our Lord is very pitiful because our Lord is very pure.—J. H. Jowett.

How to Make the Most of the Mid-Week Meeting.

By William Evans, D. D.

Dr. Evans writes from the standpoint of a pastor who has had both city and suburban charges. At each of these points especial attention was given to the mid-week service. The practical suggestions he offers will meet the need of many ministers.—Editors.

IT is difficult, if not impossible, to compare the value of the different services of the church. Each department of church work is important in its own sphere, and, if carefully planned and worked, contributes its vital share to the growth of the body of Christ upon the earth. It has been said, however, and that repeatedly, that the prayer meeting, or, as some are wont to call it, the mid-week meeting, is the most important of all the services of the church. Certainly it is the spiritual barometer of church life and experience, for just as the barometer makes us acquainted with the state of the weather at any given moment, indicating the slightest change, elevation or depression in connection therewith, so the prayer meeting is an index to and an indicator of the spiritual tone of the church. A good, lively, spiritual mid-week meeting usually betokens a company of God's people of the same spiritual fervor; a dead prayer meeting is a sure sign of spiritual death in the church. As a rule the pastor can depend upon no more people for definite Christian service than those who are regular attendants at the prayer meeting, and, by no means, all of them.

To build up the prayer meeting, therefore, is to build up the entire work of the church. This being the case the thoughtful, earnest and consecrated pastor, ever on the lookout for whatever will enable him to better the condition of his church, will bend his best efforts to the building up of this service. Often, we fear, should the blame for a poor mid-week service be placed at the pastor's door. Too often he is tempted, and alas! yields, to go to that meeting without any special preparation either as to topic or plan of conducting. Better go to the regular Sunday services unprepared than to the prayer meeting. Better still, go to no meeting without adequate preparattion of body, mind, heart and soul.

To aid the pastor in building up this service is the purpose of these articles. The plans and suggestions here offered have been tried and proven to be successful.

CREATE A GENUINE INTEREST.

The first thing the pastor should do is to endeavor to create a genuine interest in the prayer meeting. To accomplish this it is necessary to have an audience and a fairly good one at that. Not that numbers are absolutely necessary to spiritual uplift, but they go a good way towards the accomplishment of that purpose. How shall the pastor proceed to secure this result?

In the first place, let him call together the officers of the church, if not all of them, certainly the deacons, or by whatever other name his spiritual cabinet may be known. The interest of these men must first be secured. Let the pastor tell them what is in his heart concerning the prayer meeting, and solicit their hearty cooperation.

Then let him ask that the deacons be constituted a committee with power to enlist the services of six other members of the congregation—three men and three women—to compose a visiting committee. If there are seven deacons, you would then have a prayer meeting committee of forty-nine.

SET THE DEACONS AT WORK.

It would be the duty of the deacons to secure the list of the membership of the church and divide it among the members of his committee, asking each member of his committee to be responsible for a pro rata number of people, and to see to it, that, if at all possible, every name on the list of membership be present at prayer meeting. This plan of procedure will insure the personal invitation of every member of the church, and this means much towards the success of this effort. It is almost certain to bring about an attendance of the committee, and that numbering forty-nine, would make a fine showing for the average prayer meeting audience.

Each member of the prayer meeting committee should try to see each member of the church on his or her list personally, either on Sunday at the regular services of the church, or during the week. The committee should then be on the lookout on the following Wednesday for those who come to the prayer meeting to welcome them and to recognize the fact that their invitation has been appreciated and accepted.

ANNOUNCE SPECIAL SUBJECTS.

It often happens that the pastor has prepared a series of talks along special lines to be considered at the mid-week meetings. It would be well in that case for the committee to have postals printed with these topics interestingly stated, one of which should be sent on the Monday or Tuesday preceding the prayer meeting. Only those pastors who have tried this plan know how successfully it has worked. In a certain church the prayer meeting was increased from twenty-five to seventy-five within a month, by the adoption and carrying out of the above-mentioned plan.

GET THE PEOPLE TO TAKE PART.

Active participation in the meeting is necessary if the interest is to be sustained. What people contribute to they are usually interested in. A little girl whose parents were members of a Baptist church was in the habit of constantly and regularly attending the Methodist Sunday-school. On being asked why she attended the Methodist rather than the Baptist Sunday-school, she replied, "Because the Methodist church is partly my church; I helped to build it." The fact of the matter was that she had contributed 25 cents to pay for a brick in the Methodist chuch building; so she called it her church. Because she had contributed to that building she was interested in it. The same principle will be found to work in connection with the building up of the prayer meeting. Let the pastor see to it that each person has something to do in connection with the meeting.

HOW DR. WITHEROW DID IT.

It is said that the largest and most successful prayer meeting ever held in Chicago was the weekly prayer meeting of the Third Presbyterian Church during the pastorate of Dr. Witherow. Visitors from all over the country, when in Chicago, would visit that church for the purpose of catching the inspiration from the Wednesday night meeting. There was no waste of time in that prayer meeting because of failure on the part of those present to participate. The pastor saw to it, during the week, that either he or the members of his prayer meeting committee had written postal cards to certain persons advising them of the topic for consideration the following Wednesday night and asking them to speak a few words along the line of the topic. Others would be requested to lead in prayer, or take some other part in the service. The following week other names were selected and written to in the same manner. The result was that there was scarcely ever, if ever, a dry prayer meeting in that church during the efficient ministry of Dr. Witherow.

HOW ANOTHER PASTOR DID IT.

Another pastor of my acquaintance

who built up a live and large prayer meeting out of what was almost a forlorn hope, was in the habit of taking up certain books of the New Testament for study in the Wednesday night meetings. For example, he would announce from the pulpit on Sunday that the Epistle to the Romans would be studied for some successive Wednesday nights, and that he would like to have the members read the Epistle through once before that time. At least one chapter a day, seven a week, were to be read. On Wednesday night when they came together for prayer and the study of the Word, the members one after another would be asked to state what was the most interesting lesson found in the week's reading. The pastor would see to it that some of those who were timid in public and rarely ever took part in an ordinary meeting, were called upon by name. For example: I was present on one of these Wednesday evenings. Among those present was a certain man who had never been known to speak in a meeting of the church. "Mr. S—," said the pastor, "I am sure we all would like to know what you found to be the most interesting lesson in the first seven chapters of Romans." Strange to say, the man rose and gave expression to what he had found by way of helpfulness. Ever after that particular man was one of the most regular and constant participants in the prayer meetings. And so it came to pass that from that particular church there went forth quite a large number of active public workers who did splendid service for the Master. This pastor was carrying out the divine injunction as found in Ephesians 4:11, 12.

I am sure that it would be of great interest to the readers of this magazine if you, as a pastor, would try to follow out the suggestions here given with reference to building up your prayer meeting, and report to us what success you had.

Two or Three.

MARGARET E. SANGSTER.

There were only two or three of us
Who came to the place of prayer,
Came in the teeth of a driving storm,
But for that we did not care,
Since after our hymns of praise had risen,
And our earnest prayers were said,
The Master Himself was present there
And gave us the living bread.

We knew His look in our leader's face,
So rapt, and glad, and free;
We felt His touch when our heads were bowed,
We heard His "Come to Me!"
Nobody saw Him lift the latch,
And none unbarred the door;
But "Peace" was His token to every heart,
And how could we ask for more?

Each of us felt the load of sin
From the weary shoulder fall;
Each of us dropped the load of care,
And the grief that was like a pall;
And over our spirits a blessed calm
Swept in from the jasper sea,
And strength was ours for toil and strife
In the days that were thence to be.

It was only a handful gathered in
To the little place of prayer,
Outside were struggle and pain and sin,
But the Lord Himself was there;
He came to redeem the pledge He gave—
Wherever His loved ones be,
To stand Himself in the midst of them,
Though they count but two or three.

And forth we fared in the bitter rain,
And our hearts had grown so warm,
It seemed like the pelting of summer flowers,
And not like the crash of a storm.
"'Twas a time of the dearest privilege
Of the Lord's right hand," we said,
As we thought how Jesus Himself had come
To feed us with living bread.

A Year of Blessing.

Abstracts of Reports of the Heads of Departments of The Moody Bible Institute, of Chicago, for 1911.

THE MEN.

Number. There were enrolled during the year 413 men, the largest number in the history of the Institute. Eighty completed the two-year course, being an increase of 66 per cent over the preceding year. The educational standard is steadily rising, which is due partly to the increase in the number of pastors and theological students who come for the summer term. If employment could be guaranteed to them, as many as fifty such students would take advantage of our summer term each year. One hundred of our enrolled students had a college or theological training, and two hundred or more a training in a high school, or its equivalent.

The Representation. Of the 45 denominations represented, the largest number of students were of the Baptist, Christian, Congregational, Methodist Episcopal and Presbyterian churches. Of the states, the largest number came from Illinois, and then Iowa, Missouri, Pennsylvania, Ohio and Indiana in their order. Of the foreign countries, the largest number came from England, then Canada, Scotland, Australia, Germany, Norway, Wales, Japan, Sweden, Switzerland, Denmark, India, Finland, Ireland, Austria, Italy, Poland, Holland, Hungary, Roumania, Turkey, Bulgaria, South America, South Africa and Korea.

Where They Have Gone. Of the students who left during the year, 29 went to universities, colleges or theological seminaries for further education; 50 entered upon pastorates; 37 engaged in evangelistic work; 25 in home and foreign missionary work, and others in Sunday-school work and that of boys' clubs.

Practical Work. During the year the men conducted 5,603 meetings in missions, factories, churches and the open air. They taught 3,503 Sunday-school classes; they conversed with 18,783 persons on the subject of personal salvation, of whom 3,370 professed conversion. There were three gospel wagons in use during the summer, one of which was reinforced with a stereopticon outfit which was very effective in drawing a crowd.

Loan Fund Needed. One of the most important recommendations of the superintendent of the men is the establishment of a loan fund from which students could borrow from $50 to $100 a year, to be repaid, without interest, within two years after graduation. Such a fund would keep returning to be used over again by other needy and worthy students. The necessity for such a fund is seen in the serious hindrance some of our students encounter both in their study and practical work in the amount of time spent in earning their support. One man last year spent forty-five hours a week on an elevator. He has earned every dollar of his support since he has been in school because his father did not sympathize with his purpose to spend his life on the foreign field. Will some Christian man or woman whose eye may fall upon this appeal help us to inaugurate such a fund?

THE WOMEN.

Enrollment, Representation, and Support. During the year there has been some change and a certain unrest owing to the removal into the new building; but it has touched the surface merely, and so far as it has influenced the inner life of the students it has demonstrated the possibility of such a condition as a steadying factor in Christian development and growth.

Two hundred and fifty-two women have been enrolled during the year, among whom a greater number than usual have expressed their purpose to remain throughout the two years, while a larger number of former students have returned to continue their study. In addition to these enrolled students as many as 262 visitors have taken advantage of our open doors and have been entertained for a longer or shorter period.

Among the students nine European countries and 34 of our United States have been represented, and among them we have counted 42 different church denominations. Thirty-six completed the full two-year course and received diplomas. Four graduates have returned for further study. Thirty-two have been assisted through the Students' Aid Society, all of whose expenses have been met thereby.

Seventeen of the young women who have left the Institute have gone to the foreign field, including Africa, China, Turkey, Japan and Mexico. Of this number six were missionaries studying while on furlough.

The Women's New Building.

Resident Nurse. A long-felt need has been filled during the year by the addition of a resident nurse, a former student, chosen to that position in the spring. In addition to her duties as nurse she will also be an instructor in the practical work, taking up home nursing, domestic science and sewing. The special work for women authorized a year ago by the trustees has proved a desirable adjunct. Four courses have been introduced: sewing, home making, hygiene and home nursing. For hygiene the services of an experienced Christian woman physician have been secured, but all the other instruction is given by our own resident officers. This special instruction for women not only makes the work done by a student in residence more effective, but opens up new fields of usefulness for her upon leaving the Institute. It is significant that of the calls for trained workers received this year the larger proportion have been for women who have had not only Bible training, but also training along these practical lines.

Practical Work. During the year the students in this department conversed with 7,295 persons on the subject of their personal salvation, 598 of whom professed conversion to Jesus Christ. They made 6,945 calls, of which 1,196 were visits to hospitals. They attended or conducted 4,826 meetings in missions, factories, churches and the open air. They taught 4,361 Sunday-school, Bible and Mission Study Classes. They attended or conducted 1,523 industrial clubs, besides other regular work in the Bible and music courses of the Institute.

THE BIBLE COURSE.

Enrollment. The director of the Bible Course speaks of the year as one of great encouragement. Six hundred and sixty-eight students have been enrolled in the different classes, 413 of whom were men and 225 women. The regular work of the course has been enriched during the year by the addition of classes in platform work for women, advanced missions, and Church history.

Eminent Lecturers. In addition to the regular staff of teachers in that course, the students had the privilege of listening to a number of special lecturers, preachers and Christian workers of this and other countries, among whom may be named: Dr. M. Beauchamp, China; Rev. Roland V. Bingham, Secretary-Treasurer Sudan Interior Mission, Toronto, Canada; Dr. Howard Bliss, President Syrian Protestant College, Beirut, Syria; Mr. M. C. Fenwick, Missionary, Korea; Mr. A. C. Gaebelein, Editor, Our Hope, New York; Dr. H. G. Guinness, of Harley House, London; Dr. C. E. Hurlburt, Director Africa Inland Mission; Rev. Joseph W. Kemp, Pastor Charlotte Chapel, Edinburgh; Mr. W. P. Knight, China Inland Mission; Dr. F. B. Meyer, London; Dr. L. W. Munhall, Evangelist, Philadelphia, Pa.; Mr. H. J. Openshaw, Missionary, China; Dr. W. H. Griffith Thomas, of Wycliffe College, Toronto; Dr. H. L. Weber, Presbyterian Board of Foreign Missions, West Africa; Dr. W. W. White, President Bible Teachers' Training School, New York City; Dr. R. A. Torrey, Dean International Bible Institute, Los Angeles, Cal.

Graduates. One hundred and twelve students were graduated during the year, having completed the full two-year course of study, against 91 in the previous year. In addition to this, 67 students obtained a special diploma for successful work in the course of Sunday-school training conducted under our auspices by the department officers of the International Sunday-school Association.

Missionary Study. The study in advanced missions is especially for those going to the foreign field, and has been found exceedingly helpful. The churches of Chicago and its neighborhood may have the services of students in these classes as teachers of Mission Study Classes without charge. Where they have done such work pastors have spoken of it in the highest terms. About fifty invitations have come from churches and young peoples' societies for these students to address their monthly missionary meetings.

View in the Electric Lighting and Power Plant.

THE MUSIC COURSE.

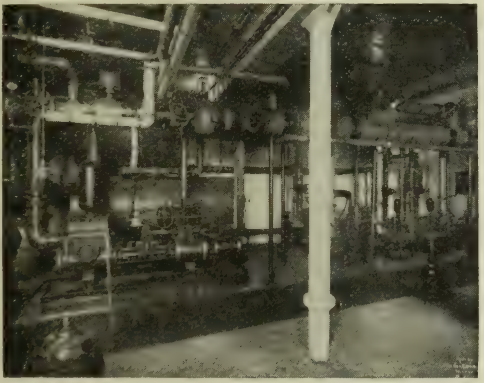
Better Work. The director of this course reports that the past year has been more satisfactory, both as to the quality and quantity of work done, than during any previous year. The students enrolled were: Music students, 97; Bible-Music students, 114; Bible-Special-Music, 17. The increasing interest of students in Gospel music is noticeable, and plans are in contemplation for strengthening and broadening the work of this course in the coming year. Twenty-seven graduated in this course, which is the largest number in its history.

Calls for Workers. Calls have been received for 114 singers to assist in evangelistic services, which is an increase over the previous year; also for 39 choir leaders in and around Chicago, and 36 from churches in different parts of the country. Calls have come for leaders of singing at camp-meetings, conventions, etc., as against about half that number last year.

During the year three public recitals have been given by the students of this course, which have been well attended and appreciated.

EVENING DEPARTMENT.

Enrollment and Representation. During the eight years the Evening Department has been in existence, 1,768 different persons, residents of Chicago, have availed themselves of its privileges. During the past year 355 of both sexes have been enrolled, being an increase of 67 over the previous year. This number represented fourteen different denominations and 148 churches of the city and suburbs. Seventy professions, trades or occupations occupied the attention and energy of these students during the day.



Pumps in the Power Plant.

Their Home Work. No effort was made to lessen the loyalty of the students to their own churches by suggesting outside lines of service, but on the contrary they were urged to put their time and increasing ability into their own churches, which they did with gladness, as the weekly reports handed in bore testimony.

Over 1,200 Sunday-school classes were taught by them in addition to the work they did in leading prayer meetings, in the conduct of young people's meetings, in rescue mission work, and in the visitation of jails and hospitals. More than 1,000 persons were dealt with personally, many of whom professed conversion to Jesus Christ.

Among the graduates of the year two young women are soon to start for the foreign field, while one young man has been called to the pastorate of a Congregational church in Nebraska.

Outlook. The department now has the assistance of a recent graduate of the Day Department, who is employed in visiting the churches and Sunday-schools of the city with a view of making known the work of the Evening Department, and as a result a stronger interest has been raised, which is likely to mean a larger enrollment during the coming year. As the director visits churches in different parts of the city, he finds in them many earnest men and women who thank God for what they have obtained in the deepening of their spiritual life, and quickening of their service in Christ through the ministrations of the Evening Department.

CORRESPONDENCE DEPARTMENT.

Encouragement. There were 174 new students enrolled in this department during the year, bringing the total to 519; but this has been reduced again by deducting names of those having completed a course, those entering the Institute for its regular work, and those who dropped because of failure to meet the conditions, bringing the net membership down to the point at which it was reported last year.

There is encouragement in the fact, however, that while the number of students thus remains as at that time, yet the proportion of active students is relatively greater. It is also encouraging to note that the large majority of those doing the regular work are showing results of a high grade.

Many of the students are ministers, a number are in professional life in other spheres, while not a few are secretaries of young men's and young women's Christian associations. Some with little intellectual pretensions are doing fine work and having their appetites whetted for further Bible study, making inquiry as to future entrance into the Institute.

A New Feature. As to this last mentioned fact a schedule of credits for students thus hoping to enter the Institute was prepared and will be announced in the forthcoming new prospectus. This prospectus has been in course of preparation and will include an announcement of a fourth course following the lines of Synthetic Bible Study by Dr. Gray. This, like the other courses, will be in eight sections with questions.

More than a hundred correspondence students form a circle praying for the Institute, and quite a number are contributors to its financial support, according to their several abilities.

THE EXTENSION WORK.

Owing to lack of a special organization, the effectiveness of this work has not been as great as otherwise, but plans are now in operation to crystallize it into a department with a director or secretarial head.

Its Character. The work includes the placing of ministers, evangelists, singers and other Christian workers in the field; the supply of pulpits, the conduct of Bible classes, conferences and conventions by members of the faculty and others associated with them; the conduct of Union Bible classes and noon-day meetings, and itineraries for missionaries or representatives of missionary boards.

Three hundred and sixty-nine calls have come for pastors, assistant pastors, evangelists, Bible teachers, choristers, Sunday-school workers, matrons, superintendents of rescue missions, secretaries, nurses, home missionaries, church and industrial visitors, deaconesses, settlement workers and the like.

Its Scope. The faculty have participated in conferences, conventions, evangelistic meetings, chautauquas, camp meetings and other lines of work in sixty-six different cities of the United States and Canada, under the auspices of churches, schools, seminaries and colleges, young men's and young women's Christian associations and young people's societies.

We have had one evangelist steadily in the field from October until May, chiefly in Iowa and Wisconsin; and one Bible teacher in Ohio, Indiana, Iowa and Tennessee. With the beginning of the new year it is anticipated that the number of the regular field workers will have increased. We have already secured for such service the well-known worker from Australia —Miss Eleanor Stafford Millar.

Two conferences have been held during the year; one in anniversary week, Feb. 5 to 10, and the other (in conjunction with the Moody Church) in the early part of June. The last named was particularly in the interest of summer work in the churches and in the open air. Among the leading preachers, lecturers and Christian workers taking part in these conferences were: Dr. R. A. Torrey, Maj. James H. Cole, Evangelist; Rev. Charles Stelzle, Secretary of the Department of Church and Labor of the Presbyterian Church; Mr. W. B. Jacobs, of the International Sunday-school Association; Mr. L. Wilbur Messer, General Secretary of the Chicago Y. M. C. A.; Miss E. Stafford Millar, of Australia; Bishop John H. Vincent, of the Methodist Episcopal Church; Dr. T. R. O'Meara, Principal, Wycliffe College, Toronto; Rev.

Melvin E. Trotter, Grand Rapids, Mich.; Mr. Harry Monroe, of the Pacific Garden Mission, Chicago; Dr. W. J. Erdman, Germantown, Philadelphia, Pa.; Dr. Alexander Patterson, Superintendent Presbyterian Training School for Women, Chicago; Dr. F. B. Meyer, of London; Mr. John Jackson, of Mission to Lepers, India; Dr. W. H. Griffith Thomas, of Wycliffe College, Toronto.

A unique feature in connection with the last named conference was the circulation of ten thousand copies of the emphasized edition of John in connection with noon meetings in one of the theaters of the city.

The Union Bible Class was held as usual during the year. Mr. Moody instituted this class about two years before his death, and it has been conducted for the past fourteen years with marked success. It meets every Saturday from 3 to 9 o'clock in the Moody Church. The last census of the class showed that there were 2,039 persons present, and it appeared that 236 different churches in and about Chicago were represented. Of this number 49 were Methodist, 43 Baptist, 35 Presbyterian, 32 Congregational, 25 Evangelical, and 12 Lutheran. The remainder represented a variety of denominations and creeds. Besides the popular 8 o'clock Bible hour there are other hours for Christian conference and prayer. At 3 o'clock the workers meet for prayer; at 4 o'clock Teacher Training is the topic; at 5 o'clock a Heart-to-Heart Talk is given. At 6 o'clock a lunch is served in the lecture room of the church, the expense of which is met by a free-will offering. This is an hour of sociability and good cheer. At 6:30 our instructor in missions, who has twice visited the various Mission fields, speaks for twenty or thirty minutes, his addresses being illustrated by the stereopticon. At 7 o'clock the Sunday-school lesson is taught. Each hour is opened with Gospel singing, which is an uplift to the whole afternoon and evening. More than 100,000 tracts have been given out on the street cars, in the stores, offices and in home visitation by the members of this class.

Foreign Missionary Work. The Extension Department has arranged itineraries or made engagements for missionaries or representatives of the following organizations during the past year:

Regions Beyond Missionary Union, China Inland Mission, South Africa General Mission, South America Evangelical, Mission to Lepers in India and the East, Paris Evangelical Missionary Society, Africa Inland Mission, London Society for Promoting Christianity Among the Jews, Pastor Baptist Tabernacle Ebenezer, St. Petersburg, Russia.

THE CHRISTIAN WORKERS MAGAZINE.

Gains. This shows an increase in receipts through the regular channels of $1,294.61 over the preceding year, while the annual deficit for the last volume was $285.67 less than for that immediately preceding. The new schedule of advertising rates adopted last January is beginning to show a gain in returns through that channel. Considerable gain might have been reported on the advertising account had not the management declined to accept certain copy which appeared inconsistent with the Christian principles for which we stand.

Prospect. The publisher reports that notwithstanding some disappointments met with during the year, the magazine has a brighter outlook than ever, and one which with proper care, should bring increased circulation and influence during the coming year. The working staff has been greatly strengthened by the addition of an experienced helper. This assistant will give his whole time to the magazine, relieving the business manager and associate editor of detail work, to which it has been difficult for them to give the necessary attention on account of other duties.

Strong commendations, and from a wide field, are constantly being received as to the growing value of the magazine. Its editorial notes on current events, its contributions to Bible study and its departments on the Sunday-school lesson, practical and perplexing questions, for sermon and scrap-book, and evangelistic data carry blessings wherever they go.

THE LIBRARY.

Librarian in Charge. The reading room and library have never been so generally and intelligently used as during the past year, and especially the last three months of the year. This is owing to the fact that we now have a trained library worker in charge, making it possible to keep the rooms open for a longer period each day, and to render help to inquirers for books on special subjects as well as in other ways.

Improvements. Other improvements during the year have been the preparation of a subject catalog which, when completed, will indicate all the material in the library on a given book of the Bible. In the experience of librarians, it has been proved that a small, well-chosen library of books, analytically cataloged by subjects, is of more service to the users of the library than a large collection with an inadequate catalog. In the second place, a closer watch has been kept on the circulation of the books, their prompt return and accurate replacement on the shelves. Moreover, a few of the illustrated weeklies and monthlies have been introduced by way of experiment, and which have been so much appreciated that they will be continued hereafter.

A part of our former dining-room is now being used to provide better quarters for the missionary exhibits in our library, and which are now accessible at any time without disturbing the readers at the tables.

New Books and New Needs. Four hundred and fifty-five books have been added during the year, of which 200 treat of missionary activities. Our greatest need of books at present is in the line of reference and research, more books of an exegetical type, and of those which give suggestions as to methods of work in the Sunday-school, boys' clubs, children's meetings, etc. Standard histories of the United States and England would be appreciated, also a good history of English literature. In works of poetry we are also seriously lacking. Will the readers of this report kindly take notice and assist us in these particulars?

BUSINESS MANAGEMENT AND FINANCE.

Deficit. Our assets for the year have been increased by the sum of $133,564.38, but the books were closed with a deficit on the current expense account of $9,236.98 and a further one of $4,340.08 for furnishings for the new women's building and other improvements on the property. Prayer is ascending to God that He may be pleased to move upon the hearts of some of His people under whose eye this report may come, to cancel these deficits before the close of the calendar year. From one point of view the sum seems large, but from another it is not, when it is considered that the total expenditures for the year reached $179,943.12, to say nothing of the new women's building on which payments were made of $217,176.80.

Donations. The contributions for current expenses during the year, coming mostly in small amounts, totaled $61,186.96, and with the encouraging feature that many of the donors gave to the Institute for the first time. Nearly $3,000 of this sum was received from former students who, while unable to give largely, show their love for the Institute by contributing as they are able for the benefit of their successors in the blessings it has to offer. $102,928.06 was received in donations for the building fund during the year, to which former students also contributed generously.

Annuities. The invested funds of the Institute amount to $244,801.84, on which an interest of 5.29 per cent is realized. During the year four annuities were added to these funds amounting to $27,925. Other friends are showing an interest in this kind of Christian investment of their money, and the Institute will send literature on the subject in answer to any request.

During the year a legacy from the late John V. Farwell of Chicago was received, netting the Institute $17,732.02; and in the near future the interest of the sum of $50,000 will be available from the same source as a "Moody Evangelist Fund." The language of the will establishing this fund, and quoted as follows, is interesting and stimulating:

Legacy. "The income from this fund shall be used perpetually to pay the actual living expenses of men who shall be selected and sent out by the Moody Bible Institute for the purpose of holding Union Evangelistic meetings within the United States of America; and they shall be known as Moody Evangelists, and shall be chosen for their aptness and zeal in leading men to accept Christ as a personal Saviour.

"I do this because I desire to perpetuate the name of Moody in connection with the work he loved so well in his lifetime, and so that though he be dead he may yet speak and induce men in answer to Gospel truth to say as Paul said, 'Lord, what wilt Thou have me to do?' "

Student's Aid. Twenty-five young women have been aided by the Students' Aid Society during the year, at an expense of $2,444.75, while former beneficiaries of this fund, during the same period of time, have refunded $1,178.79. Thus money once contributed for this object helps many needy women, being turned over and over again for the same purpose. Many are the words of appreciation from former students who have been thus assisted.

Improvements. Living expenses and salaries have advanced materially in the last ten years, but until this time the Institute has not increased the rate for board and room for students, notwithstanding that the new buildings have provided better accommodations than before in the matter of space, light and air, hot and cold water, elevator service, etc. A further improvement in process is the installation of a central laundry at an expense of about $5,000, which will effect a saving to the Institute of at least $500 per year and also better the conditions for the students.

The first element in the compassion of Jesus is a cloudless sense of right.

The second element in the compassion of Jesus is a blazing resistance against wrong.

The third element in the compassion of Jesus is a sensitive perception of human suffering and need.

The fourth element in the compassion of Jesus is a glorious purpose to ransom and redeem.—J. H. Jowett.

We often do more good by our sympathy than by our labors, and render the world a more lasting service by absence of jealousy, and recognition of merit, than we could render by straining efforts of personal ambition. —Frederick W. Farrar.

I am glad to think
I am not bound to make the world go
right;
But only to discover and to do
With cheerful heart the work that God
appoints.—Jean Ingelow.

You could not have any pity more tender than that of St. Paul; and yet he was filled with lightning.—J. H. Jowett.

PRACTICAL AND PERPLEXING QUESTIONS

ANSWERED BY THE EDITORS

"Does it make any difference whether one believes in the premillennial or postmillennial coming of our Lord?"

"Has one's belief in this respect anything to do with his Christian experience?"

The first of these questions is one that is often asked and is of great interest. The second is a detail of the first and shall be so treated.

When the term premillennial is used, let it be understood that nothing is to be considered except that the second coming of our Lord is to be before the millennium, a term which it is taken for granted is understood in the same way by both pre- and postmillennialists. Some who hold the premillennial view do it in a fanatical and unreasonable way. Some hold to many details of prophecy, and use certain figurative portions of Scripture with practically no support except that which is found in their own imagination. But there are many who hold the premillennial view because they believe it is better supported in Scripture, history, and current events, than the opposing view, and, while admitting that the holding of the view will give color to all their theological thinking, decline to be led into speculation or guessing, and leave many details of the glorious event to development in the future. Many who hold this view decline to separate from the great evangelical denominations, finding that their views do not contravene the leading tenets of those denominations, and they do not approve of the divisive spirit shown by many of like belief who have separated themselves into brotherhoods, or have selected fellowships of an independent character.

It makes some difference with respect to the place that the second coming of our Lord, the subject under consideration, has in one's belief.

Dr. David Brown, the strongest champion of evangelical postmillennialists, says: "The Redeemer's second appearing is the very pole-star of the church. That it is so held in the New Testament is beyond dispute." He then gives a long list of passages of Scripture in support of his statement, and gives hard blows to those who make death synonymous with the second coming. But some one may say, "Well, do not the postmillennialists make much of the second advent?" Let Dr. Brown be again quoted: "Premillennialists have done the church a real service by calling attention to the place which the second advent holds in the Word of God and the scheme of divine truth." This is a tacit admission that the postmillennialists had not called attention to the second advent as the Scriptures present that event. Nowadays it is rarely that a postmillennial pastor preaches on the second coming, and when he does it is usually in connection with the general judgment, the solemnities of death, or the perfection of the present influence of Jesus among men, and not with the personal, visible, and glorious appearing of the Lord in the clouds, as that coming is so graphically depicted in many places in the Holy Scriptures. Rarely is the second coming used as a motive to either saints or sinners, a point upon which Dr. Brown speaks with emphasis.

While some premillennialists may not have the Christian spirit in the denunciation of those who do not hold as they do, and some give the second coming a place out of proportion to its relative importance, they invariably make much of the doctrine, and have really preserved it from sinking utterly out of sight. How frequently have we had those who may have heard a positive word on that subject say, "We never had the second coming taught by our pastors!" The subject thus appearing as new, and sometimes the people are insistent on having further teaching on it. Some postmillennialists defend their silence on the subject on the ground that it makes no difference which view you take, it is something that belongs to the future, and we may await it with patience and unconcern. Is that true?

It makes much difference with respect to the firm holding of the evangelical faith.

The world over, whatever vagaries certain premillennialists hold, they firmly hold to the essentials of the evangelical faith, the distinct Deity and personality of the Father, Son, and Holy Ghost, the fall of man and his only hope of redemption through the atoning work of Jesus Christ, which is sacrificial and vicarious, the necessity of the new birth, of repentance, faith and a holy life, and the eternity of future rewards and punishments, all which things are infallibly taught in the Word of God. One of the most powerful of the recent departures from evangelical truth was connected with the unscriptural doctrine of evolution. Into that delusion premillennialists did not fall, for their position that the righting of the wrongs of the present is to be only through the appearance of Jesus Christ a second time directly antagonizes such a theory. Premillennialists are often erroneously charged with teaching that everything is going to the bad and that Christians should give everything a push in that direction. The vast majority of premillennialists have their eyes open to the facts of current life and are not slow to note the things that are not pleasing to God and are the plain fulfilment of the teachings of the Scriptures. They believe that evil and good are to develop together until the end, that until the time of burning the tares and wheat are to grow together.

If an investigation were made as to the errorists in our great colleges and theological schools, it would be found that not one of the deniers or doubters of the inspiration and full authority of the Scriptures is a premillennialist. Those false teachers accurately know the attitude of the premillennialists. It is quite remarkable, too, that practically all the great evangelists, and many of the best known evangelistic pastors, men who are emphasizing the evangelical truths, are premillennialists. There are some in this day who attach the word "millennial" to their system of religious teaching, but these teach that Christ has already come, which premillennialists strenuously deny.

It makes some difference with respect to the place that the Holy Scriptures hold as to origin and authority.

This was incidentally referred to above, but it deserves special notice. Ultimately, the battle between the forces of truth and error as to the will of God respecting man is to be fought at the point of the authority of the Holy Scriptures. Premillennialists, the world over, have stood for the supreme authority of the Scriptures, and have not hesitated in receiving the miracles, prophecy, other things supernatural, or the "hard sayings," that many stumble at. With them the Holy Scriptures are the very Word of God, final in authority, and infallibly correct in history, philosophy, and science. That a few have abused this fidelity to scriptural authority and have gone into folly is freely admitted.

It makes some difference with respect to the interpretation of Scripture.

While, as we have said above, that the position of the premillennialist can be held in perfect consonance with the tenets of the great evangelical denominations, it must also be said that the interpretation of a large portion of the Bible will be affected as you take the standpoint of the pre- or postmillennialist. The words of Dr. Brown, referred to above, are in place: "Premillennialism is no barren speculation. It is a school of Scripture interpretation; it impinges upon and affects some of the most commanding points of the Christian faith; and, when suffered to work its unimpeded way, it stops not until it has pervaded with its own genius the entire system of one's theology, and the whole tone of his spiritual character."

The premillennialist takes the view that the Scriptures are one great message from Genesis to the Revelation. He views the ages as so many dispensations, the present age being next to the last which is to be ushered in by the appearance of the Lord. He takes the Scriptures as the final revelation of God and believes the teachings of Paul to be as up to date as those of any living man and as being of fullest authority. While many postmillennialists have a very high doctrine of the unity of the Scriptures, the majority seem to look on the Scriptures as a collection of independent writings whose messages do not have any particular coherence, and each part to be interpreted by itself, or with its immediate context. With many of these the Scriptures are interpreted with respect to present beliefs which are often taken to be in advance of those taught in the Scriptures and more trustworthy.

It makes some difference with respect to a motive to a better or more holy life.

How infrequently do we hear the second coming of our Lord referred to as a motive to a holy life or to repentance! Proceeding on the proposition that postmillennialists do not make much, if anything, of the second coming as motive, let us see if they are obscuring one of the motives that receives special notice in the Scriptures. Taking Dr. David Brown again, we find him citing many passages of Scripture where careless sinners, or lax professors, or saints, are exhorted to repentance or holiness in view of the second coming. The order of these citations as they appear on pages 15 and 16 of his book are: Matt. 16:26, 27; 2 Pet. 3:9, 10; 1 Cor. 3:13; Jude 14, 15; Rev. 1:7; Luke 12:8; 1 Pet. 4:12, 13; James 5, 7; 1 Pet. 1:13; Luke 12:35-37; 1 John 2:28; Col. 4:5; 1 John 3:2, 3; 2 Timothy 4:8; Phil. 3:20; Rev. 2:25. Where is there in all the Word of God a passage where the motive to a holy life is more explicitly urged than in Titus 2:11-13? "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ?" Or, again: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure" (1 John 3:2, 3). We may not claim that premillennialists are purer in life than postmillennialists, but they acknowledge the hope of the second coming as a motive to purity and are prompted to seek that greater purity.

As to the effect upon the spiritual life, we already have the testimony of Dr. Brown. A pastor in an eastern city, a strong postmillennialist, recently said to the writer that he had observed that the leading premillennialists of the country, such as Dr. A. J. Gordon, of Boston, were men of great spirituality. If such testimony is true it is accounted for from the fact that the return of our Lord at any moment is a suggestion to be ready in life and in spirit.

It makes a difference with respect to the person and work of the Holy Spirit.

At this point evangelical postmillennialists think they have their palmary argument, insisting that the watching for the second person of the trinity to make this world what it ought to be is disparagement of the work of the Holy Spirit. The force of the argument depends entirely on what the work of the Holy Spirit is. If it is to "convert the world," the argument is golden, but if it is to take out a people for the Lord, it is worth nothing. Which position has Scripture support? For the latter we cite Acts 15:14; John 14:17, 26; 16: 13-15; Eph. 4:30. Where is there a passage of Scripture teaching that the work of the Holy Spirit is the conversion of the world? Premillennialists believe that the Holy Spirit is doing His work just right, that He is reaching the last man to make the body of Christ complete, and the premillennialist is doing all in his power to cooperate with Him in that work in the pastorate, in wide-awake evangelism, and on the home and foreign mission fields.

It makes some difference with respect to hope for the future.

The premillennialist cannot be a pessimist, although that charge is constantly made against him. With eyes fixed on current events, studied superficially but also deeply, he cannot see the dawning of the millennial period of universal righteousness, but having the positive promise of his Lord that He will come again and reign in righteousness, and believing Him, he works on with bouyant hope and glad expectancy.

It makes some difference with respect to the obedience of faith.

Are all the commands of the Christian's Lord reasonable and are they to be obeyed? Has He left any commands with reference to His second coming? "Watch, therefore, for ye know not what hour your Lord doth come" (Matt. 24:42). "Watch, therefore, for ye know neither the day nor the hour" (Matt. 25:13). See also Mark 13:33-37. We might ask, would our Lord have given such commands if a necessary thousand years were to intervene between the command and the event involved? And there are commands that are without meaning except as connected with His second coming. Every command should be obeyed if we claim to be Christ's obedient followers, and we may say, with all charity, that postmillennialists do not give the commands regarding the coming much more than a sentimental meaning.

J. H. R.

"Why has the doctrine of the premillennial coming of Christ comparatively so few advocates, and why are they looked upon as not being exactly orthodox?"

We can not tell you why the doctrine of the premillennial coming of Christ has comparatively so few advocates, unless you can tell us why there are so few Christians in the earth. We were not aware that they were looked upon as not being exactly orthodox, because we always thought of them as being the most orthodox of all. It is true, however, that Satan, who knows his business pretty well, has mixed up a good many false doctrines with premillennial teaching, but truth should not be held responsible for falsehood.

J. M. G.

NEXT MONTH.

"Would you say that the leading Bible students and teachers of this land are believers in the premillennial coming of Christ, and if so, why?"

"What is your teaching on Sanctification?"

THE LAYMEN'S COMMENTARY ON THE OLD AND NEW TESTAMENTS

CONDUCTED BY JAMES M. GRAY

THE SECOND BOOK OF KINGS.

Lesson 8. Judah Under Josiah. Chapters 21-23.

1. His Immediate Predecessors, 21:1-26.

Manasseh's history shows that a good father does not always make a good son. The summary of his reign (vv. 1-9) ranks him with Ahaz, as the two wickedest kings Judah had known. Note that the same punishment which had fallen on Israel is soon to overcome Judah (v. 13), and this notwithstanding Manasseh's "humbleness," as indicated in 2 Chronicles 33:11-19.

The brief reign of Amon (vv. 19-26) was in character a continuation of that of his father, and marks the saddest and lowest period in the history of the nation until that time.

2. His Restoration of the True Worship, c. 22.

The extreme youth of Josiah suggests that he may have been under a regency at first as in the case of Joash (12:3) though there is no mention of it. The temple had not been repaired since that king, 250 years before, which explains certain things in this chapter, especially when the wickedness and idolatry of some of the intervening reigns are considered.

"The book of the law" (v. 8) is regarded by good scholars as the Pentateuch, which during the apostasy had been lost to public knowledge except as a tradition or a memory. Some of the older rabbis held that it was the original manuscript of Moses. Another theory is that Manasseh had ordered all copies to be destroyed, but that some faithful priest had concealed this copy until now.

Jeremiah and Zephaniah were prophets contemporaneous with Josiah, but the reason Huldah was inquired of, and not they, is probably because she "dwelt in Jerusalem" (v. 14), where the others may not have been at this time.

3. His Extension of the Reform Movement, c. 23.

It will be noticed that after the king had put an end to all illegal worship in Judah, he extended the reform, or the revival, to the former kingdom of Israel, whence that worship had originally arisen (23:15-20). These verses were alluded to in an earlier lesson.

Observe from verses 26 and 27 that God has not changed His purpose concerning the removal of Judah, which proves that, although in this reign the law was kept externally, yet the nation was by no means converted.

4. His Death and the Succession, vv. 29-37.

The story of Josiah's death following (vv. 29, 30) is more fully related in the parallel place in 2 Chronicles. One reason he marched against Pharaoh was that although the latter's objective was Assyria, yet he was trespassing on Jewish soil to attain it.

Jehoahaz, whom the people preferred as his successor (v. 30), was a younger son, but he was soon deposed by the Egyptians, who placed his brother on the throne, making him their vassal (vv. 34, 35).

QUESTIONS ON THE LESSON.

1. How long did Manasseh reign?
2. What chastisement befell him during his lifetime, and why?
3. What effect had this upon his spirit?
4. What decree is now uttered against Judah?
5. What earlier king of Judah does Josiah suggest?
6. Name two or three parallel incidents in their histories.
7. How would you explain the loss of the book of the law?
8. With what is this book identified?
9. What two prophets, whose books have come down to us, were contemporaneous with this reign?
10. Did Josiah die a natural death?

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Lesson 9. The Babylonian Captivity. Chapters 24, 25.

1. The Last of the Kings, c. 24.

In the previous lesson we left Judah tributary to Egypt, which had been victorious at Megiddo. This lasted, probably, five years, when Babylon, now master of her old-time enemy Assyria, and eager to cross swords with Egypt for world-supremacy, came up against her, and compelled allegiance.

After three years Jehoiakim revolted (v. 1), and for the remainder of his reign was harassed by bands of enemies (v. 2) perhaps incited by the king of Babylon, himself too much occupied in other directions to attack Judah in person.

After he has defeated Egypt, however (v. 7), he turns his attention to Judah. Jehoiakim is dead, and his son, Jehoiachin, is on the throne (v. 8). The latter is taken captive, and with him many of the best people of the land (vv. 12-16), among them the prophet Ezekiel, as we learn from the book bearing his name. (The prophet Daniel, with others, had been carried away by the same king on the occasion of an earlier advance against Jehoiakim.)

Nebuchadnezzar shows the same consideration as the king of Egypt in placing another of the royal family instead of a stranger on the throne (v. 17), but his confidence is misplaced and the end comes. The whole situation is seen to be of God, and in the execution of His judgment upon the unholy people (v. 20).

2. The Death Agony, 25:1-21.

For a comment on this chapter, read Jeremiah and Ezekiel. Jeremiah 21, 27, 32, 34, 37, 40 and 41 cover this period pretty thoroughly and also the first twenty-four chapters of Ezekiel.

3. The Remnant Left in the Land, vv. 22-26.

Gedaliah, whom the king of Babylon made governor over the few and uninfluential people remaining, was, doubtless, like his father, a friend of Jeremiah and joined with him in advising Zedekiah to surrender. Had this counsel prevailed, Judah would not have been plucked up out of her land. All this will be seen more clearly when Jeremiah is reached. This was known to Nebuchadnezzar, however, and explains his choice of Gedaliah, as well as the treachery of the people towards him, notwithstanding his oath (vv. 24, 25). Read here Jeremiah 40 to 44.

4. The Favored Captive, vv. 27-30.

This closing incident carries all the explanation it requires on its face. The Babylonian king named was the son and successor of Nebuchadnezzar. The grace bestowed on Jehoiachin is difficult to account for, except on some personal ground, especially as he is preferred before the other captive kings, who were retained at the court to enhance its triumph and glory.

In conclusion let it again be emphasized that the fall of Judah was God's judgment upon her faithlessness as a witness to Him. All the prophets testify to this. But, let it also be noted that it was His purpose that, unlike Israel, Judah should be restored after a period (70 years, Jeremiah 25:12). Her land was not populated by other peoples, a striking fulfillment of prophecy in itself. She must needs give birth to the Messiah there as the prophets had foretold, and so, when her captivity brought her to her senses she repented and returned to Jehovah with a sincerity she had not felt before.

QUESTIONS ON THE LESSON.

1. In whose reign was Judah tributary, first to Egypt and then to Babylon?

2. What two later kings of Judah reigned but three months each?

3. In whose reigns were Ezekiel and Daniel taken captive?

4. What additional light on the period have you gathered from Jeremiah?

5. In what respect does Judah's captivity differ from that of Israel?

THE FIRST BOOK OF CHRONICLES.

Lesson 1. Genealogies and Pedigrees. Chapters 1-9.

1. Introductory.

With this lesson begins the study of those historical books of the Old Testament written shortly after the return from the Babylonian captivity, the remainder of the series including 2 Chronicles, Ezra, Nehemiah, and Esther.

The word "chronicles" means "diaries" or "journals," the books giving a kind of recapitulation of sacred history from the time of Adam, in which the earlier books of the Old Testament are drawn upon and occasionally supplemented, as the Holy Spirit, who is the ultimate Author of them all, has a right to do when the occasion calls for it.

The closest relation exists between the Chronicles and Kings. The last-named were written, it is thought, by a prophet, perhaps Jeremiah, and the first-named by a priest or Levite. Kings must have been compiled shortly after the people went into exile, Chronicles, as we have said, after their return. Kings deal more with the inner spiritual condition of things, Chronicles with the external modes of worship

There are differences in the two records here and there. Not only are genealogies differently grouped, but names of places are changed, speeches of various persons are presented from dissimilar aspects, religious festivals have more than one description given them, and things of that kind, but there is no falsifying, of course, and no contradiction not explainable by the necessary changes incident to time, the later writer's point of view, the object in mind, negligent transcribing and the like.

Just why Chronicles were written is difficult to say, but as Dr. Murphy observes, there must have been some good reason for going over the ground again, "some new aspect of the history to signalize, and some new lesson to convey to the people of God on returning from the captivity." Just what these things may be must appear more or less as we proceed.

2. Subdivisions.

The first nine chapters of 1 Chronicles contain the genealogies of the patriarchs, the twelve tribes, and the inhabitants of Jerusalem till the beginning of the kingdom, the purpose being to connect David, the great forerunner of the Messiah, as well as the priests and Levites of his time with the antediluvian patriarchs. They have been subdivided as follows:

(1) *The Patriarchs from Adam to Jacob and Esau, with the descendants of the latter till the era of the Edomite kings, c. 1.*

At the first glance these names may not seem of much importance to us, but we are to remember that the Holy Spirit caused them to be written and that were enough. And we like the remark of an old commentator that, "when we know how to awaken them from their sleep, they do not remain so dead and stiff as they at first appear, but announce and revive the most important traditions of the ancient nations and families, like the petrifactions and mountain strata of the earth, which rightly questioned, tell the history of long vanished ages."

(2) *The Sons of Jacob, or the Generations of Judah till David, with the Latter's Posterity till Elioenai and His Seven Sons, 2:1-4:23.*

In this division we discover a biographic gem in the story of Jabez and his prayer (c. 4:9, 10) of whom, by the way, we are told nothing further. Verse 10 has homiletic value in the three things for which Jabez prayed and which he received—prosperity, power, and protection.

Another homiletic suggestion is in the words, "There they dwelt with the king for his work" (v. 23). These potters "that dwelt among plants and hedges," may have been artistic craftsmen adjacent to the royal gardens at Jerusalem, not merely in the reign of one particular king but all of them. Remains of these potteries have been found by archæological investigation in recent times.

(3) *The Descendants of Simeon and the Tribes East of the Jordan till the Assyrian Captivity,* 4:24-5:26.

This division is interesting, as it records two conquests or migrations of the Simeonites (4:38-43), and also incidentally corroborates what we learned earlier about the comparatively small size of this tribe (compare 5:27 with Numbers 1-4 and Joshua 19:1-9). In the same way it will be instructive to compare the reference to Reuben, Joseph and Judah, chapter 5:1, 2, with the earlier account in Genesis 49. Nor should we permit such an inspired comment as that in chapter 5:20 to escape us.

(4) *The Levites and Their Locations, 6:1-81.*

This division again may be broken up, thus: The sons of Levi (vv. 1-3); the priests down to the captivity (vv. 4-15); the families of Gershom, Merari and Kohath (vv. 16-48); the office of Aaron and his line unto Ahimaaz (vv. 49-53); the cities of the priests and the Levites (vv. 54-81).

(5) *The Remaining Tribes, cc. 7-8.*

These tribes include Issachar (7:1-5); Benjamin (vv. 6-12); Naphtali (v. 13); Manasseh (vv. 14-19); Ephraim (vv. 20-29); Asher (vv. 30-40); the chief men of Benjamin (8:1-32); the house of Saul (vv. 33-40).

It is notable that two tribes are omitted, Dan and Zebulon, but just why no one can absolutely determine. In the case of Dan, perhaps, it is judicial punishment because of their early and almost total fall into idolatry. They are omitted again in the list of Revelation 8. Zebulon's omission is even more difficult to explain. It was a very small and obscure tribe, especially just before and after the exile, but it was the tribe whose territory included the town of Nazareth where Jesus dwelt.

(6) *The Inhabitants of Jerusalem Till the Times of the Kings, c. 9.*

QUESTIONS ON THE LESSON.

1. Name the post-exilian historical books.

2. Give the scope and general contents of the books of Chronicles.

3. Contrast Kings and Chronicles as to their history and character.

4. What are some of the points of difference between Kings and Chronicles, and how are they explained?

5. Give the contents of 1 Chronicles 1-9 in outline.

6. What can you recall of the history of Jabez?

7. Which two tribes are altogether omitted from these genealogies?

A SMALL CHRIST OR A GREAT CHRIST.

Does your theology give you a great and redeeming Christ, bearing and bearing away the sin of the world, with all power in heaven and in earth in His hands? Or does your theology give you a little Christ, shorn of infinite power, unable to work miracles as some of our noisy little skeptics tell us, and, I am sorry to say, some of our ministers tell us; unable to atone for the sins of the world, and of course, unable to conquer His guaranteed kingdom. Is your Christ a weak Christ, like the Christ of medieval art; unable to take the guidance of the faith of the world; or is He the Christ of the prophets, bearing on His shoulders the government; or the Christ of John, with face shining as the sun, Whose voice is as the sound of many waters; able to measure His strength against the great world powers of evil and overcome them? Are you going to tell men that the whole world's sin has its match in Him who brought in a perfect offering on behalf of its sinful souls; and that in His name can be preached the forgiveness of sins and a place among the justified? Then you will show yourselves God's men, Christ's ambassadors, through whom He will pour a torrent of His redemptive power upon men. Only men knowing the Gospel to its heart of fire can sound its saving note.—Selected.

Robert S. MacArthur, pastor for forty years of Calvary Baptist Church, New York, and recently elected president of the Baptist World Alliance, has resigned his pastorate—the only pastorate that he has ever had.

International Sunday-school Lessons

TREATED FOR TEACHERS ESPECIALLY

JOHN H. HUNTER

November 12.
Belshazzar's Feast and Fate.
(World's Temperance Lesson.)
Daniel 5.

Golden Text.—"God shall bring every work into judgment with every secret thing, whether it be good, or whether it be evil." Eccles. 12:14.

Introduction.

This lesson breaks into the historical order. Recall the main facts of Daniel's life brought out in previous lessons.

For a fine defense of the historicity of Daniel, see Dr. Wilson's article on page 173, and his book entitled, "Did Daniel Write Daniel?"

See also Mr. Moody's sermon in "Bible Characters" and his book, "Weighed and Wanting."

1. The Feast, vv. 1-4.

The Host—A son of Nebuchadnezzar's daughter and Nabonidus, a usurper. Nabonidus was more given to literary work and research than to actively governing the nation or commanding the army. He reigned (about) 554-538 B. C. Belshazzar, about twenty years old at the time of our lesson, was associated with his father in the government, and was in command of the defense of Babylon in his father's absence. What an opportunity for a young man to become famous, instead of infamous. What should he have been doing?

The Guests—Note their rank and station.

The Entertainment—Drinking, singing, carousing, mocking the God of Israel, profaning His holy vessels. A regular drunken orgy. See description of an eastern feast in "Ben Hur."

2. The Interruption, vv. 5-16.

Note, the strange sight, the awful fright, the useless "wise men" (!), and the wise queen-mother. Why were the "wise men" foolish, and the queen-mother wise?

3. The Message, vv. 17-30.

Interpreted by the man of God who easily read his Father's writing. It is still true that while the "wise men" of the world stumble over God's Word, the child of God understands and believes it. See 1 Cor. 1:18-29; 2:4-8, 12-14; 3:18, 19; 2 Cor. 4:3, 4. What did Daniel refuse? Why? What did he promise to do?

The unheeded past, see c. 4. Nebuchadnezzar's greatness, pride, fall and restoration should have been a solemn warning to his grandson. Are we learning from the past?

The misused present. With the Persian army hammering at his gates, the young king should have been making better use of his time. cp. Benhadad (1 Kings 21:12, 16); the French army on the eve of the battle of Agincourt.

The ominous future. "Mene"—numbered, i. e., the years of Belshazzar's kingdom were numbered to its close. "Tekel"—weighed, i. e., God had taken stock of Belshazzar and found him light weight. "Upharsin" or "Peres"—divided, i. e., kingdom taken from him and given to his enemy. God's law is "use or lose," and it is as inexorable as the machine in the mint which automatically separates the light weight coins from the full weight. The coin is its own evidence.

The speedy fulfilment. That very night all fell out as God had foretold by His servant. God is infinitely patient, but at the end His judgments fall speedily.

Were Belshazzar able to tell us now what he thought of intemperance and neglect of God would not his words convey a powerful warning?

Here is what some men, greater than he, have said:

> There is scarcely a crime before me that is not directly or indirectly caused by strong drink.—Judge Coleridge.
>
> Could the youth to whom the flavor of the first wine is delicious look upon my desolation; could he but feel the body of death with which I cry hourly, it were enough to make him dash the sparkling beverage to the earth in all the pride of its mantling temptation.—Charles Lamb.

The most determined evil which afflicts the clerical force and the officers of the government is the habit of using intoxicating liquors.—Hon. L. M. Morrill in the United States Senate.

Stupefies and besots.—Bismarck.

Nine-tenths of our poverty, squalor, vice and crime spring from this poisonous tap root. Society, by its habits, customs and laws, has greased the slope down which these poor creatures slide to perdition.—General Booth of Salvation Army.

The dynamite of modern civilization.—Hon. John D. Long.

I oppose drink because it opposes me. The work I try to do it undoes.—Bishop C. D. Foss.

Drink is the fruitful source of crime and pauperism.—Father Mathew.

Drink is a greater destroying force than all other physical evils combined.—Henry Ward Beecher.

Impossible to relieve poverty until we get rid of the curse of drink.—Lord Shaftesbury.

The great cause of social crime is drink. The great cause of poverty is drink. When I hear of a family broken up and ask the cause—drink. If I go to the gallows and ask the victim the cause, the answer—drink. Then I ask myself in perfect wonderment, why do not men put a stop to this thing?—Archbishop John Ireland.

The deriving of vast sums from the bitter sufferings and grinding pauperism of the people is a terrible offence.—Cannon Wilberforce.

To sell rum for a livelihood is bad enough, but for a whole community to share the responsibility and guilt of such a traffic seems a worse bargain than that of Eve or Judas.—Horace Greely.

If the traffic in ardent spirits is immoral, then of necessity are the laws which authorize the traffic immoral. And if the laws are immoral, then we must be immoral if we do not protest against them.—Gerritt Smith.

November 19.

Ezra's Journey to Jerusalem.

Ezra 8:15-36.

Golden Text.—"The hand of our God is upon all them for good that seek Him." Ezra 8:22.

Introduction.

Recall events in last Sunday's lesson—Belshazzar's Feast.

Recall the events of the lesson—The Foundation of the Second Temple Laid, Ezra 3 and 4. The work on the temple was hindered for about fourteen years (535-520 B. C.), then under the preaching of Haggai and Zechariah it was resumed (520 B. C.), and finished in four years (516 B. C.), Fifty-eight years later (458 B. C.) another band of exiles returned to Jerusalem, from Babylon, and today we are going to see about them and their wise and brave leader. What was the name of the leader of the first band? What was the name of the Persian king who allowed them to return? What is the name of the new leader? And of the king who helped him to return? Let us see, now, what we can find out about Ezra.

1. Who Ezra Was, c. 7:1-6.

A priest, i. e., a descendant of Aaron. He was also a scribe, i. e., one who studied, copied and taught God's law. In the New Testament we read of the scribes acting with the Pharisees and Sadducees against Christ; but there were good, as well as bad, scribes. Ezra was a good scribe and bore a good reputation in Babylon, where he was born and brought up. The king himself respected Ezra.

2. Why Ezra Wanted to Go to Jerusalem.

Because, like a good Jew, he loved his own people, the city of Jerusalem, and Jehovah—the God of Israel. He had heard of conditions existing at Jerusalem—that religion was at a low ebb, the city defenceless because unwalled. Knowing all this he meditated upon it until it gripped him. Then he prepared his heart to seek, to do, and to teach (7:10). What a good order for us all, teachers and scholars, to follow.

3. How Ezra Went to Jerusalem, c. 7:11-8:36.

The king's decree, granted in answer to Ezra's request, gave permission to Ezra and all who wished to return. The king himself contributed handsomely, and also gave Ezra orders on the royal treasurers for other necessary supplies; he authorized Ezra to receive contributions for the work, and exempted the priests and others connected with the temple services from local taxation; he appointed Ezra governor and gave him a free hand in administering the affairs of the colony. How did a heathen king come to do all this? The secret is told in the closing statement of chapter 7, verse 6.

The returning company was a small one consisting of about 1,500 men, which with their families would make a body of only 5,000 or 6,000.

A halt was made at the River Ahava (probably one of the irrigation canals about ninety miles from Babylon). The absence of a sufficient number of Levites and temple servants was noted and an appeal for more was made to which some responded.

Two other incidents of the halt show us Ezra's piety and his common sense. He called for a fast and a meeting for prayer to seek God's providential care over them during their perilous journey. He might have had a military escort from the king for the asking, but he says he was ashamed to put himself in the position of appearing to doubt Jehovah's power and willingness to protect His people. The fasting emphasizes the strength of the desire that is back of the prayer. Do we "fast and pray," or feast and talk? They did not resume the march until they felt sure their prayer was answered (8:21-23). Ezra showed his common sense, and set a good example to all church treasurers and similar officers, by committing the immense treasure of the caravan (estimated variously from $2,000,000 to $4,000,000) to twelve selected priests, having first taken a careful inventory of it. No scandal could attach to his handling of trust moneys. He was business man enough to know that properly distributing responsibility among those under him detracted nothing from his own position and left him free to attend to the larger duties and gave him time to wait on God (8:24-30).

A safe journey was, of course, the outcome of these God-inspired proceedings, proving the truth of Psalm 37:4, 5. Nearly 900 miles (as they had to go) of travel had so tired the company that a rest for three days, when they reached Jerusalem, was necessary. On the fourth day the twelve priests delivered up the treasure intact. Like them, we have a treasure to carry through hostile territory. Shall we deliver it safely to Him from whom we received it? "Have we been true to the trust He left us?" "I have finished my course; I have kept the faith."

4. What Ezra Accomplished at Jerusalem, c. c. 9, 10.

Soon after Ezra's arrival he discovered the frightful state affairs were in. Marriages with heathen wives, holding their Hebrew brethren in virtual slavery, charging an exorbitant rate of interest, when no interest at all was lawful, idolatry and immoral practices of various kinds, flourished. Through prayer, argument and action Ezra had them all abandoned.

Some timely lessons may be learnt from Ezra's choice of a life work, from the power of one man working with God (2 Cor. 6:1), from the responsibility that every man carries whether he chooses to acknowledge it or not.

November 26.
Nehemiah's Prayer.
Nehemiah 1.

Golden Text.—"The effectual fervent prayer of a righteous man availeth much." James 5:16.

Introduction.

Recall main facts in last lesson.

While Ezra was praying and working in Jerusalem, God was preparing another man who lived 900 miles away to come and help him. That other man's name was Nehemiah. He was one of the greatest men the Bible tells us about. Today's lesson shows him to us as a great man in prayer. We shall see: What Led Him to Pray; How He Prayed; What His Prayer Accomplished.

1. What Led Nehemiah to Pray.

He was living at Shushan, in Persia, where Queen Esther had lived before his time. He held an influential position at the king's court, for the king's "cup-bearer" was a trusted councillor. For the work Nehemiah was to do God gave him special training at court. Cp. Moses and David, and "saints in Caesar's household." Recall Associate Chief Justice Harlan and his Men's Bible Class in New York Avenue Presbyterian Church, Washington. The writer heard Judge Harlan, and Judge McLaren of Canada's Supreme Court, address the class one Sunday morning.

Nehemiah was wealthy (5:14-19), but used his wealth for God, not for himself. Some are doing likewise in our own land, but more are not.

Note the following: The question he asked, 1:2; of whom he asked it, 1:2; the answer he received, 1:3; its effect on him, 1:4; why it did so. What is a patriot? Why was Jerusalem especially dear to Nehemiah? What did the Lord Jesus commit to our care, (Matt. 28:19, 20)? What does He want us to do (John 4:35)? What led Nehemiah to pray? What would lead us to pray for home and foreign missions more earnestly than we are now doing? Do we spend nearly as much time reading missionary literature as we do reading the daily papers and monthly magazines? If we are not interested in His work is it because we do not love Him?

2. How He Prayed.

Adoringly. Great men always have great views of God (v. 5), Penitently (vv. 6, 7); Pleadingly (vv. 8-10), Intensely (vv. 4, 11), Boldly (vv. 10, 11), Practically—not that God would send angels or someone else, but make it possible for him to go (v. 11), Perseveringly—for four months (2:1).

Have we learned to pray like this? The Lord Jesus keeps a "School of Prayer" open all the time. (Luke 11:1, 2). Better enroll today.

3. What His Prayer Accomplished, 21:8.

Prayer *does* bring things to pass that otherwise would not have been wrought.

In answer to his prayer God gave him the king's favor, permission and active assistance.

Recall the prayers of Washington, the Continental Congress, and Lincoln. We, as a nation, were not then ashamed to acknowledge our dependence upon God or to seek His favor. Are we, today? Are we training our children in our public schools to serve Him? Are we a Christian nation?

Have you ever had a prayer definitely and unmistakably answered? Do you pray as definitely as you should?

Note these outstanding facts concerning Nehemiah: He was patriotic, prayerful, practical and prosperous.

Teachers would enjoy Mr. Moody's sermon on Nehemiah in "Men of the Bible," published by the Bible Institute Colportage Association, 826 La Salle Avenue, Chicago; paper, 15 cents. Charles Reade, the famous novelist, has a fine chapter on Nehemiah in his "Bible Characters."

December 3.

Nehemiah Rebuilds the Wall of Jerusalem.
Nehemiah 4.

Golden Text.—"Watch ye, stand fast in the faith, quit you like men, be strong." 1 Cor. 16:13.

Introduction.

Recall how Nehemiah was led to pray, for what he prayed, and how the king gave him permission to return to Jerusalem and to rebuild the walls, and the assistance the king gave him.

1. Careful Preparation.

From chapter 2 we learn that Nehemiah, wisely, made a careful, personal examination of the state of the walls. No one could tell him anything worse than he knew. Before beginning a work, know the facts. He appealed to the people on the grounds of their own knowledge, the fact that God had been and was with him, and the king's favor. The enthusiasm aroused by his speech was intelligent, not mere sentiment. Give the people the facts, not fairy tales. From chapter 3 we learn how systematically and sensibly (for the two are not always synonymous) the labor was apportioned. Some fine "systems" of church work have failed because common sense was not used in assigning the willing workers. John Wesley copied Nehemiah when he said the secret of the success of the early Methodists was, "All at it and at it always."

What are you doing to help your church?

2. Powerful Opposition, vv. 1-3, 10-12.

God's enemies were stirred up when God's people went to work. Do not think you can escape opposition, if you are trying to do God's work in God's way.

See the trinity of opposers. (c. 2:19, 20), and note their weapon—ridicule. That old sword slays many a young fellow today. Tobiah was Sanballat's understudy. There are people like him nowadays. Some one in a company begins to mock at the Christian, and the others follow suit. Are you holding back, afraid of ridicule? See Prov. 29:25; Mark 8:38; Matt. 5:11, 12.

When ridicule failed, the enemy resorted to stronger measures, and planned to stop the work by physical force.

The devil does not submit easily, nor do his followers.

3. Heroic Determination, vv. 4-6, 9, 13-23.

Do you recall anything braver than this in either sacred or secular history?

The ridicule only drove Nehemiah to pray, and that meant victory, for Nehemiah turned it over to God. God's work, God's name, God's honor were all more at stake than Nehemiah's, who was only God's servant. See how his bravery braced the people—they "had a mind to work." Are you such a leader?

One note of discouragement was struck by Judah (v. 10), and some Jews, living outside the city and apparently not much interested, rather added to it. But this only makes the picture stand out the bolder.

See Nehemiah's wise precautions. He armed the people and stationed them where they would be convenient, to repel any attempted assault; he stirred them all, especially the leaders, by his patriotic appeal, in which he also reminded them of their relation to God. When the proposed attack was abandoned by the enemy, Nehemiah kept one-half of his force under arms, and required the working force to have their weapons handy in case of need. He also arranged a signal by which all would gather promptly at any threatened point. He, his household servants, and his military guard set all an example by their untiring devotion, day and night (v. 23).

We can hardly overpraise Nehemiah, but we must not forget that without the hearty co-operation of the rank and file, the work would not have been done. A regiment must have more than officers; an army more than generals.

So we may ask ourselves, are we as loyal to our leaders as Nehemiah's men were?

Are we builders, ready to fight if occasion arise? Mr. Spurgeon was happy in choosing a name for his monthly magazine—"The Sword and Trowel." To fight all the time will not build the walls; but it may be necessary to be ready to fight in order that we may have peace to build. What sort of a worker are you in the army of "the captain of our salvation?" What an appeal this lesson should be to all the forces of the Lord to work together harmoniously at their several stations.

Let Him Have His Way in You.

J. M. Hagan.

O would you have the peace of God abiding in your soul?
O would you have redeeming love that makes the sinner whole?
Then open wide to Christ the door and let him take control—
Just let Him have His way in you.

Chorus:
Let Him have His Way in you,
Let Him have His way in you;
Open wide to Him the door,
He loves you, and your sins He bore,
Just let Him have His way in you.

O would you have the holy fire that purifies from sin?
O would you in the conflict e'er the glorious victory win?
Then open wide to Him the door and let the Saviour in—
Just let Him have His way in you.

O are you heavy-hearted and in need of Jesus' rest?
O do the angry clouds of doubt your falt'ring faith molest?
Then open wide the fast closed door, and let Him be your guest—
Just let Him have His way in you.

O would you be rejoicing as you tread the upward way?
O would you have the heav'nly light grow brighter day by day?
Then open wide to Him the door, enthrone Him there for aye—
Just let Him have His way in you.

THE GOSPEL IN THE WORLD

EDWARD A. MARSHALL, Editor.

This department will be pleased to answer questions on missionary work as far as possible. Address The Christian Workers' Magazine.

Only 1 per cent of the people of India are reckoned as Christian.

Lhassa, the capital of Thibet, has a postal service leaving daily for India.

Modern missionary work began in Brazil in 1859, in Chili in 1873, in Argentine in 1836 and in Peru in 1877.

South America presents the least language difficulty of any of the continents. Spanish and Portuguese predominate except among the aboriginal Indians.

African negroes were imported into Brazil at the same time they were being brought to the United States. They now constitute 20 per cent of the population.

The Young People's Missionary Movement has changed its name to the Missionary Education Movement in order to have its name in keeping with its work.

The Presbyterians were first to begin work in Brazil, Chile and Colombia, while the Methodists inaugurated the work in Paraguay, Uruguay, Argentine, Bolivia and Peru.

The Jews were regularly recognized for the first time in American Evangelistic campaigns by the recent Chapman-Alexander meetings in New York City, where services for them were conducted in a large hall.

The Bible procession of the Gideons in San Francisco and the subsequent distribution of the Bibles in the rooms of the hotels of the city was like placing fountains in a desert for travelers.

The Missionary Review of the World tells of a heathen African king who has become a Christian and an educator, having built a great school for his 500 pupils whom he instructs himself.

That Chicago can receive $15,000,000 annually as a tax on vice at a cost of 5,000 human lives makes one fear for the thousands of young men and women who come to make their start in life in this great city.

The systematic way in which the Young Men's Christian Association is assisting the incoming foreigners at New York in educational, physical and spiritual ways makes it a strong missionary agency and deserving of hearty support.

"Romanism, as developed in Brazil, is a rotten tree-trunk dropping decayed moral fruit. Young souls, like living shoots, are rising up, new lives awakening. Shall they be Christian or Christless? Godly or godless?"—The Missionary.

Malagasy exiles from Madagascar to French Guiana have among them converts of the Madagascar missionaries, who, in their isolation, hold religious meetings by themselves, having no Christian missionaries in French Guiana.

The city government of Jerusalem is planning on having one of its most public thoroughfares paved with asphalt. This is another blow on the entering wedge of western civilization which the fanatic Moslems have long opposed.

Ecuador with 1,272,000 people has only nineteen missionaries. Venezuela has also nineteen missionaries, but it has 2,685,606 people. The most deplorable condition of all is found in Colombia, which has a population of 4,303,000 and only ten missionaries.

Nearly 5,000 student volunteers have gone to the foreign field. It is interesting to know that over one-tenth of this number have gone from the Moody Bible Institute of Chicago though all of these may not have been on the Student Volunteer Movement for Foreign Missions' list.

The Men and Religion Forward Movement, which is endeavoring to reach the millions of men out of Christ, is a spontaneous outburst of a pent up longing to do what Christian men should always have been taught to do and what, it is hoped, they will be encouraged to continue to do.

Public sentiment has sympathized with China in its protest against England's persistency in keeping up the trade in opium. That sentiment may now justly turn upon the United States, which, instead of protecting the awakening nation, is zealously striving to create a taste for wine and beer among the Chinese.

China, like other countries, some day will awaken to the salvation wrought in its empire outside the spiritual realm. The unselfish heroism of the mission doctors, who stemmed the tide of the recent plague which carried off over 60,000 people, deserves mention in the records of the nation, for it was as truly of national value as anything ever attributed to Confucius or Laotse.

A pathetic story that comes from China gives an illustration of how medical missions prepare the wav for the advance of Christianity. A military graduate was successfully treated for a cataract at the mission hospital in Hankow. As he returned to his home, forty-eight other blind men gathered about him, and begged him to lead them to the wonderful foreign doctor. So this strange procession of blind men, each holding on to the other's rope, walked for 250 miles to Hankow, and nearly all were cured. One, who could not be cured, received while in the hospital the better gift of spiritual healing.

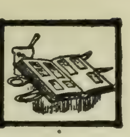
It is interesting to note that, while the native statesmen and literary men of the non-Christian lands still contend for the superiority of their religion over Christianity, yet they generally admit that the upright lives of the followers of Jesus put to shame the insincerity and false living of their priests and people.

Many have wondered why heathen women are so slow to give up their religion. It is easily understood when one realizes that women everywhere, consciously or unconsciously, are considered the defenders and propagators of the faith. They are responsible for the child's first training and they feel chagrined to have their offspring grow up with no religious impressions. They feel that public sentiment lays the blame on them if a child is ignorant of God and they act accordingly.

"Pernambuco, in South America, is a city known for its atheism and hatred of the Bible. A few months ago a stout-hearted young man with wisdom, faith and zeal, went to that city and began Christian work among the men. He aimed to reach the educated classes, for among them deep-seated antagonism to Christianity existed. In two weeks he had a band of sixty meeting with him each week to study the Bible, and today there are as many as 200 who have expressed themselves in sympathy with his work. The dawn of a better day has come in Pernambuco."—Service.

"The missionary enterprise is lamentably hindered by want of funds. In Arequipa, for instance, we have a Gospel press; it was sent there chiefly because newspapers and periodicals printed in the country may be sent throughout Peru free of charge; the people willingly read anything that reaches them in this way; yet for lack of money to buy paper and ink it is not even possible to publish a small Gospel Messenger from week to week. 'Can it be right,' asked Mr. McNairn, 'that such a splendid opportunity should be lost?'"—Regions Beyond.

FOR SERMON AND SCRAP BOOK



THE PROVIDENCE OF GOD—A THANKSGIVING THEME.

"We know that all things work together for good to them that love God, to them who are the called according to His purpose."—Romans 8:28.

1. Notice the certainty of this text. We "know" it. The greater includes the less. If God has redeemed us in Christ, made us His heirs, and given us His Holy Spirit to help our infirmity, all the minor blessings follow as a matter of course. Such is the argument of this chapter.

2. Notice the range of the text. "All things." The all things in this case mean those spoken of in the context, which are the sufferings of this present time, but the thought may be applied in the broadest and most comprehensive sense. The things known and unknown. The small and the great. The sorrows and the joys. The defeats and the victories. The losses and the gains.

3. Notice the activity of the text. "Work." Our God is not idle and inactive. Things do not come to pass by chance. Dr. Guthrie compares this act of providence to the human heart, which, since we began to live, has not ceased to beat. It drives the blood along the arteries without any exercise of our will, and even when we are lost in slumber.

4. Notice the harmony of the text. "Together." There is no discord in the heavenly counsels. The divine plan is one, though it may not always so appear. Put a straight stick in water and it seems crooked, because we are looking at it through two mediums, the air and the water. And if we sometimes think God's ways as unequal, it is because we see them through the flesh, as well as the spirit.

5. Notice the particularity of the text. "To them that love God." The text should not be used indiscriminately, as it often is. It does not apply to all men, but only to those who love God. If we love God, we hate sin. If we love God, we love His friends. If we love God, we love His Son. This means that we have confessed Him before men, and that we seek to please Him in all things. It means that we have been born again through faith in His name. These are "the called, according to His purpose." James M. Gray.

A YOUNG MINISTER'S SUCCESS ASSURED.

A minister, after attending a prominent church and hearing a sermon upon a text which he himself several times preached from, and almost every Gospel preacher has expounded—a text containing the very marrow of the Gospel, went home refreshed, cheered, glad and grateful. There was not a new idea in the discourse, but it was listened to as closely, and with as much interest as though he had known nothing about it. Why? Because it contained the truth of justification by faith—a basic truth upon which his salvation rested—a truth that leads to a blessed experience, and hence, he found in its happy, clear and forcible presentation, heart-comfort and life-cheer. It was set forth with an earnestness and directness that could not but do good.

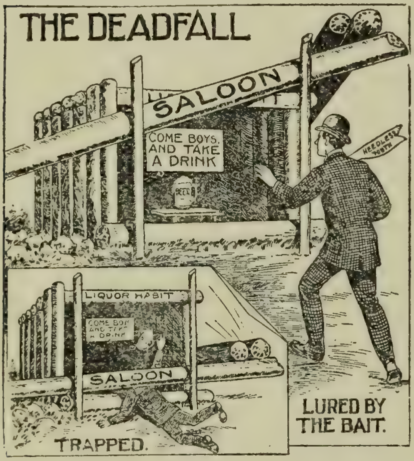
A pastor of experience said: "That young man's ministry will be a success. Such pure Gospel, so faithfully and plainly expounded, will build up believers and save sinners."

Let ministers stand by the truth as it is in Jesus. Let philosophy and metaphysics and æsthetics alone. Deal with souls, bring a Christ of redeeming power to them. Do not be afraid to preach a substitutionary sacrifice—a Jesus upon the cross for sinners.

Especially let young preachers who are tempted to deal in pulpit pyrotechnics and go after the sensational, keep along the old track of the apostles, reformers and evangelists in holding up a Christ crucified as the only hope of perishing, guilty men.—Irish Presbyterian.

SALOON ARGUMENTS WHICH DID NOT HELP.

Some of the pro-liquor arguments used in the campaign in Maine were mighty cleverly turned back to transfix the users of them. For instance, one license-advocating sheet, aiming to exhibit the failure of prohibition, stated that Maine was annually spending $1,100,000 a year on liquor. But the anti-saloon leaders promptly came back with the pungent remark that if that was true, it showed Maine's per capita expense for drink running at the rate of only $1.48 per annum, while the United States bureau of statistics reports that the outlay for intoxicants in the nation at large for three years past has averaged $17.39 per person. So even according to the argument of the friends of the saloon, prohibition had been prohibiting about sixteen-seventeenths anyhow.



The "startling fact" set forth in another liquor publication that the express companies ship 20,000,000 gallons of liquor annually into the prohibition states of the Union, proved a boomerang of the same sort. Considering that more than 15,000,000 persons reside in the nine states under prohibition law, the "startling fact" means that in those states the use of liquor amounts to about one and one-quarter gallons per person each year. But the general average for the whole nation is nearly twenty-two gallons. By this calculation, therefore, the ratio of real prohibition where the prohibition laws prevail is pretty close to nineteen-twentieths. Neither of these claims was quite so popular with the saloon's apologists after the saloon's foes had added their commentary.—Continent.

JOHN 3:16.

This great scripture strikes a blow at each of the following:

False Views of God.

Atheism (i. e.—there is no God)—by the affirmative—"God."

Agnosticism (i. e.—you can't know God)—by affirmative—"God so loved."

Deism (i. e.—a don't care God)—by declaration—"God gave."

Pantheism (i. e.—the world is God)—by declaration—"God loved a world."

Eddyism (i. e.—an impersonal God)—by personal pronoun—"God gave His Son."

Unitarianism (i. e.—a solitary God)—by announcing—"His only begotten Son."

It also deals with

False Views of Salvation.

Naturalism (i. e.—salvation without life)—by conditioning eternal life—"Born again," "new creation."

Legalism (i. e.—salvation without faith)—by specifying—"He that believeth."

Sentimentalism (i. e.—salvation without blood)—by showing—God gave (delivered up) His Son.

Ecclesiasticism (i. e.—salvation by the church)—by limiting—believing on Him.

Judaism (i. e.—salvation by caste)—by embracing—Whosoever.

Universalism (i. e.—salvation without exception)—by limiting—Whosoever believeth on Him. J. H. Sammis, D. D.

The southern Presbyterians recently presented the figures referring to their Every Member Canvass and Weekly Offering for Missions. The results were as follows: Out of 362 churches in thirteen synods that gave more last year to foreign missions, 267 or 76 per cent gave more to home causes; 204 or 58 per cent gave more to congregational expenses. This is a conclusive answer to those who imagine that giving to missions draws away from home causes or parish support.

THANKSGIVING.

"In everything give thanks."—1 Thess. 5:18.

Nothing can be broader or more comprehensive than the expression "in everything." It includes all things that enter into the experiences of a believer.

1. All "external blessings," whether temporal or spiritual, from the smallest of our daily comforts to the greatest of our redemptive mercies. Every good gift is from above, and therefore, demands grateful recognition and acknowledgment.

2. "All divine discipline," however antagonistic it may be to our plans and feelings. It is God's loving chastening and correction. "Disappointments" may be viewed as "His appointments." Compare Heb. 12:1-10; John 15:1-10.

3. All "future good," yet unrealized, but appropriated by faith, and so enjoyed in advance and foretaste. Faith brings down to earth the days of heaven, and projects our lives into the future.

4. All "holy and grateful dispositions" which enable us to recognize and realize our Father's hand and care.

"Nor is the least a thankful heart
That tastes those gifts with joy."

As John Newton says, "Thanksgiving means thanks-living."

Arthur T. Pierson.

JACOB'S LADDER.

Genesis 28:12; John 1:51.

1. The ladder implies the "need" of communication between earth and heaven. There was a gulf between God and Jacob. There is still a gulf between God and man.

2. The ladder implies a "means" of communication. It was long enough without being eked out by man. The work of Christ needs no work of man to finish it.

3. The ladder implies "safety" of communication. Can the Lord Jesus stand the test?

Five steps:

He was a man.
He was a perfect man.
He died on the cross.
He rose from the dead. (This is the rock from which the hammers of skepticism have not been able to break one single chip.)
He is "now" in heaven.

4. The ladder implies "freedom" of communication. "Access" (Rom. 5:2) really means "introduction."

Notes of a sermon by H. W. Griffith Thomas, D. D.

THE FOURFOLD WORK OF SANCTIFICATION.

1. Sanctification by the Blood—A Gift.

"Then hath He said, 'I am come to do Thy will,' by which will we have been sanctified by the offering of the body of Jesus Christ once for all . . . for by one offering He hath perfected forever them that are sanctified." Heb. 10:9, 10, 14.

2. Sanctification by the Spirit—A Crisis.

Eph. 5:18—"Be not drunk with wine . . . be filled with the Spirit."

3. Sanctification by the Word—A Process.

"Sanctify them through Thy truth, Thy Word is truth." John 17:17. "And now I commend you to God, and the word of His grace, which is able to build you up and give you an inheritance among all them that are sanctified." Acts 20:32.

4. Sanctification by the Presence of Christ—Glorification.

"And the God of peace sanctify you wholly and may your spirit, soul and body be preserved entire without blame at the coming of our Lord Jesus Christ. Faithful is He that calleth you Who will also do it." 1 Thess. 5:23, 24, R. V.

E. J. Dunlap.

You have taken a long step toward success when you are dealing with a man if you can make him feel you are his brother, and that the work of helping him is not an unbearable burden.

Dr. McGregor, the Scotch preacher, was crossing the street one day, and just before him he noticed a girl carrying a boy about as large as herself. She staggered under the load and once almost fell. As the doctor passed, he sympathetically said, "He's heavy, isn't he?" As quick as a flash the child replied: "No, he ain't; he's my brother!"—Alex. M. Damon.

TWO THINGS NOT TO BE FORGOTTEN.

In looking for refreshing from the presence of the Lord, there are two things to be borne in mind. The first is, that "we are to expect no new revelation." Whatever truth God is pleased to use is to be found within the boards of our Bible. It is there already. It is instructive to notice in Old Testament revivals—such as in the time of Josiah (2 Chron. 34:15, etc.), and Nehemiah (Neh. 8)—that the means used was something "found written in the book of the law." And that which hath been is that which is now. "I have given them Thy Word," said our blessed Lord (John 17:14). Nor does any of God's Word require to be sacrificed or concealed. The fulness of the blessing and an open Bible must go together. "Every word of God is pure."

The second thing to be remembered is, that "all power is in the risen One." In Him "all" fulness dwells. In us there is nothing, or—what is worse than nothing—worldliness, and waywardness, and crookedness. Everything we can possibly need is already in the great storehouse—Christ; and all that He wants from us is "emptiness," so that He may fill us out of His fulness. May He Himself prepare the way of the Lord into many a divided heart; and may the language of many a heart be, "I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob" (Psa. 132:4, 5).

While Mr. Moody was at Baltimore, in the winter of 1878-79 he preached every Sabbath at the penitentiary. There are about 1,000 inmates. It is the custom to give each one who obeys the rules, and has no black marks for a month, a check, which is equivalent to one day off from his sentence. There were usually forty or fifty out of the thousand who would gain their check by good behavior. After Mr. Moody had preached there a few weeks, only one out of the thousand failed of gaining their check. The morality had increased from 40 to 999. So it is ever with the religion of Jesus Christ.—Peloubet's Notes.

"WITH THE KING."

"There they dwelt with the king for his work."—I Chron. 4:23.

"There they dwelt," among plants and hedges, hindrances of all sorts, thorns and briers, so that their work had to be done under difficulties; and it was not their own trade (for they were potters, not gardeners), so they worked at a disadvantage; but it was dwelling "with the king."

"They dwelt"—the dwelling and the working must go together. "Abide in Me, and I in you. So shall ye bring forth much fruit" (John 15:4); and the working is an outcome of the dwelling. As we dwell or abide, we work, and as we work we bring forth fruit.

"With the king"—so he was sharing the difficulties and knew all about them.

"With the king"—so all his power was at their command.

"With the king"—so they had his companionship, his presence, his counsel, his friendship and his fellowship.

"For his work"—so they only took orders for the day and all the care and responsibility were his. Responsibility involves "responding to his ability," and receiving "ability to respond."

Lest any should fear they have not the ability, "The Spirit helpeth"—not our abilities, but our "infirmities."—M. Berkin.

A WORTHY PROGRAM OF SERVICE.

"About one year ago," says The Mission Field, "a new pastor took charge of the work at a mission church in a rural New York state community. After telling in detail of the conditions found on his field he closes his report as follows:

'What is your missionary trying to do in this place?

'1. By the grace of God to hold fast his own ideals.

'2. To recognize thankfully that which has been attained by the grace of God under the ministry of my predecessors and during the past year.

'3. To put honor upon the Holy Spirit in the building up of this church in the knowledge of the grace, the doctrine, the service of Jesus Christ.'"

NOTES AND SUGGESTIONS

With appropriate exercises, participated in by many of the leading Christian workers of the United States and by Dr. G. Campbell Morgan, of London, England and Wilhelm Fetler of St. Petersburg, Russia, the new Baptist Tabernacle for Dr. Len. G. Brougton's work in Atlanta, Ga., was dedicated Sunday, Sept. 17. The main auditorium will seat about 4,000, and lower floor—or Sunday-school department—will accomodate 2,000. In connection with the work there is a Bible Institute, a hospital and nurses training school, and a young women's dormitory. The plant, as a whole is one of the finest, if not the finest, in this country. Dr. Broughton and indeed the city of Atlanta also, are to be congratulated on it.

The (Baptist) Tabernacle, Atlanta, Ga.

Dr. G. Campbell Morgan has accepted the presidency of Cheshunt College, the Congregational Seminary at Cambridge, England.

Thomas Ewing Sherman, the Jesuit priest, son of General William T. Sherman, was recently committed to an insane asylum at San Jose, Cal.

Dr. John Bancroft Devins, editor of The New York Observer, died Aug. 25, 1911, at Brooklyn, N. Y.

The report of the treasurer of Yale University shows that the annual cost of training each student in the Divinity School was $433.99 of which the student contributed $31.99.

"Hesba Stretton," author of "Jessica's First Prayer" and other widely read stories died in London, Oct. 8. Many of her stories were published by Charles Dickens in his magazines.

After a pastorate of twenty-five years, Dr. W. H. Hubbard has resigned from the First Presbyterian Church, Auburn, N. Y., to devote himself, without salary, to the secretaryship of the General Assembly's executive commission.

"The Alliance Weekly" is the new title of the paper published by Dr. A. B. Simpson of New York. The old title, "The Christian and Missionary Alliance," being the same as the name of the organization led to a good deal of confusion. The new title is accompanied by a new dress and we like both. The editorials in the first number of the new issue (October 7) are especially helpful.

The Rev. Joshua J. Excell, father of the well known and well loved Gospel singer E. O. Excell, passed away at his home, Wooster, O., in August. He was 86 years old, and more than fifty years were spent in the ministry in Methodist and Reformed churches. Although he never attended college he mastered and could read, five languages and converse in three. He delighted to study the Bible in the original Hebrew and Greek.

The Big Brothers Movement has just received the present of a 230 acre farm on the outskirts of Trenton, N. J., and a check for $4,000 to be spent on inprovements. It will be used in the work of helping the boys who need new surroundings and an opportunity to learn a trade.

Nearly 1,000 men are now actively interested in the Movement. Last year "2,195 boys, nearly all of whom had appeared in the Children's Court came under the influence of the Big Brothers, and of this number only ninety, or less than 4 per cent, had again got into trouble that resulted in their being brought a second time before the court."

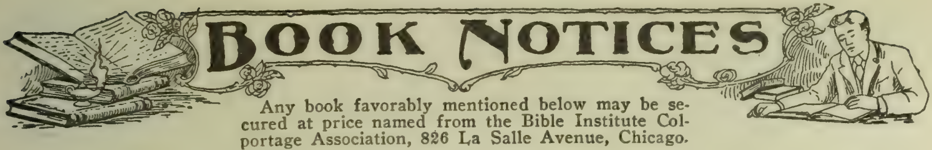
In Wichita, Kan., an application for a charter for a corporation to finance "Billy" Sunday's evangelistic campaign, the surplus, if there was any after paying the evangelists' salaries and other expenses, to be divided among the stockholders, was refused by the board.

The Rev. J. Stuart Holden, of London, who preached at St. Bartholomew's Church, New York, during August, joined while here in the forming of the Evangelical Union of South America, which is to have headquarters both in London and New York, and to ask support of Christians without regard to religious affiliation. Associated with Mr. Holden, among others, are the Rev. John H. Jowett, Presbyterian, New York; the Rev. G. Campbell Morgan, well known as a Bible teacher and preacher, and Dr. Len G. Broughton, the well known Baptist minister of Atlanta. Missions of the Union are in Argentine and Peru, and have been taken over from the Regions Beyond Union, founded by the late Dr. H. Gratton Guinness.

A Christian Citizenship Convention for the State of Illinois is to be held Nov. 20 and 21 in the Second Presbyterian Church, of Chicago. Various themes connected with public morals and Christian principles in civic life will be presented by able speakers and will be discussed by delegates to the convention. The convention is called by the National Reform Association, the call being endorsed by various church bodies and by well known Christian citizens.

It is one of a series which are being conducted in the various states, to terminate two years hence in the Second World's Christian Citizenship Convention, Portland, Ore., June 29 to July 6, 1913.

The National Reform Association, whose headquarters are at Pittsburgh, Pa., is a widely-known organization and has a record of efficient service in all lines of reform work. Temperance, Sabbath legislation, Christian education, including the Bible in the public schools, marriage and divorce and other similar subjects will be considered at the Illinois convention.



BOOK NOTICES

Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association, 826 La Salle Avenue, Chicago.

"Daniel," by A. C. Gaebelein.

It is always a pleasure to take up a book that is written from the standpoint of conviction of the author that his writing is the truth, and the evidence is in the book that the conviction is well founded. The sincerity of Mr. Gaebelein is never questioned whether one agrees with him or not. We regret that we cannot give such a review of this volume that the busy, everyday man could get from it the gist of it all, but this is impossible.

The author deprecates the recent disinclination to prophetic study, and attributes much of the recent deplorable condition of the church to this fact. Any one who attempts to secure works on such books as those of Daniel and the Revelation of St. John knows how scarce such works are. Such as are found either neglect the prophetic portions of those books or treat them in such a hesitating way that no one is inspired to accept the teachings or provoked to deny them. Mr. Gaebelein takes up the entire book believing that the caution in chapter 12 and verse 4 no longer obtains, as the "time of the end" is already here.

The positiveness characteristic of the author appears throughout, and this at points where many of those who can follow him in his main contention decline to agree with him.

He says the anti-Christ will be a Jew, and that he will be one of the three great world-actors just before the end. The other two are the little horns mentioned in chapters 7 and 8. He clearly distinguishes these one from the other, and says their identification will make the prophecies about them unintelligible. The little horn of chapter 7 will be the head of the revived Roman Empire, and the little horn of chapter 8 will be the anti-type of Antiochus Epiphanes.

Chapter 12, verse 2 is denied as referring to the resurrection of the dead except figuratively, and refers primarily to the restoration of the faithful remnant of the Jews in Jerusalem. "The saints of the Most High" are this same remnant, and are not simple believers in Christ as now popularly taught.

Certain opponents of evangelistic teaching are referred to as "pernicious critics," and as persons "using dishonest methods," charges that may unjustly embrace some most devout lovers of the Lord and believers in dispensational teaching.

The volume contains a condensed appendix on the authenticity of the book of Daniel that is very good, although such an argument is not needed now as much as it was needed fifteen years ago.

A very unique feature of the volume are 156 questions with brief answers on the contents of the book, and found at the end.

We are pleased to know that the demand for the volume is great and increasing.

228 pages. 5½ x 7¾ inches. "Our Hope," 80 Second St., New York. $1 net.

J. H. R.

"Some Outdoor Prayers," by George A. Miller.

This little volume is very daintily dressed by the publishers. In these so-called prayers there is such a lack of the personality of Jesus Christ, of reverence, and of the element of communion with the spiritual God, we cannot see that they are more than the pleasant meditations of an imaginative person put into prayer form, a slight imitation of Pope's "Universal Prayer."

30 pages. 4½ x 6½ inches. White board. Thomas Y. Crowell Company, New York. 35 cents net. J. H. R.

THE EVANGELISTIC FIELD

SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for *news* in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—EDITORS.

HAVE OPEN DATES.

L. E. Finney and party, 2834 Jones St., Greenville, Tex.

Sam S. Holcomb, Pine Bluff, Ark.

RECENT MEETINGS.

Martin Edwards at Eolia, Mo.
Milton S. Rees at Buffalo, N. Y.
E. B. Westhafer at Kennard, Ind.
Charles E. Hillis at Chrisman, Ill.
Reuben S. Smith at Boothbay, Me.
J. R. Hemminger at Philipsburg, Pa.
Lewis E. Smith at Mattawamkeag, Me.
Baker and Hutchins at Chapman, Kan.
Edgar E. Davidson at Uxbridge, Mass.
Alexander B. Davidson at Griswold, Ia.
Wm. D. Laumaster at Woodbury, N. J.
Peter Holmes McIntosh at Fairfield, Ill.
John H. Elliott and party at Deep River, Ia.
J. J. Lowe and Ora Samuel Gray at Pembroke, Ont.
Harold R. Coffin and A. L. Seemans at Belleville, Kan.
J. W. Mahood and Mr. and Mrs. George at Chanute, Kan.

GLEANINGS FROM THE MAIL.

"This has been our most successful year and God has added His blessing to our endeavors."—L. E. Finney, of Finney and Hiett.

"We just closed a meeting at Herington, Kan., with 516 added to the church. Our next meeting will be at Portage La Prairie, Man., where a large tabernacle is being erected."—Wm. Jno. Minges.

"The Altoona, Kan., meetings turned out exceedingly well. There were over 200 conversions reported. I organized a chorus of 280 voices."—Harold R. Coffin.

Thomas Houston, widely known as the blind evangelist, was engaged by Lackawanna (Pa.) Presbytery to labor in its rural churches during September and October.

J. Wilbur Chapman sailed Sept. 28, with Mrs. Chapman, to open a revival in Belfast, Ireland. From there they will go to Newcastle-on-Tyne for meetings. They return to America at Christmas.

"I just closed a meeting at Boyle, Kan., with twenty-eight converts, and am now in a union meeting at Laurel, Neb., with the Methodist and Presbyterian churches. Pray for us."—Chas. Window.

From John M. Baker (at Woodberry Avenue M. E. Church, Md.)—"This has been one of the greatest meetings ever held in this place. Very large crowds have attended the services and many persons have professed conversion."

W. N. LaMance and wife and F. C. Huston recently closed a five weeks' engagement with a union of five churches at Trinidad, Colo. The services were held in a tent and in the Presbyterian church. A special and successful effort was made to reach the children. In all ninety conversions were reported.

James F. Price, pastor-evangelist, has just closed a successful meeting at Pilot Knob (Ky.) church. There were sixteen professions and nine additions to the church. Sunday-school Missionary J. T. Smith rendered valuable assistance by making a house-to-house canvass, holding services in every house and ascertaining the church relationship in each.—The Continent.

John Fitt, writing from Willis, Kan., says: "Just a few lines to tell you about the work. I began in Brookville, Kan., in September—had a tent meeting, and a good one. Many fine young people confessed Christ for the first time. I began here Oct. 6 and the prospects are good. I wish the boys would pray for us. In November I go to Roxbury, Kan., for a union meeting."

From L. W. Munhall—"I have been giving my lecture 'The Book of Books' in a number of cities in Alabama. Mr. O. F. Pugh and I are conducting a union evangelistic campaign here (Gadsden, Ala.) in a large tent. Ten churches are united in it. The crowds are large and the interest is intense. The Lord is doing great things for us, whereof we are glad. We go from here to Centerville and thence to Mobile."

Henry B. Roller met with encouragement in his meetings at Morristown, Ind. The business men closed their stores four evenings of the week during the special meetings. The addresses to men on two Sunday afternoons stirred the community and resulted in putting the slot machine men out of business and in closing up "blind tigers." Mr. Roller later held a meeting in Logansport, Ind., where he spoke in the railroad shops at the noon hour.

Joel A. Smith, assisted by L. George Dibble and George McMichael, reports a good meeting at Callaway, Neb., in October. At the time of writing Mr. Smith stated that the churches had united in the services and interest was increasing as the meetings progressed. A "Mothers" night was the cause of much enthusiasm and all the workers and others wore a button-hole bouquet of some white flowers in honor of the occasion. About seventy-five conversions were reported.

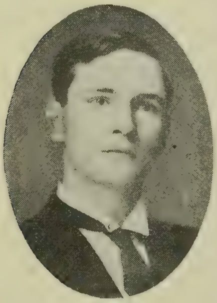
"The present revival meeting this church (at Belleville, Kan.) is in appears to be the greatest in years. An excellent chorus and orchestra—of eight pieces—do excellent work in the song service. Dr. Martin, pastor at Concordia, is doing the preaching for Rev. Seemans and is having excellent sermons. The music is given special attention and is drawing people to the church early, so as to be on time and to secure a seat in advance of the crowds. Every afternoon I give Bible talks, and already we have had to move to a larger room to accommodate the people."—H. R. Coffin.

"Mrs. Edgar and I closed a two weeks' meeting on Sunday last at Cody, Neb., with good results. During our short stay between fifty and sixty decided for Christ. Cody, and vicinity, is known for miles around for its indifference, infidelity and lawlessness. The town has one church and one saloon. The saloon is usually filled with men. The church empty, as far as men are concerned. It is estimated that there are about 100 men in the three lodges of the town, while the church can only claim one male member, or could prior to the meeting. Many of these men have not darkened the church door in twenty years. Some of them (would-be infidels) take great delight in teaching their children to swear and scoff at the religion of Jesus Christ. On the last day of the meetings, at the hour of the afternoon service, a horse race was arranged for, for my special benefit; but in spite of all the apparent difficulties standing in the way of the work, we had a good attendance, and interest, and the above number out for Christ. A number of these were men. We announced that there would be preaching on Monday evening following the meeting in Cody, in a school house on my father's old farm fifteen miles from town. When we arrived we found the room packed to the door, some standing on the step. At the close of the service I gave the invitation, when four accepted Christ."—E. H. Edgar.

MARTIN EDWARDS IN KENTUCKY.

"God has greatly blessed our labors in this part of His vineyard (La Center, Ky.). We have been in this county five weeks and have seen over 500 souls accept Christ as their personal Saviour. We close our meeting at this place Sunday and before the services draw to a close we are expecting to see as many more people saved as have already been saved during the meeting. Our choir is doing excellent work; the great platform being crowded to its capacity each night, many being unable to find seats and having to take seats in the congregation. The great choir of 215 voices is indeed a wonder to the people who live here. Many say they have never seen it on this wise before. Pray for us that God may continue to bless us."—Martin Edwards.

BOB JONES IN BIRMINGHAM, ALA.


Bob Jones

From Sept. 17 to Oct. 2, Bob Jones conducted an encouraging campaign in the First Methodist Church of Birmingham, Ala. The meetings had been planned for several months and there were several committees actively at work in anticipation of the coming revival. There was a personal workers' committee which organized a class of about 100, some of whom were the most representative men of Birmingham. This class met every night before service to pray and to plan. There was an advertising committee which had cards printed and saw to it that the newspapers were kept well informed about the work, thus securing a fair report of the meetings from day to day. The financial committee did its work well. The music committee had a large platform built to accommodate 200 singers, and T. G. Makin, who accompanies Mr. Jones, had charge of the singing.

The work was begun on the invitation of the First Methodist Church, which has a seating capacity of 3,000, and is the largest auditorium in the city of Birmingham. The church was not large enough to accommodate all who desired to attend. The number of conversions was very encouraging, many being saved every day of the meeting, it being estimated that about 200 were saved in the men's meetings alone, though no system of counting was kept. It was reported that this men's meeting was the largest of its kind ever held in Birmingham. There were also special services for the women and young people.

FROM SAM S. HOLCOMB.

Sam S. Holcomb

"I spent a large portion of my time in the South and West during the last three months and being of an optimistic nature, I have very keenly noticed the territory covered, that it is on the eve of a great spiritual awakening. While the visible results at some places were not what we had expected, yet He says, 'His Word' will not return to Him void. Having proclaimed the truth faithfully, prayerfully, earnestly, God says He will attend to the results. This fact was verified most remarkably. We closed a meeting at Swan Bluff, where we were assisted by quite a band of workers. The visible results were only a few who accepted Christ, but in a few months the pastors held revivals in their churches, and had an ingathering of nearly 300 souls. In almost every case the converts said that they were brought under conviction during the special efforts. How necessary it is to preach the 'Word.'

"The Atmore, Ala., meeting was good all the way through. It was really a soul-saving time and the exact number brought to Christ can hardly be estimated. This was a union meeting in which several churches were united, and each received several new members. The meetings at Montgomery, Ala., were good for the time I was there, also at Nashville and Memphis, Tenn. The meetings in the West were in the newer towns where at times several hundred were converted. Churches are being built as fast as men and material can be secured. Oh what a work to be done! Pray the Lord of the harvest to send laborers into that field.

"The meetings in Metropolis, Ill., were as good as could be expected under the existing circumstances. They had a great prohibition fight on, as they had kept the city dry for four years and were determined to do so again. The 'drys' were working like beavers to keep out the saloons. But in all the excitement there were some who were saved and will not vote with the wet crowd again."

STEPHENS PARTY AT LA PORTE CITY, IOWA,

The union evangelistic campaign, under the leadership of the Stephens Party, began Sept. 24 at La Porte City, Ia. The large tabernacle, built especially for these meetings with a capacity for 1,200 people, was well filled at the opening services The attendance increased as the meetings progressed and much interest was manifested in the work. Several committees had been appointed to prepare for the campaign and the work was well organized.

The city was divided into five districts and in each district a cottage prayer meeting was held each morning at 10 o'clock, from Tuesday to Friday. A large chorus choir was directed by Mr. Storrs, as well as a "Sunbeam" chorus of the children, Mrs. Stephens playing the piano. A small orchestra also assisted with the music. Local merchants closed their stores early in the evening during the meetings.

The members of the party are: H. L. Stephens and wife, Mr. and Mrs. Storrs, and Geo. T. Stephens.

HENRY OSTROM IN COLDWATER, MICH.

Henry Ostrom conducted a remarkable series of meetings in Coldwater, Mich., during September. The spirit of the churches was greatly quickened and there were many conversions. During the campaign Dr. Ostrom visited all the outlying villages and the general interest throughout the whole county was extraordinary as a result of these morning meetings.

John P. Hillis, who for so many years sang in Mr. Ostrom's meetings, was not with him in Coldwater. He has been compelled on account of the illness of his wife to retire at least temporarily to California. Caswallon Davies, the Welsh tenor, has been engaged to accompany Mr. Ostrom.

At Coldwater, Edward Fellers and Albert Simpson Reitz rendered slpendid service in the musical department of the work.

BURKE AND HOBBS IN ARKANSAS.

"We just closed in some respects one of the best meetings we have held this year at Walnut Ridge and Hoxie, Ark. These towns are just one mile apart, connected by a good electric street-car which carried the people back and forth. The meetings were held in a big tabernacle, and all the churches in the two towns took part. It was a revival from start to finish. Many people came in our train to attend the services, and business men from another town hired a special train and brought a big crowd and took them to the hotel for dinner and supper, and one man paid the expense for all.

"There were over five hundred who came forward and accepted Christ as their personal Saviour and confessed Him publicly.

"The leading church people and converts held prayer meetings in every business house in town, bank and shop. The street-car company sent a special car to the hotel, and about sixty persons, mostly converts and leading citizens, got on and we were hurried to the Power House. When we arrived they shut the entire plant down, took us into the large engine room, and every unsaved man in that Power House was converted. After a few minutes rejoicing and a few choruses such as 'I Am Included' and 'God Will Take Care of You,' we took our car and returned to the city. They organized a large Bible class, and the marshall of the town was the first to arrive, and some of the railroad boys just came from their engines and switch-yards to attend. It was a glorious meeting to see how anxious they were to learn more about Jesus.

"We began at this place (Morrillton) Sunday, Oct. 15. Sunday night nearly every seat in the large tabernacle was taken and the interest was unusually good for the first day."—Burke and Hobbs.

R. A. TORREY IN DUBLIN.

We have had three weeks of remarkable blessing in Dublin. The committee provided a rink seating over 5,000 persons, very centrally located and in every way adapted for the work. There were not a few who thought it was a very bold thing to do to provide such a building in a city where 80 per cent of the population were Roman Catholics. But the committee were praying for great things and were not disappointed. The building was none too large and there were times when people were turned away.

We held two meetings on Sundays: at 3:30 in the afternoon and at 8:30 at night; and three meetings a day on week days: at 1:30 for business men, at 3:30 a Bible reading, and 8 o'clock an evangelistic service. All these meetings were preceded by a half hour's song service. We had a choir of about 500 voices, and unusually good voices, but oftentimes the whole audience was turned into a choir under Mr. MacEwan's magnificent leadership.

The chairman of our committee was the Rt. Honorable Lord Langford, who was converted in his own home while reading the Bible a little before our previous mission in Dublin. He has become very active in the Christian work of the city, especially in connection with the Young Men's Christian Association. His deep personal interest in this mission, as manifested by his attendance upon the meetings and in many other ways, contributed not a little to the success of the work.

Many Roman Catholics Among Converts

From the very beginning, a great many Roman Catholics were in attendance. Of the first fifty-four persons who professed to accept Christ, ten were Roman Catholics. Many of these were very bright converts. Some were subjected to much persecution by their relatives and friends, but did not seem to be in the least shaken by it.

Those converted in the meetings included all classes, from the woman of the street and drunkard and the thief, up to members of the best families and university students. They were also of all ages, from young children up to white-haired men and women.

Such enormous crowds have never been seen in Dublin at any kind of meetings political or religious, with the exception of Mr. Moody's first meetings in Dublin. These meetings were held on the exact spot where the present mission was held, though not in the same building. Young men and old men would stop me in the building and on the street and elsewhere and tell me how they had been converted when we were in Dublin seven years before.

Results of Last Campaign.

A man came up to me the first night I entered the building and said, "Do you know what seven years, four months and twelve days ago means?" Then he added, "It means the night I accepted Christ at your former mission." He was a man between fifty and sixty years of age, who was at that time connected with a prominent business house, but a great drunkard.

Another man came up to me the same night who had been converted along with two brothers at our previous mission. He is now an active worker in connection with the medical mission in Dublin and the two brothers are clergymen in Australia under the Bishop of Bendigo. I received a letter from a lady saying "When you were in Dublin last I was then in great trouble about my husband. He was a steady drinker for twenty years and was becoming intolerable. I prayed myself for him for years and I was in despair, but I sent you a request to pray for him that he might become a teetotaler. The answer came in a fortnight after and from that day to this he has never tasted drink. Thanks be to God."

Another lady in our choir wrote me that when we came to Dublin before, her husband had been a drunkard for years, had had delirium tremens several times but had been converted at that time and that they were now a united Christian family. In another home the three sons had been converted and were all now active in Christian work. One of these young men, the head of a business establishment, came up to me on the street and said: "You do not know me, but I do you, for I was converted in your mission when you were here seven years ago." If I had ever doubted that the work stood, I could not doubt after these experiences in Dublin. There are hundreds of men and women now in active work in the churches and missions of Dublin who were convertd at that time, and many are in the ministry and in missionary work in different parts of the world. One Church of Ireland clergyman said publicly at the present mission, that long after the former mission had closed he looked up personally every one of a large number of those who had come into their church at that time and found that almost all of them were standing fast.

We had two large children's meetings. At these a great many children professed to accept the Lord Jesus Christ. Those who dealt with them personally told me that they seemed to be very intelligent in their acceptance of Christ. They certainly were remarkable listeners.

Press Reports Sermons.

The daily papers gave an unusual amount of space to the meetings, the accounts being largely taken up with reports of the sermons. These went all over Ireland; and letters came to me from different parts of Ireland, from clergymen and others, saying that the meetings were being followed with the deepest interest. Many clergymen and others came to Dublin from distant parts of the country, and it is hoped that the fire will spread throughout Ireland.

In all something over 1,340 were definitely registered as having been personally dealt with and professed to accept Christ. Beside these there were a large number who did so outside the meetings but who were not recorded in the books of the committee. It is thought, however, that the best part of the work was not in the number of those who professed to accept Christ but in the blessing that came to Christians.

Mr. Jacoby's meetings to train people in the use of the Bible in personal work were very largely attended. We have been in very few places where there were so many people who were competent to work in the inquiry room. Not a few of these were those who were converted in our previous mission. It was felt on every hand that the work had just begun when we left. It was too bad that we could not have spent at least another week with them, but we had promised before receiving the invitation from Dublin to begin our work in Bristol, Sept. 24.

Sincerely yours,
R. A. Torrey.

REPORT OF WORK OF HAY BELL.

This has been our best year. I have been ably assisted by H. M. Fisher, of Patoka, Ind., and F. A. Geisenheimer, of Chicago.

The year began with a union meeting at Vinton, Ia., a town of about 6,000, with Baptist, United Brethren, Disciples, Methodist, and Presbyterian churches all working together. Over two hundred from all classes were converted and a municipal conscience awakened that resulted in the election of one of the pastors to the office of mayor.

From the village of a few hundred to the city of 60,000, and from Indiana to Texas the work has been blessed of God Union effort has greatly helped. Where a union could not be effected the work has been more difficult. Sunday baseball is on the increase in the small towns and Sunday desecration is grieving the Spirit and making the work difficult in many places. But I am more and more in love with the splendid pastors and faithful watchmen on Zion's walls. God's faithful ones among all the churches still live, pray, labor and look for our Lord's return. And God's Word still lives and works miracles. I am more and more impressed with its power to change lives and mold character. To preach the pure Word of God emphasizing the blood, regeneration, the horror of sin, the certainty of hell to the impenitent and heaven to those who are born again, and the baptism of the Holy

Ghost for believers, surely is a privilege to be coveted above all earthly honors or riches.

I would suggest the following thoughts for pastors and individual workers:

1. More clear Bible teaching on "Ye must be born again."
2. The Spirit-filled life, our duty, privilege and joy.
3. More teaching on tithing.
4. Family altar and home religion.
5. Frequent sermons on the call to the ministry or other service.
6. More teaching on hell, with tears, sympathy and an agony of compassion for the perishing.
7. The imminence of our Lord's return.

Seventy-two were converted one evening in Central City, Ia., when we preached on Jesus' words, "I will come again."

CHAS. CULLEN SMITH AT WILLIAMSPORT, IND,

During the month of September, Chas Cullen Smith and Cary S. Colburn conducted a union campaign at Williamsport, Ind. Williamsport is the county seat of Warren county and noted for its beautiful homes and conservatism in matters religious, but from the first crowds attended the meetings. It was soon discovered that the character of the meetings was "sane, safe, and sensible" as one of the papers put it, and for that reason "the people had a mind to work," and they did. Among the converts was a banker, one of the county officials and the leading sporting man of the community. Among those who have since united with the churches have been leading citizens who prior to the meetings had a "churchly leaning," but there their religion ended. One pastor, who, with his people hesitated about going into the campaign for financial reasons, as their year ended the week after the meetings closed, writes: "We are in the best condition financially we have been for years, and the church is in the best spiritual condition I have ever known it to be."

Mr. Smith and Fred B. Smith of the Men and Religion Forward Movement are brothers. During November Mr. Smith is to conduct a union tabernacle meeting at Salina, Kan., under the auspices of the committee of this movement and ten churches of the city. A full male quartet composed of L. D. Eichhorn of Denver, C. S. Colburn of Kansas City, F. A. Fannell of the Salina conservatory of music, and Mr. Smith will be the musical feature of the campaign.

LARGE INGATHERING OF SOULS AT BRADY, TEX.

What was considered the most blessed time the people of Brady, Tex., ever experienced was when Lockett Adair and his helpers conducted a union evangelistic campaign there during August last. It was reported that 452 souls were converted, the churches revived and that there was much rejoicing over the many that were saved. Upon beginning his work there Mr. Adair said: "I want you people to remember I did not bring a revival to Brady in my trunk, to be turned loose at will. If Brady gets lasting and eternal results God's people here must get busy. Any Christian that cannot and will not do that much for God's glory and man's good is wrong somewhere, and he needs to get up and confess and get right. This may mean a lot of confessing to each other, but better do it." The working force gradually increased until the end of the first week there were about 125 conversions. A newspaper in commenting on the revival said of some of the older church members, that before the revival "they were not working at it much," but after the meetings some were heard to remark, "this begins to look like the old-time religion." The Brady Standard issued a special revival edition of its paper.

FRENCH E. OLIVER AND PARTY AT SIDNEY, OHIO.

Good reports have been received of the work of French E. Oliver and party at Sidney, O. The surrounding towns participated in the meetings and there was a large attendance. The total attendance reported up to Oct. 16 was 50,800 with reported conversions 839. Prof. Jones sang several solos and the work of the choir was much appreciated.

A. H. GRIFFITH AT LITTLE YORK, ILL.

Evangelist A. H. Griffith closed a successful meeting at Little York, Ill., Sept. 17. The Monmouth Daily Atlas had this to say:

"Little York has been greatly benefited by the series of meetings conducted by Mr. Griffith, the effects of which have reached every corner of the community, as well as extending into the surrounding county. Never before has the truth been forced upon the people in such a forceful manner as by Mr. Griffith. The meetings came to a close last night, which concluded the biggest day in evangelism ever known in Little York, Ill."

Many found Christ as their Saviour. At the closing service Mr. Griffith organized a Soul Winners' League; 98 joined this league.

REVIVAL IN TRINIDAD, COLO.

"The Christian, Congregational, M. E. church, Presbyterian, and M. E. church, South, have just closed a most gracious revival here, lasting five weeks. Trinidad is a notoriously difficult field, and the results are, therefore, all the more gratifying to the local workers. There were ninety-six additions to the churches, while multitudes have been encouraged anew in the Christian life, and a religious consciousness developed in the community which has never been known before. Gamblers, saloonkeepers, and business men, generally, speak in high terms of the work done. The men who led us in the work were W. N. La Mance and F. H. Huston. Both men did their work in a highly satisfactory manner. Mr. Huston led the song service, and did it exceedingly well. He has written several hymns and many of his compositions are found in the leading books. His Sunday afternoon talks, also, were most favorably received."—Randolph Cook.

HART AND MAGANN AT MT. VERNON, MO.

Evangelists Hart and McGann recently closed a revival meeting in Mount Vernon, Mo. All the churches united and erected a big tabernacle for the meetings, and this was too small at times for the crowds that attended. The mass meetings for men only brought out the largest crowds ever seen in that part of the country. The response to the invitation to accept Christ was remarkable in these services. Over fifty souls responded to the first invitation given and not a service passed but souls sought and found Christ. The many who were converted will be distributed about equal among the churches uniting in the movement. These evangelists are now in the midst of a very gracious union tabernacle meeting at Norfolk, Neb., with all the evangelical churches.

EVANGELISTIC HEADQUARTERS OPENED.

Assembly's evangelistic committee opened its headquarters in the Witherspoon Building, Philadelphia, Sept. 1. In place of Parley E. Zartmann, resigned, George G. Mahy of Montrose, Pa., has been elected secretary of the committee, and A. R. Perkins of Philadelphia, treasurer. Mr. Mahy was formerly a Y. M. C. A. secretary and Mr. Perkins is an elder in Second church of Germantown.—The Continent.

FUTURE ENGAGEMENTS.

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointments in their prayers.

Baker and Hutchins—Nov. 9, Topeka, Kan.

L. T. and F. T. Barkman, of Chapel Car "Good Will"—Nov., Elko, Nev.

Hay Bell—Nov., Derby, Kan.; Dec., Rose Hill, Kan.; Jan., Neoga, Ill.; Feb., Grayville, Ill.; March, Cedar Rapids, Ia.

W. E. Biederwolf—To close of season with Men and Religion Movement.

Chester Birch—Nov. 5, Durand, Mich.

M. L. Branham—Nov. 12, Madison, Mo.

John M. Currie—Until Nov. 12, Bridgeport, Conn.; Nov. 14-Dec. 3, Detroit, Mich.; Dec. 5-24, Auburn, Ill.

Burke and Hobbs—Nov. 12, New Madrid, Mo.

H. T. Crossley, of Crossley and Hunter—Grand Valley, Drayton, Sudbury, Thornbury, Harriston, Ont.

Edgar E. Davidson—Nov. 12, Bergin, N. Y.; Dec. 5, Pine Plain, N. Y.

G. A. DeFlone—Nov., Cadwell, Ill.

Martin Edwards—Until Nov. 12, High Hill, Mo.; Nov. 19-Dec. 17, Ithaca, N. Y.

John H. Elliott and Party—Nov., Plattsburg, N. Y.; Dec., Harrisburg, Pa.; Jan., Ithaca, N. Y.

L. E. Finney and Party—Nov., Oklahoma.

John Fitt—Nov., Roxbury, Kan.; Dec. Gypsum, Kan.; Jan. and Feb. in eastern Nebraska.

Geo. A. Fisher and Wife—Oct. 24-Nov. 12, Nashville, Tenn.

P. M. Fitzgerald—Until Nov. 12, New Decatur, Ala.; Nov. 14-28, Green City, Mo.; Nov. 29-Dec. 12, Green Castle, Mo.

E. J. Forsythe and Party—Nov., Waterloo, Ia.; Dec., Mechanicsville, Ia.

Gale and Collisson—Nov., Brooklyn, N. Y.; Dec., Berlin, Ont.; Jan., Maine and Massachusetts.

Grafton and Mallard—Nov.-Dec. Houston, Shrio, Galveston, and Port Arthur, Tex.

Ora Samuel Gray and J. J. Lowe—Until Nov. 19, Halifax, N. S.; Nov. 20-Dec. 3, Lunenburg, N. S.; O. S. Gray for Dec., Y. M. C. A. and lecture engagements.

A. H. Griffith—Nov. 5-19, Indianola, Ia.; Nov. 26-Dec. 10, Tarkio, Mo.; Dec. 11-22, Hepburn, Ia.; Jan. 9-21, Earlham, Ia.; Jan. 28-Feb. 11, Winterset, Ia.; Feb. 14-28, Monroe, Ia.; March 3-17, Martin, Mich.

M. F. Ham—Nov. 14, Henderson, Ky.; Dec. 7, Del Rio, Tex.

John S. Hamilton and Party—Nov. 19, Palestine, Ill.

Hart and Magann—Nov.-Dec., Bluffton, Ind.; Jan., Council Bluffs, Ia.; Feb., Homestead, Pa.

Jesse E. Heins—Nov., Hixton, Wis.; Dec., Floyd, Ia.; Jan., Hopkinton, Ia.; Feb., Martelle, Ia.

J. R. Hemminger—Nov., Lebanon, Pa. and Strassburg, Pa.; with W. P. Nicholson of Scotland, as follows: Jan., Carlisle, Pa.; Feb., Harrisburg, Pa.

Charles E. Hillis—Nov., Danville, Ill.

I. E. Honeywell and Party—Nov. 12, Colusa, Cal.; Nov. 19-Dec. 24, Red Bluff, Cal.; Dec. 31-Feb. 4, Bryan, O.; Feb. 11-Mar. 17, Delta, O.; March 24-Apr. 28, Wauseon, O.

Wm. D. Laumaster—Nov. 5-19, Pottsville, Pa.; Nov. 22-Dec. 18, Mooresburg, Pa.

J. H. Leonard—Until Nov. 5, Port Austin, Mich.

Geo. W. Lewis—Nov., Plymouth, O.; Dec., Killbuck, O.; Jan., Bellaire, O.

Miss Eva Ludgate and Associate—Nov., Bowen, Ill.; Dec., Terre Haute, Ill.

Lowry and Moody—Nov. 12, Seymour, Ia.; Nov. 19-Dec. 17, Montrose, Colo.; Dec. 30-Jan. 28, Canton, Ill. Feb. 11-March 10, Moscow, Ida.; March 17-April 14; Beatrice, Neb.

J. W. Mahood and Mr. and Mrs. George—Nov. 6-20, Cedar Rapids, Ia.

J. Bascom McMinn—Nov. 5-26, Williamston, Mich.; Nov. 29-Dec. 23, St. Johns, Mich.

O. A. Miller—Nov. 1, Linden, Mich.; Nov. 22, West Side, Ia.; Dec. 8, Vail, Ia.; Dec. 31, Sheridan, Ind.

L. W. Munhall and O. F. Pugh—Nov., Centerville and Mobile, Ala.

P. C. Nelson and N. D. Wood—Nov. 1, Bismarck, N. D.

French E. Oliver and Party—Nov. 5, Alliance, O ; Dec. 31, Butler, Pa.; Feb. 15, Van Wert, O.; May 12-June 16, La Porte, Ind.

W. W. Orr—Nov. 3-19, Wilmerding, Pa.; Nov. 26-Dec. 17, Germantown, Pa.

Price and Huston—Nov. 5-20, Trenton, Tenn.

Milton S. Rees—Nov. 1., Clyde, N. Y.; Nov. 19, Providence, R. I.

R. W. Roberts—Nov., Owatonna, Minn.; Dec., Virginia, Minn.

H. B. Roller—Nov., Indianapolis, Ind.

W. M. Runyan—Nov., Richland Center, Wis.; Dec., Yates Center, Kan.

S. M. Sayford with Lewis E. Smith—Nov. 15-26, Waterbury, Vt.

Harold F. Sayles—Nov. 7, Lowell, Mich.; Nov. 12-28, Wayland, Mich.

C. R. Scoville and Party—To close of season with Men and Religion Movement.

Dan Shannon—Nov., Clovis, Cal.

James E. Shannon—Nov. 12, Ames, Ia.; Nov. 19-Dec. 17, Dayton, O.

L. Shelhorn—Nov.-Dec., Baltimore, Md.; Jan., Georgetown, Del.

James Small—Nov., Mason City, Ia.; Dec., Arthur, Ill.; Jan,, Eustis, Fla.; Feb. Bowling Green Mo.

Charles Cullen Smith and Party—Nov., Salina, Kan.; Jan. and Feb., Oregon.

Gipsy Smith—Nov. 6, Seattle. Wash.; Nov. 11-27, Portland, Ore.; Dec. 2-18, Tacoma, Wash.; Dec. 30-Jan. 22, San Francisco, Cal.; Jan. 27-Feb. 12, Los Angeles, Cal.; Feb. 24-March 11, (probably), Dallas, Tex.

Joel A. Smith—Until Nov. 10, Edgerton, Wis.; Nov. 10-Dec. 1, Delavan, Wis.; Dec. 10-25, Oklahoma.

Lewis E. Smith—Until Nov. 12, Winn, Me.

Myron J. Smith—Nov., Falls, Pa.; Dec. Andover, N. Y.; Jan., Bald Mount, Pa.; Feb., Dalton, Pa.

Reuben S. Smith—Until Nov. 10, Salisbury, Mass. Nov. 12-Dec. 1, Jefferson, N. H.

W. A. Sunday and Party—Nov.-Dec., Wichita, Kan.; Jan.-Feb., Canton, O.; Feb.-March, Wheeling, W. Va.; April-May, Fargo, N. D.

J. Ernest Thacker—Nov. 12, Nashville, Tenn.

R. A. Torrey—Nov. 5-19, Cambridge, England; Nov. 26-Dec. 10, Limerick, Ireland.

Walker and Wolslagel—Nov., Memphis, Tenn.

Charles T. Wheeler and Harold Coffin—Nov. 4, Trenton, Ill.

Chaplain E. W. White—Nov. 8, Kearney, Neb.; Nov. 10-30, Gothenburg, Neb.; Dec. 1-23, Mt. Olive, Ia.; Jan. 1-24, Oelwein, Ia.; Jan. 29, Independence, Ia.

Geo. H. Wiley—Nov. 5, Vinton, Va.; Nov. 12-22, Wesley Grove, Md., Nov. 24-Dec. 3, Washington, D. C.

R. Hayes Willis—Nov. 5, Oakville, Ia.; Nov. 7-26, Savannah, Mo.

John Walton and A. W. Miller—Nov., Mishawaka, Ind.

Elwood P. Lyon—Until Nov. 12, Santa Clara, Cal.; Nov. 13-28, Castroville, Cal.

Herbert Reynolds—Until Nov. 12, Durant, Okla.; Nov. 14-18, Baptist state convention.

CHRISTIAN ENDEAVOR TOPICS.

November.

5. Lessons from great lives. XI. John. John 21:20-25. (Consecration meeting.)

12. The case against the saloon. Isa. 5:11-25. (Temperance meeting.)

19. A missionary journey around the world. XI. Missions in South America. Acts 19:13-30.

26. Echoes of peace and blessing. 1 Thess. 5:14-24. (Thanksgiving meeting.)

December.

3. Lessons from great lives. XII. Paul. 2 Tim. 4:1-8. (Consecration meeting.)

10. The source of a worker's strength. Col. 1:9-13. (A candlelight meeting.)

17. A missionary journey around the world. XII. Missions in the West Indies. 2 Cor. 12: 1-15.

24. The gift that transforms the world. 2 Cor. 9:15; Luke 1:46-55. (Christmas meeting.)

31. Things I want to do better next year. Phil. 3:12-14. (A memory meeting.)

HOPE FOR ALL
WHO ENTER
HERE

RESCUE MISSIONS AND THEIR WORK

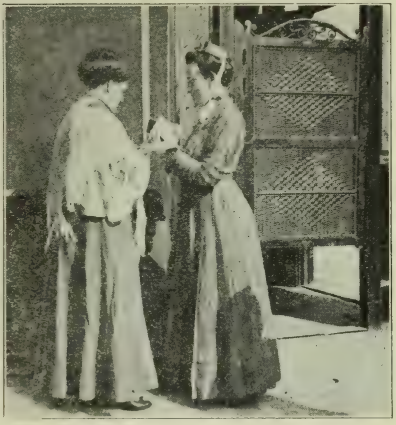
THE MIDNIGHT MISSION,

Chicago.

A mission that is far-reaching in its effects, is the Midnight Mission of Chicago, conducted by Ernest A. Bell. Mr. Bell prepared himself some years ago for the foreign field and went to India to take up mission work there, but his wife's health failed in Ceylon, and then his own health failing necessitated his returning to this country.

Upon his return to Chicago he was one night moved by the Spirit of God to go out to minister to the poor unfortunates in the darkest part of Chicago, in the under-world, as it is known. He found the work surrounded with the many obstacles that one usually encounters in such a district, but undaunted he continued to witness for the truth and the Lord opened many doors to him to preach, and raised up some co-workers.

While the work of the Mission is to reclaim those who have already fallen to the depths, it also stands as a warning to those who may not know all the evils of immorality. To the youths who are drawn to that district by its allurements, the Mission gives tracts and pamphlets setting forth the evil results of such sins both spiritually and physically. Many a youth thus has been turned back when just upon the brink of a ruined life.



Doing Personal Work.

The work is conducted principally on the streets, small bands of Christian workers gathering in the district to sing and preach the Gospel. The messages are listened to eagerly by the inmates of the resorts who can hear from their windows, and many a memory of mother and home is awakened. Though bound by the fetters of sin, some of the lost ones yield to the pleading of the Spirit and leave the resorts as soon as possible. With some, at times, this has been impossible, as they were held as abject slaves. This condition of affairs led to steps being taken to interest

Beginning a Street Meeting.

the authorities, with the result that legislation has been enacted which will result in keeping this traffic in souls within certain bounds; yet there is still much to be done along this line.

In connection with the Mission, deaconnesses do much visiting and personal work. How much good such work has done can not be estimated, but it is one of the most important phases of the work.

Large numbers of Christian workers both from at home and abroad, have taken part in this work at various times. The midnight street meetings sometimes continue from three to five, or more hours at one time in the summer, and confession of sin and prayer is made in the open street, these souls coming from many walks of life.

The Mission has central offices at 1305 Association Building, Chicago, and maintains a prayer room, in the district where the work is carried on, for the convenience of the workers.

HOW WE FOLLOW UP OUR CONVERTS.

A Symposium.

I would like to change the topic and make it "How we ought to follow up our converts" or "How we aim to follow up our converts." First, we have a convert's card on which we get the recruit to write his name and address. This card is passed over to the superintendent who records it in a card index, which record shows his name, the place he hails from, the number of times the convert has made a start, his church preference, and any other peculiar circumstance. The original card is then passed over to the Men's Band, a company of redeemed men who pray and work for him and consider his needs both spiritual and temporal. This Band meets once each week and the convert's condition is inquired after. A special committee of one or more is assigned to each convert. He is watched over and prayed for until he is established in some Christian service.

Where the convert has expressed a preference for a certain church, the pastor of that church is given all the particulars of the case. If that pastor does not take recognition of the convert within a week he is again notified. If, after another week has elasped no effort is made to reap the harvest, the Men's Band appoints a committee of one to see the pastor personally. This effort failing we then try another church and pastor. Every convert is linked with the Mission and with some church whenever possible.

Where the convert is a transient we write to the pastor of the church in the place where the convert resides. A correspondence is maintained as long as possible with all out-of-town converts. Letter writing of this nature is done by the Men's Band. Where there is but little information of any definite character, we make use of it and provide the convert with a pocket edition of the New Testament for himself and some literature for distribution, and with hearty prayers we send him on his way rejoicing—many times never to hear of him again—but sometimes a most thrilling reminder of returning bread cast long since upon the waters by faith.

F. J. Lukens, Supt.
Central Union Mission, Washington, D.C

JIM GOODHEART SPEAKS OF WORK IN SLUMS OF DENVER.

"Five thousand men are sleeping tonight in downtown lodging houses. Three thousand women are at this moment in no wise better off. Among these 8,000 persons vice in every form is rampant. The toll which death exacts is twelve per day," said Jim Goodheart, superintendent of the Sunshine Rescue Mission, of Denver, in an address delivered Sept. 24. A special meeting was held in the interest of the mission work in the Trinity M. E. Church. All the downtown churches united in the meeting and the church was packed to the doors. Many people were turned away. Fifteen pastors were present on the platform and R. F. Coyle, of the Central Presbyterian Church, and C. B. Wilcox, of the Trinity church, gave brief talks. Besides one of the converts of the mission, John Barry, gave a short address.

The Moody Bible Institute

NEW HELPERS, PRESENT AND PROSPECTIVE.

The Institute has been strengthening its stakes and lengthening its cords of late, as indicated in its new helpers present and prospective. During the current year Harry A. Beach, a graduate of the Institute, has been assisting the Evening Department in the field by interesting in its privileges the young people of the churches, Sunday Schools, and young people's societies of the city, and he has now undertaken the teaching of personal work on Friday evenings.

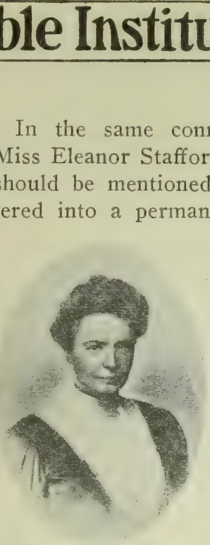
Harry A. Beach

The music course of the Day Department has been much strengthened by the advent of Miss Florence Hodge, an organist and pianist of great ability, who has the distinction of being the only woman member of the American Guild of Organists.

To these names is now added the Rev. Parley E. Zartmann, D. D., for fourteen years associated with Dr. J. Wilbur Chapman on the Evangelistic Committee of the Presbyterian church. He has come on the faculty nominally as assistant to the Dean, but it is the expectation that the extension work of the Institute will be crystallized into a department of which he will become the executive head. The desire is to make this part of the work of the Institute tell on the whole country in evangelism and Bible teaching, more than it has yet done.

Rev. P. E. Zartmann

In the same connection, the name of Miss Eleanor Stafford Millar, of Australia, should be mentioned, as she has also entered into a permanent arrangement with the Institute as evangelist in the field, beginning Jan. 1, when she will have returned to this country.


Miss E. S. Millar

It is with deep regret that we have to record the illness of Miss Angy Manning-Taylor, our Bible teacher in the field, who has been laid aside for two or three months, and may not be able to take up work again before the beginning of the new year.

Last, but not least, we would mention a new addition to the staff of The Christian Workers Magazine in the person of Stephen A. Woodruff, a former student, who for years has been engaged in the newspaper business, and is henceforth to devote his time and talents to the development of this periodical. Some minor changes are likely to be made under his direction which will make for the improved appearance of the magazine. Altogether, the Institute faces the new year with new strength and courage for which it blesses God.

Stephen A. Woodruff

FACULTY NOTES.

Dr. Gray conducted a Bible Conference at Scottdale, Pa., the last week in October.

Mr. Sellers delivered addresses during September and October in connection with the Men and Religion Forward Movement at South Bend, and La Porte, Ind., and at Naperville, Ill. He also addressed the Baptist Association at Grand Rapids, Mich.

Mr. Hunter delivered the address at the opening of the Fishermen's Bible Institute, Indianapolis, Ind., the first Sunday in October, and preached in the evening in the Irvington Presbyterian Church.

STUDENT REUNION AT DENVER.

The presence of Dr. Gray at the Rocky Mountain Bible Conference last month was the occasion of a happy reunion of former students and guests of the Institute, who met at luncheon at the Auditorium hotel on Saturday, Sept. 23. Dr. Gray presided, and had at his left the proprietor of the hotel, D. D. Watson, a consecrated Christian and a friend of the Institute. Between courses the old-time Gospel songs were sung, and when the coffee was served, speech-making began. Revs. Joshua Gravett, John C. Page, Norman R. Curtis, C. K. Powell, P. V. Jenness, S. T. McKinney, Mr. Watson and Mrs. Keefer (formerly Miss Gorsch) of the Evening Department, spoke reminiscently of Mr. Moody, Dr. Torrey, Professor White, Dr. Towner, Mr. Hunter or others of the former or present teachers, but particularly of the blessing that came into their lives in the Institute and which had stood by them ever since. Some told of their present work and future prospects.

Dr. Gray then referred to the current history of the Institute, and told how much reliance was placed on the prayers of students all over the world for its well-being and development. Prayer was offered by Messrs. Stone and Altvater, and with the singing of "The Sweet Bye and Bye" the gathering came to an end.

The following are the names of the guests: Rev. W. Altvater and wife, Erwin Baker, Miss Lola Baker, Norman R. Curtis and wife, Mrs. J. S. Day, Rev. M. B. Dillon, Prof. L. D. Eichhorn and wife, Mrs. A. T. Emrich, J. Foster, Rev. Joshua Gravett, Rev. P. V. Jenness and wife, Mrs. A. C. Keefer, Rev. S. T. McKinney, Rev. John C. Page and wife, Miss Mary E. Pitillo, Rev. C. K. Powell, H. R. Sadler, H. W. Simmons, Rev. M. A. Stone and wife, Rev. C. E. Wakefield and wife, Miss Mabel A. Warren, D. D. Watson, Mrs. M. S. Wellman.

ENCOURAGING TO OUR EVENING DEPARTMENT.

"Dear Mr. Hunter: Enclosed please find a subscription toward the expenses of Evening Department. I made a pledge last year at the Rally, but I desire to increase the same this year. When I consider what the Evening Department is doing to provide our churches with better trained workers, and the great impetus thus given to Christian work, I only wish I might make a much larger subscription. I can never tell how much my own spiritual life was benefited by this work, and I am praying that God will continue to direct me in passing this blessing on to others as He sees best.

"Again assuring you of my continued interest in the work of the Evening Department, and praying that this term may be the best in every respect that you and your co-workers have had, I remain.

"Yours very sincerely."

* * *

AN EVANGELISTIC BAND.

A most interesting and profitable series of evangelistic meetings was held by a party of six of the Moody Institute men at Berrien Springs, Mich., Aug. 26 to Sept. 10, under the direction of A. W. Littrell, pastor of the Baptist church of that place.

The four churches of the town united in the campaign and proved their loyalty by their presence and active participation in the work.

The party consisted of A. W. Littrell, pastor of the church; W. C. Ashford, speaker; W. W. Carpenter, assistant evangelist; Fred Layfield, choir director and soloist; C. R. Feurgeson, soloist and personal worker, and F. A. Grunewald, pianist.

The services were held in the open air, on a platform constructed for the purpose.

The visible results were thirty-two professed conversions and many expressions of desire, among the Christian people, for a closer walk with God.

PERSONALIA.

The former students here mentioned will deeply appreciate the prayers of our readers for God's blessing upon them and their work.

C. H. Coultes is one of the Bible teachers in the Bible Institute, San Francisco, Cal.

John Hayes Barnett is pastor of the Congregational churches at Zumbrota and Zumbro Falls, Minn.

J. T. Sharman, pastor of the Baptist church, Reedsburg, Wis., has accepted a call to the church at Pewaukee, Wis.

W. B. Pardun, pastor of the Congregational church at Clarion, Ia., has accepted a call to the church at Gilbert Station, Ia.

Dr. F. J. Betts and his wife are engaged in evangelistic work. They report a time of great blessing while at Frewsbury, Pa.

J. E. Delmarter had charge of the music in a series of union evangelistic meetings at Plymouth, Ind., the latter part of last month.

George Phil Sheridan is now pastor of the Congregational church, Brainerd, Minn. He reports a marked improvement of his health.

George W. Fisher has accepted a call to the secretaryship of the Y. M. C. A. at Stratford, Ontario. He entered on his new duties Oct. 1.

Benjamin Franklin, pastor of the General Baptist Church, Oakland City, Ind., reports a most encouraging year's work. The printed financial report is very interesting.

M. B. Dillon, pastor of the Olivet Congregational Church, Denver, Colo., reports a Bible class of 60 members, following Dr. Gray's Synthetic Bible Studies with great delight and spiritual help.

S. Groenfeldt is the Moravian pastor-evangelist with headquarters at Sturgeon Bay, Wis. He is circulating Mr. Moody's sermon on "Revivals" in his parish to stir up the church people.

Edgar C. Lucas has closed a successful five years' pastorate of the Presbyterian church of Arcola, Ill., and began work in the First Presbyterian Church, New Albany, Ind., on Oct. 1.

Miss Frances E. Miller and Miss Annie MacClaren will continue to associate with Mr. Sunday in his work the coming year. During September they will be in Springfield, O.

Homer H. Rhule is pastor of the First Presbyterian Church, Cherokee, Kan. A new church building, costing $7,000, and seating 400 people, was dedicated with appropriate exercises, Sunday, Sept. 24.

Louis C. Stumpf, pastor of the Presbyterian church at King City, Mo., is being urged by his Presbytery to become their evangelist. The meetings which he held in Faith Presbyterian Church, St. Joseph, Mo., early last month were accompanied with a great blessing, reviving the professing Christians and winning the lost for Jesus.

G. R. Bernhard, pastor of Biddle Presbyterian chapel, Carlisle, Pa., has closed his second year there. He writes:

"The membership of the church is 94. Before I came to Carlisle the enrollment in the Sabbath-school was 50, now we have an enrollment of 200. Our average attendance in the mid-week prayer service numbers 35. We also have a good Brotherhood and Ladies' Aid Society."

Mr. and Mrs. John S. Fiddler inform us that they have gotten comfortably settled in their new house at Ningsiafu, China, for which they prayed and waited so long. It is proving most suitable, alike as a place of residence and as a center for the work. Since our friends' removal, the attendances at the ordinary meetings have improved, and the number of visitors in the guest-hall has increased.

L. E. Singer, Spokane, Wash., writes of the Gipsy Smith campaign:

"Last night (Sunday) about eight thousand people packed the big tent to hear the world's greatest evangelist, Gipsy Smith, and many came forward to accept Christ. It was his second Sunday here and he will finish next Monday. It is his third campaign I have been in, and the best spiritual treat since I left Chicago. Thank the Lord he could come."

David Hughes, who has charge of the open-air work of the National Bible Institute, New York, reports that during the summer 1,050 meetings were conducted with an attendance, by actual account, of 143,830. Over 3,000 persons raised their hands in the meetings requesting prayer, or signifying their acceptance of the Lord Jesus Christ as a personal Saviour. He has charge of the shop and factory campaign which began Oct. 1.

John Callahan conducted a remarkable series of meetings at his home, Scarsdale, N. Y. The movement began at the annual outing of the "John Callahan Fishing Club" of the Hadley Rescue Mission, of which Mr. Callahan is the superintendent. The summer is not usually considered a good time for revivals, but these meetings have resulted in awakening great religious interest in Scarsdale and nearby communities, and many persons have professed conversion.

MARRIED.

Oct. 4. Walter Monroe Harrison to Mary Corinne Herring, at Brunswick, Mo. At home, after Nov. 15, Fulton, Mo.

STUDENT DEPARTURES.

Mrs. Mary Symes, Sanford, Fla.; Miss Cora Obert; Miss Hannah Linington; Miss Mary Unsworth, Glasgow, Scotland; Miss Essie Allen, Chicago; Miss Brooks; Miss Myrtle Daisey; Miss Ruth P. Brown; F. W. E. Storey, Toronto, Canada; C. G. Gowman, Anking, China; C. L. Vaughan, Fries, Va.; H. Welch, Grove City, Pa.; S. E. Mitchell, San Francisco, Calif.; J. MacMillan, Chicago; C. E. Green, Sabanno, Tex.; W. H. Forsythe, Cleveland, O.; J. C. McKeehan, Knobnoster, Mo.; Wm. Urschel, Calumet, Minn.; G. H. Black, Evanston, Ill.; W. H. Ashcraft, Boone, Ia.; Thos. Miller, Kalispell, Mont.; W. E. Moon, McMechen, W. Va.; F. Bancke, Morgan Park, Ill.; F. Hanna, Milledgeville, Ill.; J. E. Armstrong, Chadwick, Ill.; E. Ihades, Mr. and Mrs. A. M. Hutchinson, Chicago; W. H. Miller, Bismarck, N. D.; R. J. Berge, Mt. Horeb, Wis.; Mr. and Mrs. J. H. Williamson, Leon, Ill.

STUDENT ARRIVALS.

Mrs. Mary Brown; Mrs. Margaret Koch, Austin, Ill.; Miss Alma E. Hultman, New York, N. Y.; James W. Davis, Elmhurst, Ill.; Samuel McCrea, Chicago; H. E. Kelp, Nashville, Ind.; Turkey; David Peters, Indiahoma, Okla.; Mr. Totoro Nagata, Sacramento, Calif.; E. Ihades, and Mrs. D. S. Kellam, Atlanta, Ga.; S. A. Macklin, Venedocia, O.; Ellis Smedberg, Monroe, Mich.; Chas. Donegan, Maroa, Ill.; Harry Fritz, Abilene, Kans.; Adam J. Martin, Lynn, Mass.; Franklin Bergman, Chicago; Andrew Spoelstra, Grand Rapids, Mich.; J. A. Oesch, Aurora, Nebr.; Fred H. Luman, Red Wing, Minn.

SOME RECENT VISITORS.

Miss Margaret De Groot, Zeeland, Mich.; Miss C. Dustin, Sherwood, O.; Miss Olga Dierking, Kampsville, Ill.; Miss Lowe; Miss Maud McBrayer; Miss Jessie McBrayer; Miss Nora Rollings, Terre Haute, Ind.; Miss Tillie Heeren, German Valley, Ill.; Miss Mabel Van Beek, Westfield, N. D.; Miss M. M. Cooper; Miss Ella Swigart, Logansport, Ind.; Miss Dessie M. Sellers, Warsaw, Ind.; Miss Emma Strong, Lakeside, Mich.; Miss A. Proctor, Denver, Colo.; Miss Ruth Maddy; Miss L. Snead, Nashville, Tenn.; Mrs. Buchanan, Kewanee, Ill.; Mrs. R. B. Waller; Mrs. W. A. Wilson, Dubuque, Ia.; Mrs. Jas. Kenish, LaFayette, Ill.; Mrs. W. H. Leith, Knoxville, Tenn.; Miss Mary M. Voltz; Miss Mary C. Palmer, Youngstown, O.; Mrs. Campbell, Miss Campbell, Wheaton, Ill.; Miss Marie Odionine, Omaha, Neb.; Miss Helen Avery, La Crosse, Wis.; Miss Edith Klugh; Miss Louise Friday, Cleveland, O.; Miss Bertha Ellison, Two Rivers, Wis.; Mrs. Buy, Danville, Ill.; Mrs. F. S. Southerland, Buffalo, N. Y.; Miss Mary Cramp, Erie, Pa.; Mrs. J. Kitting, Erie, Pa.; Miss Heidinburgh; Mrs. Tubstall, Mobile, Ala.; Miss Babcock; Miss Grace Colby; J. C. Williams, De Queen, Ark.; L. S. Noblett, Indianapolis, Ind.; D. H Barnwell, Creal Springs, Ill.; Frank Dunk, St. Anne, Ill.; W. C. Casselman, Veroda, Mich.; Rev. S. F. Dimmock, Kenosha, Wis.; L. J. Derk; A. A. Green, New Buffalo, Mich.; Rev. J. C. Reid, Atwood, Ont., Can.; I. Hampton; Rev. and Mrs. W. L. Tucker, Los Angeles, Cal.; Gordon D. Impey, Buffalo, N. Y.; Mr. and Mrs. Altvater, Englewood, Colo.; W. D. Watson, Rochester, N. Y.; John Brandner; Mr. and Mrs. W. H. Dresch, Forsyth, Mont.; Mr. and Mrs. L. A. Wegner, Roseville, Cal.; Mr. and Mrs. I. C. Jenkins, Jacksonville, Fla.; Dr. A. C. V. R. Gilmore, Holland, Mich.; Jas. Allen, Maquoketa, Ia.; E. O. Colbeck, Grand Rapids, Mich.; Mr. and Mrs. H. Maier, Detroit, Mich.; J. J. Treadwell, S. Jacksonville, Fla.; Mr. and Mrs. C. E. Hillis, Minneapolis, Minn.; W. J. Brenneman, Wellman, Ia.; Geo. T. Stephens; David Alexander; W. W. Miller, Pulaski, Ia.; Geo. McCauslin, Providence, R. I.; Rev. John Farrell, Greenleaf, Wis.; C. H. Dinsmore; Prof. Joseph Burley, Leeds, England; Dr. E. Morrell, Defiance, O.; Harold Moody; Mr. Kennedy, Grand Rapids, Mich.; C. J. Kubit, Passaic, N. J.; G. C. Waite; Rev. E. Y. Mullens, Louisville; Ky.; H. J. Conrad, Chicago; E. B. Turner, Honolulu; Roy Lytle, Fairwater, Wis.

The Bible Institute Colportage Association

PAUL AND READING.

Paul had a few books, which were left perhaps wrapped up in the cloak, and Timothy was to be careful to bring them. Even an apostle must read. Some of our self-sufficient brethren have thought a minister who reads books and studies his sermons must be a very deplorable specimen of a preacher.

A man who goes up into the pulpit, professes to take his text on the spot, and talk any quantity of nonsense, is the idol of many. If he will speak without premeditation, or pretend to do so, and never produce what they call a dish of dead man's brain—ah! that is the preacher. How rebuked are they by the apostle! He is inspired, and yet he wants books! He has been preaching for thirty years, and yet he wants books! He has seen the Lord, and yet he wants books! He has had a wider experience than most men, and yet he wants books! He had been caught up into the very heaven, and had heard things which it was unlawful for a man to utter, and yet he wants books! He had written the major part of the New Testament, and yet he wants books!

The apostle says to Timothy, and so he says to every preacher, "Give thyself unto reading." The man who never reads will never be read; he who never quotes will never be quoted; he who will not use the thoughts of other men's brains, proves that he has no brains of his own.

Brethren, what is true of ministers is true of all our people—you need to read.—C. H. Spurgeon.

DONORS TO THE AFRICA BOOK FUND, PLEASE READ!

PAIKO STATION, (VIA MINNA),
NORTHERN NIGERIA,
WEST AFRICA.

I want to thank you for the Moody Colportage Library books sent me. One man told me not long ago that one of the books had helped him very much. I told him he should make use of what he read by practicing it, and he said he would. All who have received a copy have been thankful for it.

There is so much filthy reading matter put into the hands of the natives who can read English that it is a great privilege to scatter this good reading matter among them. *The books go where we cannot go.* We thank you and those who give of their means so that we may receive free grants of books.

E. F. R. *Missionary.*

HOW SOME OF THE MOODY COLPORTAGE LIBRARY BOOKS "CIRCULATE,"—AND EFFECTUALLY, TOO!

Picked Up a Copy Upon the Road.

APPLING, GA.

I found one of your publications on the road, and I want the book. It is torn so badly I can't get the name, but these are some of the first chapters: "Starting in Life," "Wandering in Sin," "Overcome With Evil." I think Moody is the author.

C. M.

Soldier Throws a Book from Train; the Finder Reads It and Is Saved.

ANKONA, FLA.

It was by a soldier throwing *Weighed and Wanting* off of the train that I was converted, and as long as I can raise a dollar I am going to help the MOODY COLPORTAGE LIBRARY along, and send all the names of persons I think will take an interest in such work, free of charge and with pleasure.

C. R. B.

Ran Across a Volume in a Hired House.

ALLENVILLE, ILL.

Please send me these books, if you have them: *Gospel Pictures* and *Story Sermons* for children and *Select Sermons,* by D. L. Moody.

I got these titles out of *The Spirit-Filled Life* book that I found in a farm house I rented.

D. N. M.

YOUR PRAYERS INVITED.

It would cheer and inspire our colporters and book missionaries to know that friends, wherever located, deeply interested in the spread of the Gospel in print, are remembering such workers at the throne of grace.

A FREE COPY FOR YOU!

The Secret of Soul-Winning. by Rev John Balcom Shaw, D.D. An inspiring address on the text: "He that winneth souls is wise" (Prov. 11:30). A specimen copy mailed free to anyone for postage—a one-cent stamp.

HAD YOU THOUGHT OF THIS?

Some earnest Christian, reading these lines and possessing an interest-bearing bond, might like to devote at least the proceeds of such income to the spread of the Gospel by means of the printed page. An annual or semi-annual contribution of this kind would be especially welcomed for any or each of our Book Funds which provide for the careful distribution of helpful evangelical books and Gospel portions among several spiritually needy classes.

PASTOR, DO YOU WANT AN ''ASSISTANT''?

A minister in Iowa, into whose parish a godly colporter entered for book missionary work, announced from the pulpit that his "assistant" (the colporter) would soon call at the homes of the people and bespoke for him a kindly welcome. The Bible Institute Colportage Association is frequently able to suggest to pastors desiring their communities canvassed with Gospel literature an experienced and tactful Christian worker for that purpose. Correspondence upon the subject is invited.

FREE GRANTS OF BOOKS.

The following donations of the Moody Colportage Library books and Emphasized Gospels of John have been sent out on account of the several book funds named, from Sept. 13, 1911, to Oct. 6, inclusive, many of which consignments already have been acknowledged with expressions of hearty appreciation.

Prison Book Fund: to

Massachusetts, 70 books, 50 gospels, 100 tracts.
Pennsylvania, 270 books, 100 gospels.
Vermont, 100 books, 100 gospels.
New Hampshire, 15 books, 25 tracts.
Ohio, 230 books, 100 gospels.
Illinois, 15 books, 10 gospels.
Washington, 50 books, 25 gospels.
New York, 10 books, 10 gospels.
Oregon, 10 books.
California, 70 books, 50 gospels.
Texas, 10 books.
South Dakota, 10 books, 10 gospels.
Maine, 10 books, 25 gospels.
Indiana, 185 books, 60 gospels.
Iowa, 115 books, 60 gospels.
New Jersey, 55 books, 45 gospels.
Nebraska, 55 books, 35 gospels.

Mountain Book Fund: to

Virginia, 25 books.

MR. MOODY'S BOOK FUND.

The following contributions have been received from Sept. 16 to Oct. 13, inclusive.

Prison Book Fund:	
11 Contributions..................	$102.90
Lodging House Book Fund:	
2 Contributions..................	6.00
Mountain Book Fund:	
2 Contributions..................	6.00
Spanish ''Way to God'' Book Fund:	
1 contribution..................	10.00
	$124.90

Rev. Julius Lincoln, of Chautauqua, N. Y., a minister in the New York legislature, when the annual batch of bills for letting down the prohibitions of Sunday work were presented made a speech in which he said, as reported in Leslie's Weekly: "I warn workers that they must not lend themselves to schemes that endanger the Sabbath. If they use Sunday for sports and recreation, they will risk the loss of Saturday half-holiday, which is for that purpose. They will delay the coming of the universal full Saturday no work day. I have learned of two big manufacturing concerns which close all Saturday as well as Sunday. The five days' output has been equal to the former six days' output, because employes are better rested and more capable of intense effort in five days. Cheery, invigorating sports on Saturday, rest, spiritual contemplation and deeds of higher neighborliness on Sunday are the coming ways of rounding out the week."

Winter Reading Plans

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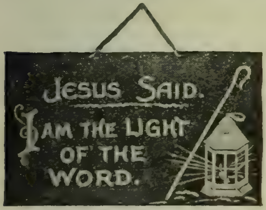

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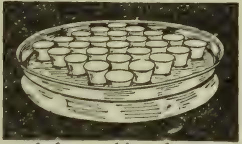

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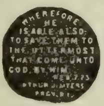
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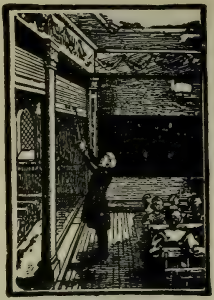

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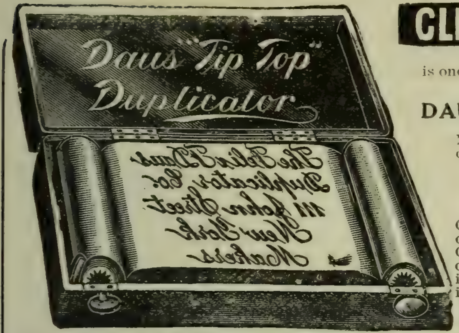

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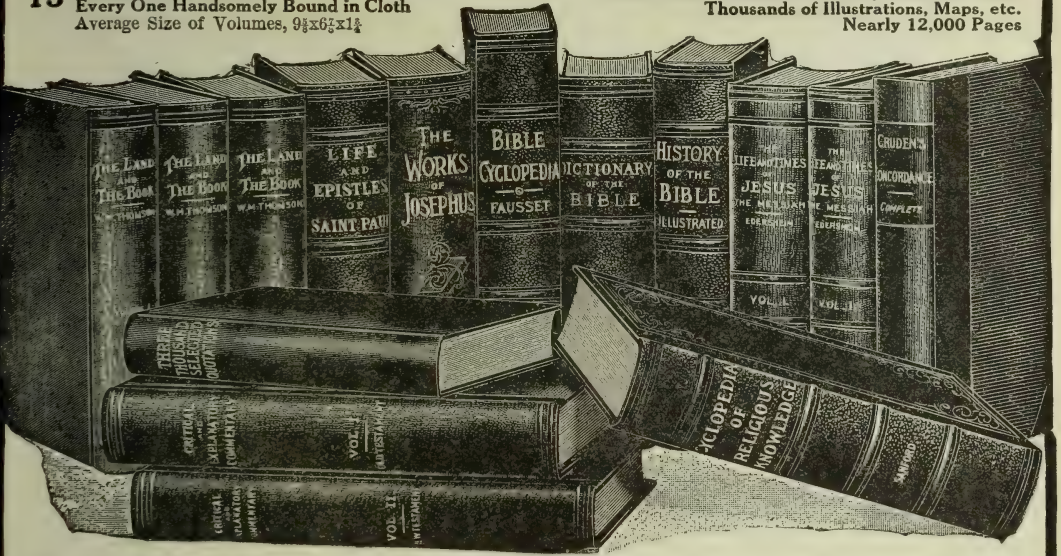
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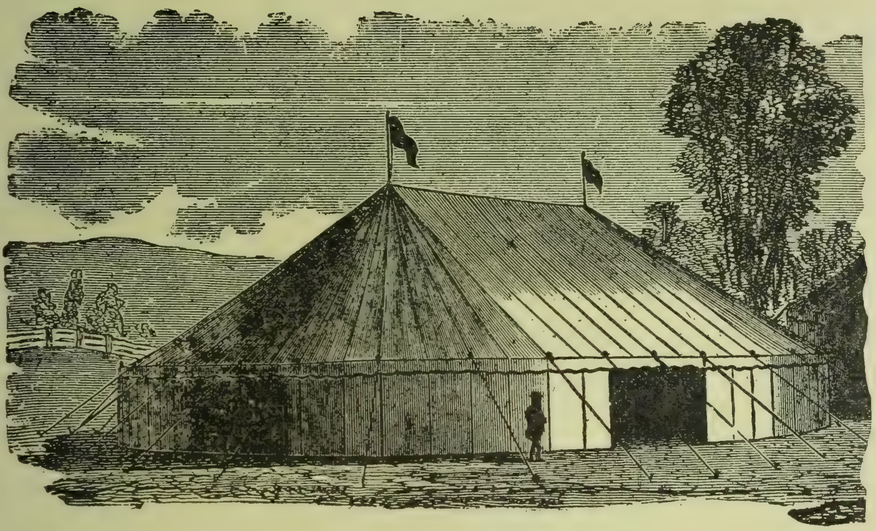

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The wise men from the East—and in the ox's stall,
The far-brought precious gifts they heaped with love unpriced;
And Christ the babe looked on and wondered not at all.

Gold, Frankincense and Myrrh, I, too, would offer Thee,
O, King of faithful hearts, upon Thy Christmas Day;
And, poor and little worth although the offering be,
Because Thou art so kind, I dare to think I may.

I bring the Gold of Faith, which, through the centuries long,
Still seeks the Holy Child and worships at His feet,
And owns Him for its Lord, with gladness deep and strong,
And joins the angel choir, singing in chorus sweet.

The Frankincense I bear is worship which can rise,
Like perfume floating up higher and higher still,
Till on the wings of prayer it finds the far blue skies,
And falls, as falls the dew, to freshen heart and will.

And last I bring the Myrrh, half bitter and half sweet,
Of my own selfish heart, through sacrifice made clean,
And break the vase and spill the oil upon Thy feet,
O, Lord of Christmas Day, as did the Magdalene.

Gold, Frankincense and Myrrh—'tis all I have to bring
To Thee, O, Holy Child, now throned in Heaven's mid!
Because Thou art so kind, take the poor offering,
And let me go forth blessed, as once the Wise Men did.

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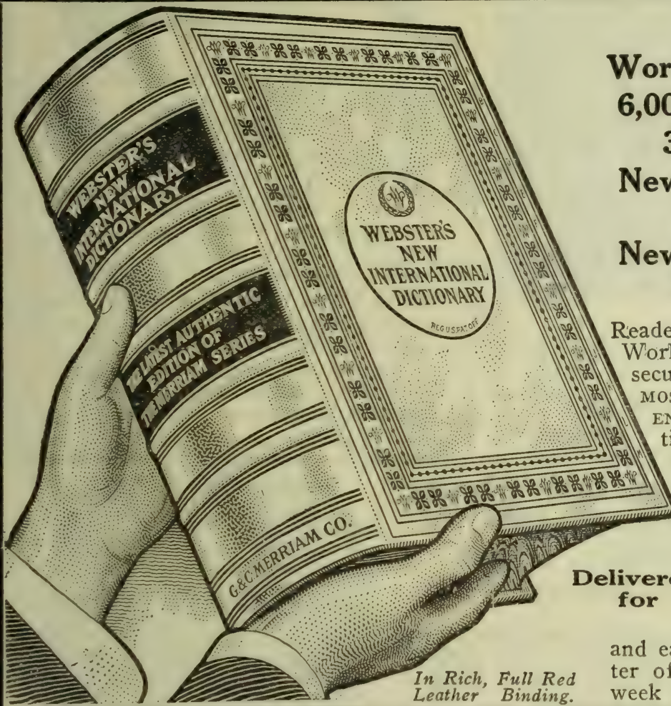
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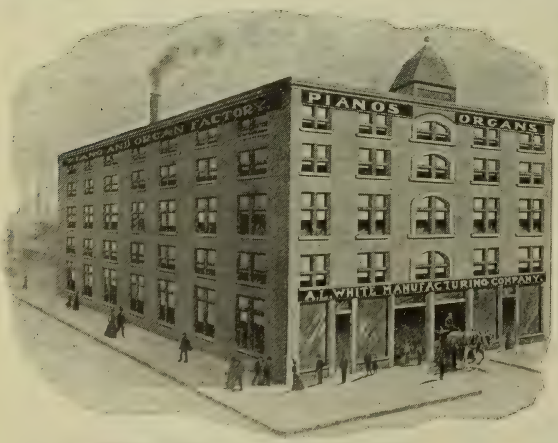

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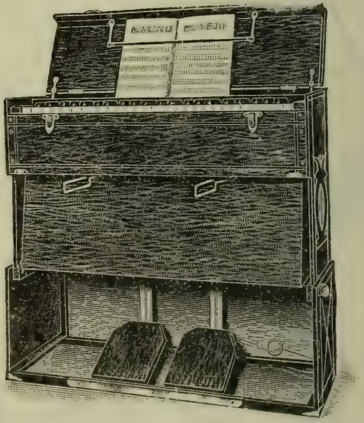

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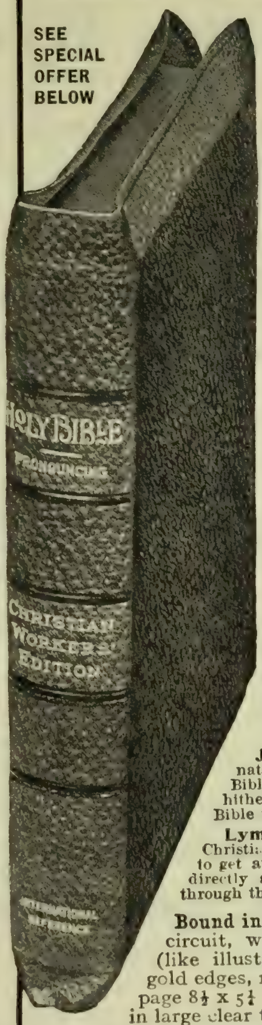

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The January Number of the

Christian Workers Magazine

Will Contain a Newsy Report of

"A Mid-Week Service at Dr. Jowett's"

By A. P. Fitt

A Strong Article for the Beginning of the New Year on

"The Divine Elements in Christian Service"

By Rev. Chas. P. Meeker

And Contributions on

"Archaeological Discoveries"

By Prof. Joseph D. Wilson and Other Writers

Some of our friends sent several copies of the magazine to their friends the past month—subscribed for a year for each one. One man who subscribed for twelve of his friends wrote to us saying: "Someone sent me your periodical; I liked it and, as I noticed they had made a subscription for me, I decided to make some for some people who I thought would appreciate it."

What better present could you make to a pastor, teacher or friend? If you could sit at our desk and read all the letters of appreciation we receive from our subscribers, telling of the blessings the magazine has brought to them, we believe you would praise God with us that so many are now reading the magazine. Why not subscribe for one or more of your friends for Christmas presents? Only $1 per year—less than 2 cents a week. Canada, $1.25. Other foreign countries, $1.36.

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THE
CHRISTIAN WORKERS MAGAZINE

DECEMRER, 1911.

Editorial Notes

"Take My yoke upon you, and learn of Me; for I am meek and lowly of heart; and ye shall find rest unto your souls; for My yoke is easy and My burden is light." Matthew xi:29, 30.

Cut from the Loaf.

The emphasis needs to be placed on "My" and "Me." Jesus had a yoke to carry and a burden to bear like other men, and we speak not now of the yoke or burden of our sin which, technically considered, was not laid upon Him until He came to Calvary. But as Campbell Morgan says, He carried the yoke and bore the burden of simply living, the yoke and the burden of responsibility to some thing or some one, for we are thinking of Him now not as divine, nor yet as divine-human, but only as human, as a man tempted in all points like as we are.

Other men labor and are heavy-laden with their yoke and their burden, but Jesus' lines had fallen unto Him in pleasant places and He had a goodly heritage. The reason is plain. He came into the world not to do His own will, but the will of Him that sent Him. His life was God-centered, our lives are self-centered. To change from the latter to the former needs the meek and lowly heart that Jesus had, and it would pay to come to Jesus to get it. Is not this, so far as the present is concerned, the greatest thought of this Christmas time? Is your yoke easy and your burden light? It can become so through the Babe of the Manger.

* * *

Christ and Buddha.

Before the year closed which marks the twenty-five hundredth anniversary of the birth of Buddha, we have the privilege of publishing an article on the religion named after him from the pen of one of the most competent of American writers on that theme. Our readers will find Mrs. Reed's books (indicated at the head of her article) to be as safe as they are interesting.

There is a kind of fitness, by contrast, in publishing this article in an issue that calls particular attention to the nativity of Christ. We thank God for a Christian home and a Christian atmosphere from early childhood, that never permitted the thought to enter our mind that these two persons might be considered in the same connection. That any one should speak of Buddha as a "Christ," or that Christ should be thought of only as a great reformer or teacher of religion such as Buddha, has never ceased to awaken a sense of horror in our soul. We are so thankful for our faith in Christ as the Very God of Very God, and the Saviour of our soul from sin, and that God has never permitted us to have different thought about Him.

* * *

Christ and Santa Claus.

We believe the majority is against us, and we are aware how strong is the sentiment on the other side, but still we wish that Santa Claus had never been heard of at Christmas time. We have hung up our stocking like the rest, and joined in the youthful glee, but we have never felt quite happy in it, and believe the harm it has done the child mind has largely overbalanced the pleasure it has brought. Possibly we are mistaken, but we think that with the years Santa Claus has gained in popularity and Christ has waned. The former seems to hold the center of our thought rather than the latter, and the Christmas of the shop is robbing us of the Christmas in the soul.

It might be a means of grace this year if we omitted to give presents, especially to those able to bestow them upon us in return, and applied their cost to some form of evangelization or missionary effort. To make Christ known to a darkened soul, what a gift is that! And then the reflex blessing on our own soul, is it not worth many presents? O, this mad and thoughtless rush of the Christmas season! When will Christians call a halt to think of Him?

* *

Christ Our Lord.

The closing of the year is the stocktaking time, and the consideration that we are another year older than we were always makes it a serious time. We would suggest that this year we let the examination of our inner man focus on one question, To what extent has Christ been our *Lord* during the past twelvemonth?

It is a little over seventeen years now, since His words in John 12:26 came to us with that peculiar force and application which the Holy Spirit alone can put into them: "If any man serve Me, him will the Father honor."

"Me." "Serve *Me*." Whom have we been serving? Our denomination, our church, our community, our family, ourself, or Christ? There are two kinds of honor a man may get on this earth, that which cometh from man and that which cometh from God. The latter is worth while. Which has rested the more on us this year? If any man serve Christ "Him will the Father honor." To what extent has He honored us?

"If *any* man." God be thanked He is no respecter of persons. *"Serve."* This means thought, toil, cost, denial of self, humility, patience, love. Perhaps we have not done very well last year, but are we willing to dedicate ourselves for the year to come?

* *

R. J. Campbell and the Congregational Union.

We are sincerely pleased that the breach between the Congregational Union of Great Britain and the pastor of the City Temple, London, has been healed, if it is all as Dr. Forsyth says: This champion of orthodoxy witnesses that he heard Dr. Campbell using these two sentences: "I worship the Lord Jesus Christ," and, "I trust my sinful soul to Him forever." "These words," says Dr. Forsyth, "could not come except from one who believed in the real Deity of our Lord Jesus Christ and the great doctrines of fundamental Christendom."

Let this be cheerfully granted. But why has not Mr. Campbell in all these years himself said so, in plain language? Is it because he is a genius and a poet, as all admit, that he can not express his mind in terms understood of the people?

We would feel happier over the whole episode, if it were not for the declaration of Mr. Campbell himself that he has not changed his views, but simply devoted himself during the last year to preaching on themes of religious experience and practical religion, rather than theology. When he returns to theology again what will happen? But perhaps he is satisfied that he will never make a theologian, and is content to remain an inspirational preacher.

Getting Ready for the End.

The end of the year is a reminder of the end of the age, which some people can not believe may be near, because, according to prophecy, so many great things are yet to happen before it comes. But do they realize what great things are now happening, and what extensive preparation they represent for greater things ahead? We all recall the story of Von Moltke. When he was awakened in the night and informed that war had been declared between France and Prussia, he merely said, "The plan of the campaign will be found in such a pigeon-hole," and then turned over and went to sleep again. When Peary discovered the North Pole, it was a matter, at the last, of a few days, but the plan had been in his mind and in process, for nearly a quarter of a century. That things will move very rapidly one of these days is evident from the facilities now coming into being.

One thing leading to the above remark is the advance in the science of telephony. A new type of submarine telephone cable between England and France is soon to make possible ordinary conversation from London to the Caspian Sea, or clear across the whole continent of Europe. And indeed, London *Engineering* looks forward hopefully to the time when it will be possible to transmit the spoken word from any one point on the globe to any other! The value of these things in the Millennium will be recognized, but Satan will get hold of them first for his short day of triumph.

* *

The Protestant Educational League.

This League was organized to promulgate Protestant principles; to guard the public schools against their avowed enemies and unwise friends; to scrutinize attempted supervision over our public libraries by those who are the subjects of a system which condemns all literature not in harmony therewith; to insist on greater restrictions upon foreign immigration; to protest against that union of church and state recognized by grants of public money to sectarian purposes; and to insist that ecclesiastical reformatories, convents, and schools should be open to the inspection of civil officers. Literature of the League can be obtained by addressing Box 2968, Boston, Mass.

We speak of this because of important literature from that source which has come recently into our hands. This includes some timely and pertinent words of Protestant Episcopal Bishops, throwing light upon "the unscriptural attitude and hypocrisy" of the Roman Catholic hierarchy on the divorce evil.

* *

The Tripoli Affair.

We are not wiseacres exactly, but we think there is something in the politics of the Mediterranean that looks like fulfilling prophecy. There are two great outstanding facts of prophecy. One is that the nations of the Roman Empire are to be federated again, and the other that the governing impulse will be commercialism.

In the light of these two facts what the newspapers are saying about Italy and Tripoli is interesting. Italy is tired of the Dreibund, and would like to be divorced from Germany and Austria. Her new love is France, the reason of which is that France is the banker of Europe. Italy needs capital for development, and especially so if she keeps Tripoli. As one of the papers says, "In a commercial age it may be better to have banks than bayonets."

The point in all this is that Italy and France originally were part of the Roman Empire, while Germany, and a portion of Austria at least, never were. The fulfillment of prophecy, therefore, calls for just such an alignment as that stated above, and for which we may be prepared at any time.

* *

Our Past and Future.

The Christian Workers Magazine deeply regrets the parting from it of its associate editor, who feels called to labor in California. The Pacific Coast needs good men, and Chicago, which is the hub of the United States, must continue to serve as the training school and distributing center for them. However, we can not spare any more like John H. Hunter. If he shall be the blessing to the Bible Institute at Los Angeles which he has been here, that school of the prophets may well be envied. And yet in these his riper years his fruitfulness is likely to be multiplied. We breathe our benediction upon him as he goes, and feel our life richer for his friendship and cooperation in the work of Christ.

The character and scope of the Magazine will be the same as hitherto except that always we shall try to better it. Part of the editorial work laid down by Mr. Hunter will be assumed by the Rev. J. H. Ralston, a Presbyterian clergyman of experience, who has served as moderator of Boston and Allegheny Presbyteries, and has had experience both as an evangelist, and a newspaper man. For years he was engaged by the leading dailies of several cities to furnish reports of the General Assemly of the Presbyterian Church, and while resident in the vicinity of Pittsburgh he was a regular writer on the *Presbyterian Banner*, and Secretary of the Ministerial Union of 500 ministers. Dr. James H. Snowden, the editor of the journal named, Dr. Joseph P. Calhoun, evangelistic superintendent of the Presbyterian Church in the United States of America, President J. D. Moffat of Washington and Jefferson College, Dr. S. Edward Young of Brooklyn, and Dr. John Balcolm Shaw of Chicago, are among the men of note and responsibility who introduced him to our Christian fellowship. It is needless to say that his theology is one with that for which this Magazine has always stood.

The International Sunday-school Lesson, for which Mr. Hunter has been responsible hitherto, will hereafter be prepared by Dr. William Evans, Director of the Bible Course of The Moody Bible Institute. "For Sermon and Scrap Book" and "Notes and Suggestions" will be in charge of Mr. William Norton, the hitherto faithful and successful business manager of the Magazine, whose gifts and opportunities qualify him particularly for those departments. We may be pardoned for saying that 1911 was one of the most prosperous and encouraging years in every way which the Magazine has known, and we are looking forward to the current year as one of marked growth and blessing. We covet the prayers of all our readers to that end.

* *

The New York Observer.

We felt the death of Dr. Devins of the *New York Observer* to be a very positive loss to the evangelical religious press of the country, but are relieved to learn that the paper has been purchased by the syndicate headed by our friend, Mr. Andrew Stevenson, of this city, and that its editorial care is in the hands of another friend, Rev. E. W. Welch, who, although with less experience than Dr. Devins, nevertheless looks at truth from a similar point of view and will maintain the same testimony to the Gospel. We sincerely hope that this old and honored landmark in Christian journalism has its best years still before it.

"In every prayer that rends the heart the Man of Sorrows has a part."
—J. H. Jowett.

The Greatest Sunrise of the Ages.

By A. C. Dixon.

"The Sun of Righteousness shall rise with healing in his wings." Mal. 4:2.

AS the sun rises, everything in the world adjusts itself to the great event. The birds of the day awake and begin to sing. The birds and beasts of the night hie away to their dens and hollow trees. Workingmen rise from their sleep and start for their places of toil. Farmers hear its call and go about their work. Business men may sleep later, but the rising sun soon drives them to their banks, stores and factories. Moon and stars which have made the night glorious are now out of commission. Grass and flowers, shrub and tree feel the touch of the warm rays and revive. Every sunrise is truly a great event in the history of the world, though our familiarity with it may cause us to overlook its importance. It regulates the movements of kings in their palaces, generals at the head of armies, parliaments and legislatures. "There is nothing hid from the heat thereof." Every kind of life, animate and inanimate, welcomes its genial warmth and rejoices in its quickening power.

The birth of Jesus was a sunrise upon the world and all worlds adjusted themselves to it. Angels from heaven welcome Him with song, while demons of darkness pay their tribute by keeping out of sight and hearing. This sunrise upon earth was to the angels a sunset in heaven, for the Son of God has left the world of light, that by His incarnation He may drive away the darkness of earth. The angels loved and worshiped Him there, and it is fitting that they should call the earth to love and worship Him here. Their song has in it strains fitted for both heaven and earth: "Glory to God in the highest (heaven) and on earth peace and good will among men." "Unto you is born this day a Saviour (for earth), which is Christ the Lord (of heaven and earth)." The angels know that the birth of Christ means heaven upon earth to all who will accept Him as Saviour and crown Him as King. Their song proclaims the dawn of a new day. The Sun of righteousness has risen with healing in His wings, and though He is to be obscured by clouds of opposition and will seem to go down in gloom, He will shine above all clouds, till by and by He shall break forth in new glory and all the world shall be filled with His light.

It is interesting to trace the rise of this Sun of Righteousness in prophecy. The promise that the seed of the woman should bruise the serpent's head is the first gleam of light in the East. The promise to Abraham that in his seed all the families of the earth should be blessed is a brightening of the eastern sky; and, as we trace the Messianic idea through the Old Testament, the light grows brighter till in the fifty-third chapter of Isaiah we are in the morning twilight. John the Baptist, though a burning and shining light, is only the morning star proclaiming that the sunrise is near.

The birth of Jesus wakes up Herod, that wild beast of darkness, who represents the pagan world-powers. Herod seeks to kill Him, but his efforts are like shooting arrows at the rising sun. Children are slain and parents suffer, but the sun shines on. World-powers down the ages have conspired to blot this sun out of the heavens. But these world-powers have passed away like mist before the sun, which shines all the more brightly.

The coming of the wise men from the East suggests the proper relation of learning and wealth to Christ. They have seen His star in the East and have come to worship Him. Though bewildered on their arrival in Jerusalem, they persist in their search until they find the Child, before whom they bow with their gifts of gold, frankincense and myrrh. There is a yearning in the human heart which nothing but God can satisfy. Neither the study of the stars nor the speculations of philosophy will satisfy it. The knowledge of the greatest things God has made is no substitute for the knowledge of God. Indeed, every star would lead us back to its creator, and the more we know of the works of God the more we desire to know God, whose wisdom, power and love they display. Ignorance is not the mother of devotion, but of superstition. When Kepler discovered his great astronomical law, he fell upon his knees, exclaiming, "O God, I think Thy thoughts after Thee." It has been said, "An undevout astronomer is mad." So is an undevout botanist, for every flower whispers to us the wisdom and goodness of God, who delights in spreading before us in the fields a feast of beauty. So is an undevout physiologist, for the human form he studies is so wonderfully made as to suggest a God of wisdom and power. So is an undevout historian, for the only true philosophy of history is in the fact that God has proposed and disposed for men and nations. "Tell your master," said Napoleon Bonaparte to a courtier who had quoted the words. 'Man proposes but God disposes,' "that I propose and dispose, too." But he learned better on the island of St. Helena. So is an undevout mathematician, for the numerics of nature show back of it all a divine intelligence. There is no such thing as an undevout poet. Every one who has tried to write poetry with God eliminated has been a failure, and the explanation is easy. The true poet interprets things as they are, and any system of poetry or philosophy which ignores God is unnatural, shallow and artificial. Astronomy, botany, physiology, history, poetry and philosophy join with religion in leading us to God; and when, like the wise orientals, we become earnest and persistent in our search for God, we will wend our way with them to the manger in Bethlehem and see there the mystery of the ages—God incarnate in a babe, born of a virgin mother; and our reason will join with our sense of soul-need in prompting us to fall before Him in worship, for it is reasonable that God, if He wishes to lift man from sin to purity, should become Himself a pure man among men. And it becomes all the more reasonable when we learn that it is God's purpose to settle the sin question by bearing man's guilt and making it possible for him, alienated by sin, to come again into harmony with God. It is reasonable that God should come down to man's level if He would lift man up to His level. Though there is much in the incarnation above our reason, the fact that a God of love should make Himself known to His creatures by becoming man is reasonable enough. True wisdom and knowledge would thus lead us to the infant Jesus; and, while we wonder, we worship.

It was also fitting that these wise men should lay their wealth at the feet of Jesus. As God incarnate, He owns all we have by right of creation; He owns us by right of redemption. We are His stewards. We do business on His capital. The proper place for us and our possessions is at His feet.

These wise men brought frankincense and myrrh with their gold. Frankincense was an aromatic resin, which filled the air with its perfume, and symbolized praise. Myrrh was a bitter substance, which is a good symbol of repentance. Gold is acceptable to Christ only when we bring it with repentance and praise.

"Nothing has been discovered by modern scholarship and criticism to shake the belief in the Deity of Christ or the inspiration of the Bible."—Rev. John A. Hutton, of Glasgow, at Northfield Bible Conference, 1911.

Four Supernatural Facts as Viewed By the Natural and the Spiritual Man.

By W. J. Erdman.

THERE are four supernatural facts inseparable from each other and from the Lord Jesus Christ: The Bible; the Jew; the Church; the Day of Rest.

We mean by the supernatural that which has its origin, continuance and consummation of purpose from God alone. To apply the word of Scripture, supernatural things are "from God"; "through God"; "unto God." "For of Him and through Him and unto Him are all things." (Rom. 11:36.)

But concerning the four facts to be considered attention is called to the agency of God as made known not in a subjective but in *an objective manner*. They came, continue, and reach their consummation, not through the action of the Spirit of God on the "religious consciousness" of man, but through an external act or manifestation of God visible or audible to the senses.

THE BIBLE.

As to the sacred Scriptures God must first reveal Himself in word and act or appearing, that there may be a record of His will and ways; and further, He must move men to write. If the writings of Moses are to be believed at all God spoke with him "Mouth to mouth, even manifestly and not in dark speeches, and the similitude of Jehovah he beheld." (Num. 12:8.)

Again and again from Eden on, the "voice" is heard, the "appearance" made; appeal after appeal is made to eye and ear; all is external, objective; and so God is *first* in the origination of the fact and in the movement of divine inspiration to record it; "Holy men of God spake as they were moved by the Holy Ghost."

THE JEW.

As to the Jew, how unaccountable as a fact of the past, unless one believes the opening word of the martyr Stephen's defence, "The God of Glory appeared unto our father Abraham." (Acts 7:2, Gen. 12:1.) Had God never appeared to him there never would have been a Jew. Here again the divine, the supernatural, was *first*, objectively first, and the great historic fact of Israel was started by God.

THE CHURCH.

As to the Christian Church no origin can be given that does not at last bring us to that upper room in old Jerusalem and cause us to hear again "a sound from heaven." It is God who is *first* again in this fact. All is "from heaven," all "through the Spirit," "from on high"; the super-earthly, the supernatural is the power, starting, bending, moving all before it. (Acts 2:1-4, 1 Cor. 12:13.)

DAY OF REST.

As to the Day of Rest, no matter whether it be the last day or the first day of the week, in either case it leads to God for its origin. No Adam could possibly have been moved through his "religious consciousness" (that modern medium of the natural man for the revelation of all things religious, ethical, humanitarian) to rest from his labor every seventh day. This obedience must have been due not to a pious meditation but to a divine command; at least, his descendants at Mt. Sinai were *commanded* to remember to keep the Sabbath, and that too by an audible voice. And if the first day of the week be observed as the Day of Rest, it is due to the stupendous fact of the resurrection of Christ from the dead, a fact attested by hundreds of the early Church, and made evident by Christ to their sense of seeing, hearing, touch; all is external, objective, in the origin of such a day. Is it the seventh day, it is inseparable from a

God-started creation and "the rest of God"; is it the first day, it is inseparable from a God-originated redemption and a confirming resurrection that thrusts through and above all that is natural. (Gen. 2:3, Heb. 4:10, Mark 16:9.)

And all these four facts are related to and inseparable from the most stupendous fact, our Lord and Saviour Jesus Christ, the Son of God, the Word made flesh.

With Him as a Jew and with Jews, is bound up the fact of the Old Testament and its Day of Rest; with Him as Head of the Church, the New Testament and its Day of Rest; and with Him both these Scriptures as the revealer of God from the beginning.

And these four facts are not only "from God," as to their origin, but also as to their continuance and end according to the eternal purpose of God; they are also "through Him" and "unto Him." It is the wisdom and power and goodness of God which sustain, develop, and carry them forward to a predestined end and consummation, and all to His glory. But all is again objective. The Scriptures are a finished, fixed fact, and in our very hands, but they look to and are reserved for a future of magnificent fulfilment pertaining to the Jews and the nations and the Church of God.

And the Jew is not a shadowy figure of the mythical past, but a most potent, indestructible fact and factor of the modern world, and holds the prophetic contents of the Messianic age to come. And the Church is the most all-pervading fact of the history of Christendom and in prospect of a future with Christ as the head of all things. And a universal Day of Rest is the predicted fact for all peoples and tribes, when the kingdom of righteousness and peace is established, when heaven and earth will be in a divine concord, and their dwellers all enter into the Rest of God. "There remaineth therefore the keeping of a Sabbath for the people of God." (Heb. 4:9.)

HOW DOES THE NATURAL MAN VIEW THESE FOUR FACTS?

For a definition of the name, "the Natural Man," we turn to 1 Cor., chapters 1-4; the section of that epistle which sets in such marked contrasts the wisdom of God and the wisdom of man or the world, touching salvation and the Lord Jesus. The natural man is one unregenerated, one unenlightened by the Spirit of God. He is man who did not of himself find out how to be saved and who did not recognize the Saviour when he came; he did not know God either as holy or gracious. The same man is here today; in sum total he is the world; the spirit of the world controls him and blinds him to the things of God. He is unchanged and just the same as in the apostolic day. It was fabled of old, "If men could only see virtue all would fall in love with her," but when the Lord Jesus came, all truth and grace then was fulfilled, not the classic proverb, but the divine prophecy, "He has no form nor comeliness, and when we shall see him there is no beauty that we should desire Him." So today men filled with the spirit of the world either do not recognize or receive the truths of divine revelation; and even if held in name are perverted in fact. Especially is this true of the four facts we are discussing.

By them the Bible is made more human and less divine, and by some *so* human that errors and faults and contradictions are affirmed to have been in it from the very beginning.

By them the Jew is considered to be without a miraculous past, present or future; his alleged origin mythical, his history a natural development, his future indistinguishable from that of the common race; all his curses given, his blessings stolen, his national predictions idealized in favor of the ecclesiastical systems of Christendom. And yet a thinker like Hegel confessed to his dying day that somehow the continued existence of the Jew did not fit into his philosophy of human history.

According to it the Jewish people like the dead and buried nations of old with whom they had been contemporary should have perished long ago; but lo! from age to age Israel moves before men the miracle of history, the ever living witness to a supernatural origin, a supernatural preservation, a supernatural destiny—the offense to the natural man, the provocation to the "spirit of the world."

By men filled with the notions and reasonings of the natural man the Church is viewed as a merely human society embodying the faith and facts of a common natural religious sentiment which robs Christianity of its cross and its crown, denying the heinousness of sin, and the coming of Christ to judge the world. Systems of science and ethics are reduced to a low human level and salvation by grace is lost in a subtle pharisaism of salvation by love, by character, by lofty idealism, and correspondingly the divine in Christ becomes nebulous and His claims those of a visionary.

And by the same natural man the Day of Rest is treated as without a divine sanction, or if with it, as made for man; not for man to meet his highest and spiritual needs.

All these many and various opinions concerning these four great facts prove on a tremendous world-wide scale the truth of divine inspiration that "the natural man receiveth not the things of the Spirit of God," that this is now "Man's day." (1 Cor. 2:14-16 and 4:1-5.)

It is Man's day, his diet of judgment, his time of discerning, criticising all things, nature, man, God. It is his day of commerce, civilization, culture, criticism and corruption. But the day of God and His judgment is coming. It will indeed be a crisis, a day of discerning and separating, a day of the reversal of man's judgments, but even then by no new evidence brought in which men did not already have, for the great facts will condemn him, the "word" shall judge him (John 12:48), the Jew shall be the witness (Isa. 43:10-21), the Church exalted in glory shall be associated with Christ in the judgment of the world (1 Cor. 6:1-4), and a Sabbath day unprofaned by human lawlessness shall gladden the hearts of the converted nations (Heb. 4:9).

God will yet prove He is first in all things: in Holy Scripture as revealing and inspiring; in the origin and perpetuation of a people of Israel He calls His own, controlling and guiding them according to a philosophy of history foreign to man's wisdom; in the incorporation of the Church and her foreordained glory and sovereignty over all things; and in the consummation of the Sabbatic types holy and festal in the Messianic kingdom. In brief, in creation, in providence, in redemption, God is in and through Christ first and last, for "of Him and through Him and unto Him are all things."

CONCLUSION.

In conclusion, let us apply the foregoing in the study of the Scriptures.

1. Let us remember that the Bible is divine as well as human, and that as supernatural it may inhold and teach itself how to interpret and understand it. "In thy light we shall see light," "Open thou mine eyes"; "had they known they would not have crucified the Lord of glory." (Ps. 119:18, 1 Cor. 2:8, 2 Cor. 3:18.) Give God the benefit of every doubt when facing difficulties, alleged contradictions, and paraded discrepancies. He has discomfited critics in the past. He can do so again. Long buried libraries of tablets and manuscripts are His, and He can disclose as He will; He is very silent for long times, but anon He speaks from out of the whirlwind.

2. Remember the Jew for an understanding of the course of human history as narrated or predicted in the Scriptures. It is the Jew who casts the shadow on the dial plate of time;

the "times of the Gentiles" await their close at the beginning of his own.

3. Remember as a Christian whose origin and calling is one with the whole Church as the supernatural Body of Christ, that you are yourself a supernatural being and as such must study the Word of God; to do otherwise is to "walk according to *man*," and to show "ye are *men*." (1 Cor. 3:3-4.) Did not our Lord once say to a Peter yet untaught on a great truth and whom Satan was using as his mouth piece, "Thou savorest not the things that be of God but those that be of men?" (Matt. 16:23).

4. Remember that a Day of Rest is so conjoined either with creation or with redemption, that the very idea and purpose of the sacred Scriptures, redemption in order to the Kingdom, is inseparable from a final consummate Sabbath in the Kingdom of God when all the past of the race will be reviewed and understood in all the manifold teachings of providence and redemption.

In brief, the study of the Bible without this constant recognition of the supernatural will be barren of abiding spiritual results. Not in the line of a natural evolution, discredited as a theory by foremost scientific men, come the divine statements concerning sin and wrath and the great truths of regeneration and glorification, resurrection and the return of the Lord Jesus; never can "an arrogant subjectivism be brought in to set aside the objective authority of the Bible." "Cease ye from man" (Is. 2:22).

The Tone of the Book of Daniel Not That of the Maccabean Age.

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[This is a continuation of Dr. Wilson's article "An Appendix to 'Did Daniel Write daniel?' " which appeared in November, page 173.—Editors.]

Professor Curtis (Hastings' Bible Dictionary "Daniel") thinks that the stories of the young men refusing heathen meats, of the fiery furnace, of the lion's den, of the humbling of Nebuchadnezzar and of the death of Belshazzar, suit the Maccabean age.

Undoubtedly they do—or any other age of oppression by heathen powers. They suit the exile also. As fiction written for homiletical purposes they could be placed, with the names changed almost anywhere in Hebrew history, if they stood alone. But they do not stand alone. They are included in a book in which "the representations of Babylonian conditions in the sixth century B. C. are so correct and so extensive that no erudite Jew of the second century B. C. would have been able to reconstruct so vividly that far away past" (Cobern).

Meinhold says:

"The picture (Daniel 2-6) does not fit the Maccabean age. No single external authority confirms the theory of Maccabean authorship, and the internal evidence is against it. What, on that theory, ought to be mentioned is not mentioned; what is mentioned is not suitable. No word of circumcision, or the Sabbath, or any question which exercised so deeply the Maccabean Jew. Instead of the narrowness of the Maccabean, who emphasized the minutiae of ritual and hated the heathen with a desperate hatred, here is the breadth of the earlier prophets. Daniel considered it his duty to spend his life and powers in the service of a heathen ruler, to guard him from danger as far as possible, to accept office under him, even to permit himself to become chief of the Magi. A Maccabean would have scorned the honors of a heathen king and would have felt defiled by any association with magicians; and if he had heard any of his countrymen pray for the life of Antiochus—as Daniel prays for Nebuchadnezzar and Darius—he would have called him apostate and traitor."

Professor Cobern endorses these words of Meinhold, and adds:

"The book is not an original romance of the second century B. C. No Maccabean author would have put into the book so many things distasteful to his countrymen."

As, however, Cobern thinks that the Aramaic portion shows a Maccabean penman, he argues that the writer used ancient materials coming from the time of the Exile. The Aramaic of Daniel is considered on another page. It will there be seen that, since the Chicago professor wrote, the inscriptions have thrown more light upon the Aramaic.

PROFESSOR SAYCE'S INCAUTIOUS CRITICISMS OF DANIEL.

The eminence as an Orientalist and Archaeologist of Prof. A. N. Sayce of Oxford, entitles his words to serious consideration. His scholarship appears in this: that when he discovers his own errors he abandons them. His early adhesion to the theories of higher criticism has been succeeded by an exposure of critical mistakes as he discerned those mistakes in the progress of his own knowledge. But, unfortunately, when he published "The Higher Criticism and the Monuments" he had not unlearned his early errors in regard to Daniel, and the weight of his name is given to the assailants of the canonical book. This is the more to be regretted as his criticisms of Daniel display such carelessness as to raise the question of his accuracy in other discussions where most of us can not follow him.

In "The Higher Criticism and the Monuments" (pp. 533-535), Dr. Sayce discusses the word "Chaldeans" (Kasdim), its history as the name of a people first heard of as living in the twelfth century B. C. near the mouth of the Euphrates; of the spread of the name with the conquests of the people over Babylonia—the name of a nation or race. But in after years, the people of the West came to use the term "Chaldeans" to signify astrologers, fortune tellers and magicians. In this sense, he says, the term is used in the book of Daniel:

"It is a sense unknown to the age of Nebuchadnezzar or Cyrus. We are transported to a period later than that of Alexander the Great, when the influence of Greek ideas and habits of thought was so strong in Palestine as to cause a Hebrew writer to forget the true significance of a name which was of frequent occurrence in his own literature, and to use it in precisely the same erroneous sense as that in which it was used by Greeks in his own day. In the eyes of the Assyriologist the use of the word 'Kasdim' in the book of Daniel (as a guild of wise men or astrologers) would alone be sufficient to indicate the date of the work with unerring certainty."

It is a pity that these confident words should be untrue—a pity that the "eyes of Assyriologist" lead him astray so much. The significance of "Chaldeans" as astrologers, or wise men or magicians or priests, did not begin after Alexander the Great. It was in use in Babylon when Herodotus visited that city in the same century with Daniel. And it was the only use of the term which Herodotus employed in Babylon (Herodotus I. 181, 185). The Chaldeans were a class of learned men; not a class of discredited vagabonds such as Professor Sayce intimates that the Chaldeans of later years became, but men skilled in such learning as was then possible.

It seems strange that with Herodotus in every scholar's library, none of the impugners of Daniel thought to look into the book of the historian who comes nearest to Daniel in time and who knew what terms were common in Babylon. Kamphausen of Bonn, Sanday of Oxford, Curtis of Yale, and their numerous followers parade this blunder. Cobern of the University of Chicago, however, escapes it, and, so does Zenos, of McCormick Seminary.

Fortunately for the truth, Herodotus visited Babylon and wrote about it. But suppose he had not happened to mention the guilds of Chaldeans? They would have existed just the same, though we would have had no means of exposing the critics' error. (See "Did Daniel Write Daniel?" p. 57.)

Dr. Sayce also objects to the title "king" as applied to Belshazzar: "He never became king in his father's place." (The Higher Criticism and the Monuments, p. 525.) "He never was king in Babylon" (ib. p. 527).

The first of these statements is true, for Belshazzar died before his father.

As to the second statement, the inscriptions hardly justify it. Professor Cobern (Whedon Series of Commentaries, p. 311) writes:

"It almost appears that Nabonidus (King of Babylon) had turned over not only the command of the army, but the management of the empire to Belshazzar"; and Professor Sayce extols Belshazzar as commander of the troops, the man of action, etc. He is mentioned on every one of the annalistic tablets of Cyrus, was in the public eye, "was better known outside of Babylon than Nabonidus himself."

If, as Professor Sayce assures us, Nabonidus was more given to hunting up antiquities than to governing his kingdom, what more likely than that he should delegate governmental duties to the son of whom he speaks so affectionately? Nabonidus was king, of course, as long as the dynasty lasted and documents were dated in the years of his reign, but why could not Belshazzar have been co-king with his father? Sons were often admitted to co-kingship. If, as Berosus intimates, Nabonidus was outside of Babylon with an army operating in the field, some one must have been left in control in the city. Or if, as Cyrus appears to say, Nabonidus and Belshazzar were usually together, who would be looked to as in control, the man of action or the timid antiquarian?

As is well known, the title "king" did not always bear the restricted sense now in use; so that even if Belshazzar was never formally invested with the kingship he was king in common estimation. Jeremiah calls Nebuchadnezzar "king" before his father's death. There is no record of Nebuchadnezzar's investiture as co-king; but we never challenge the date of Jeremiah on that account. The use of the royal title in Daniel is really an indication of contemporaneity, just as is Jeremiah's use in similar circumstances. Since Belshazzar's existence and eminence have been established by the inscriptions, hostile critics generally have ceased referring to Belshazzar.

Professor Sayce endeavors further to show that Belshazzar could not have been "slain," as Daniel (5:30) says. The method of proof is remarkable.

The professor tells us that the account of the capture of Babylon by Cyrus, as given in Herodotus, was universally accepted by the world, prior to the unearthing of Cyrus' tablets. Herodotus relates how Cyrus besieged the city for months in vain. The city was well provisioned and the strength of the walls defied all efforts of the besiegers. Stratagem, however, at length succeeded; the Euphrates was turned from its channel—or, as Xenophon puts it, the canal running through the city was emptied by two cuttings, one above and one below the city. This was done at night. The too-confident townsmen had neglected to close the water gates. Through the dry bed of the stream the Persians poured in, and when morning dawned the inner defences had all been taken.

Next the professor gives us the tablet of Cyrus which tells a different story. According to it, Babylon was taken "without fighting" by Gobryas, an officer of Cyrus. Three months later Cyrus entered the city, "allayed dissensions," "established peace" and appointed Gobryas governor, who in his turn appointed sub-prefects.

But how do these stories, either or both, prove that Belshazzar was not slain? The tablet story is no doubt the truer. Babylon was given to an easy change of masters as its whole history shows. Cyrus plays upon the religious prejudices of the people. He denounces Nabonidus as an impious remover of idols from one city to another. He tries to make out that his quarrel was with the Chaldean dynasty, and not with the citizens of Babylon. If there were any conflicts in the city—and his statements about allaying dissensions and establishing peace point to some disturbances, natural enough with the change of masters—he glosses them over. Allowing for a politic concealment of any opposition he may have met, he came into Babylon very probably with little trouble.

Cheerfully accepting Sayce's opinion, that Cyrus' story is more probable than that of Herodotus, the question arises, *What has this to do with the accuracy of Daniel?* Sayce answers as follows:

From the book of Daniel "we learned——that Babylon was a work of time and difficulty" (Higher Criticism and Monuments, p. 498). "The story of the long siege of Babylon was repeated by historian after historian and the book of Daniel seems to set its seal upon it" (ib. p. 523). "The account given by the book of Daniel is at variance with the testimony of the inscriptions" (ib. p. 526).

These statements are not correct in any particular. Daniel does not say a word about a long siege, or any kind of siege. He gives not the faintest intimation of the work being one of time and difficulty. He does not set his seal upon the siege, for he says nothing about it. His account is not at variance with the inscription. Here is what Daniel says:

> "In that night was Belshazzar the Chaldean king slain, and Darius the Median received the kingdom" (Daniel 5:30, 31).

That is the whole of Daniel's story. All the parade in Dr. Sayce's book, about his "setting his seal" and the "long siege" and the rest of it, is pure invention on the professor's part. So far as Daniel speaks, we know of no one else dying. Belshazzar died that night, and the Chaldean dynasty was ended; for he, the grandson of Nebuchadnezzar, was the center of the people's loyalty, and they had no more interest in Nabonidus. Daniel's account used to seem surprisingly brief when the Herodotus account was the only one we had; but now with Cyrus' account before us, Daniel's brevity surprises us no more. Dr. Sayce must have written this part of his great work without looking at the book of Daniel at all; if so, he is not singular —and that is the pity of it!

But how is it made out that Belshazzar was not slain? Sayce says he was the "man of action," "better known," etc., up to the time that Cyrus entered Babylonia; that after that he disappears from history, and that owing to a lacuna in the middle of the tablet we do not know what became of him (Higher Criticism and Monuments, p. 526).

How this contradicts Daniel it is difficult to see. If Belshazzar was slain his disappearance from history is easily accounted for. Sayce does indeed conjecture that he must have died — a conjecture which nobody will dispute—but why the commander of the army did not meet a soldier's death, the critic carefully hides in his own bosom.

The passage in the tablet "the king's son died," Sayce translates—differing from other Assyriologists—"the king's wife died." This translation, if correct, does not alter the fact that Belshazzar, the man of action, "the joy of his father's heart" up to the time of Cyrus' advance on Babylon, disappears from history with the fall of Babylon. Was he murdered by some one seeking to curry favor with Cyrus? Or, inflamed with wine after his great feast, and madly despondent over the hand-writing on the wall, did he rush out upon the enemy and perish? We may conjecture as we like, but that the soldier did not die in his bed may be assumed without any strain of the imagination. He was the people's darling. With him out of the way Cyrus was secure. And then, when "there was mourning throughout the land of Accad" and Cyrus had a grand funeral celebrated, the shrewd conqueror touched the people's heart.

If Sayce's translation "the king's wife died" is correct, and the ostentatious funeral was for her, a new reason is added for supposing her the daughter of the great Nebuchadnezzar (see "Did Daniel Write Daniel?" p. 28).

The Revised Version, in giving the correct translation, "the Chaldean king" instead of the Authorized Version "the king of the Chaldeans," brings before us one of those incidental marks which establish the truthfulness of a record. Recent researches indicate that Nebuchadnezzar was not a pure Babylonian, but a Chaldean. The accuracy of the title "Chaldean king" as applied to Belshazzar thus appears. Darius the Mede (Daniel 9:1) is not so called. He was "king over the realm of the Chaldeans."

Professor Sayce thinks that some of the names in the book of Daniel are incorrectly spelled, and intimates that this is evidence against exilic date. These names are Belteshazzar, the Gentile name of Daniel, Abed-nego and Arioch. Let us examine these names, gathering our information chiefly from Sayce himself. Abed-nego ought to be Abed-nebo, from the god Nebo. But Sayce found Abed-nego in an Aramaic inscription in Egypt of Daniel's own century. Sayce further admits that "Arioch" existed long before Nebuchadnezzar's day, being a word of Sumerian origin. Then why object to it? Names of people outlast changes of dynasties. Belteshazzar, it appears, is not good Babylonian. Being compounded with Beltis the name of a heathen god, it ought to be slightly different. But the Jews avoided naming a heathen god except in contempt—evidence of which strange to say, may be seen in the new Jewish encyclopedia. They did not disesteem Daniel nor Azariah, and a slight change in their Gentile names avoided the disgrace of coupling them with despised heathen divinities.

However, this matter of orthography seems frivolous in view of the fact that names are spelled in the cuneiform in different ways; even so prominent a person as Belshazzar, the king's son, has his name rendered in a variety of forms.

Professor Sayce has imperiled his reputation as a careful scholar by these gratuitous blunders. Why did he do it? I can not believe that he intended to deceive. The apparent explanation is that, in a fit of compunction for the hard blows he had dealt the destructive critics in the forepart of his book, he dashed off his remarks on Daniel without looking at Daniel. He took it for certain that the critical current against Daniel must be correct, as a host of others have done. Perhaps, however, he has already discovered his error and has corrected it—that would be like his manly self—but I have seen no correction from his pen. "A lie flies upon wings; the truth follows on leaden feet."

(To be continued.)

Were the Ethics of Buddhism Borrowed from the Old Testament?

By Elizabeth A. Reed, A. M.,

Author of "Hindu Literature," "Persian Literature," and "Primitive Buddhism."

BUDDHISM is a strange mixture of contradictions which do not seem in any way to surprise its advocates. While Buddha himself was an atheist, believing in no God higher than himself, he nevertheless recognized the deities of the Hindu pantheon because his methods were designed to conquer by absorption. This is still the policy of the system and it is boldly claimed that a man or woman may be a very good Buddhist by endorsing the philosophy, and contributing freely to the priests, without interfering with any other faith!

Indeed we are told over and over again that "Buddhism is five hundred years older than Christianity and teaches everything found therein, and hence Christianity must have been borrowed from Buddhism!"

The first clause of this statement is false because the teachings of Christianity include that sublime monotheism which was a part of the primeval revelation given to man in the very dawn of human history. As surely as God was first, so surely must the worship of the one God have preceded the various forms of polytheism and idolatry. The second part is false as to fact, and the last is pure assumption.

Among all the various philosophies of the world, Buddhism is the greatest borrower, having imbibed the ideas of the older Hindu faiths, much of which involves unspeakable corruption, besides many of the more modern theories. The readiness with which it allies itself with the leading idea of every people which it attempts to proselyte is one of its most prominent characteristics, and hence among scholars it has been called "the universal borrower!"

This tendency to acquire the creeds of other peoples involves violent contrasts, and the possession in the Buddhist archives of a literature which is so loathsome that it repelled even the self-sacrificing industry of Burnouf when he found some of the books to be as immoral as they are absurd. "The pen," he says, "refuses to transcribe doctrines as miserable in respect to form as they are odious and degrading in respect to meaning."

Another line of thought, however, is found to coincide with a lofty moral code and this expression of virtue is found on the pages of the Dhammapada, which is the most valuable of all the Buddhistic writings. It is true that it contains within itself some striking contrasts, and inculcates ideas which must have been drawn from very different sources, some of them coming from early Egypt and some from the more primitive forms of Hinduism. Still others, and by far the most valuable portions of the book, seem to have been borrowed from the Old Testament Scriptures.

There is a multitude of forcible illustrations of this statement, but limited space prevents the citation of more than the following, which have been chosen because of their brevity:

In the Dhamma-pada it is said: "For hatred does not cease by hatred at any time; hatred ceases by love; this is an old rule." This "old rule," however, had been more tersely expressed in Proverbs, where it is said that "Hatred stirreth up strife, but love covereth all sins."

In the Dhamma-pada it is said: "Thoughtlessness is the path of death. Those who reflect do not die—those who are thoughtless are dead already." This idea had been better expressed in Proverbs: "In the way of righteousness is life, and in the pathway thereof there is no death."

Again in the Buddhistic work it is said: "Fools follow after vanity, the wise man keeps earnestness as his best jewel." Solomon had long before written: "The crown of the wise is their riches, but the foolishness of fools is their folly."

In the Dhamma-pada we find the admonition: "Follow not after vanity, nor after the enjoyment of love and lust." The Psalmist had previously enquired: "How long will ye love vanity and seek after leasing?"

In the sayings of Buddha we find the following: "If a traveler does not meet with one who is his equal, let him keep to his solitary journey; there is no companionship with a fool." Solomon had, however, expressed the sentiment more forcibly when he said: "Let a bear robbed of her whelps meet a man, rather than a fool in his folly."

Buddha said: "A fool who knoweth his foolishness is wise, at least so far." In Proverbs it had previously been written: "Even a fool, when he holdeth his peace, is counted wise."

In the Dhamma-pada we find the wise admonition: "Do not have evildoers for friends; do not have low people; have virtuous people for friends." This appears to be a rather clumsy translation of Solomon's terse saying: "He that walketh with wise men shall be wise, but the companion of fools shall be destroyed." Or possibly it was the Pali rendition of Psalms 1:1.

Again it is said in the Buddhistic work: "If one man conquers in battle a thousand times a thousand men, and if another conquer himself, he is the greatest of conquerors." This verse is evidently a repetition of the statement: "He that ruleth his spirit is greater than he that taketh a city."

The saying of Buddha: "The wicked man burns by his own deeds as if burnt by fire," reminds one forcibly of the question in Proverbs concerning sin: "Can a man take fire in his bosom and his clothes not be burned? Can one go upon hot coals and his feet not be burned?"

In the Dhamma-pada it is said: "He who always greets and reveres the aged, four things increase unto him, life, beauty, happiness and power." This is a strange sentiment to find in a system which taught that all life was misery, that beauty and happiness were to be shunned, and power ignored. How shall we account for this peculiar sentiment in such a setting except upon the principle that the writer had access to the Books of Moses, where it had long before been written: "Thou shalt rise up before the hoary head and honor the face of the old man"?

In the Dhamma-pada it is said: "Do not kill, nor cause slaughter." But centuries before this, it had been written upon tables of stone: "Thou shalt not kill!"

In the precepts of Buddha we find the admonition: "Do not speak harshly to anybody. Those who are spoken to harshly will answer thee in the same way." This sentiment had been more clearly stated in these words: "A soft answer turneth away wrath, but grievous words stir up anger."

In the Dhamma-pada it is said: "He who dwells in the law, delights in the law, meditates in the law, follows the law, will never fall away from the true law." This is almost a repetition of the words of the Psalmist: "His delight is in the law of the Lord and in His law doth he meditate day and night."

In the precepts of Buddha it is said: "If a man hold himself dear, let him watch himself carefully."

This appears to be an echo of the admonition: "Take heed to thyself and keep thy soul diligently," and many similar passages.

In the Dhamma-pada it is said: "The fault of others is easily perceived, but that of one's self is difficult to perceive." This sentiment had long before occurred in Proverbs, where it was said: "Every way of a man is right in his own eyes * * * his neighbor findeth no favor in his eyes."

Again in the Dhamma-pada it is said: "All men tremble at punishment; all men love life; remember that thou art like unto them, and do not kill, nor cause slaughter." Not only is this injunction preceded by the commandment, "Thou shalt not kill," but the whole sentiment was more broadly expressed hundreds of years before the birth of Buddha in the command: *"Thou shalt love thy neighbor as thyself"* (Lev. 19:18). It has been freely charged that Christ borrowed the golden rule from Buddha, or from Confucius, regardless of the fact that the sentiment expressed in Matthew is ascribed to "the law and the prophets."

Many other similarities might be cited, did space permit, between the verses of the Dhamma-pada and the older literature of the Hebrews. Compare especially: Dhamma. v. 17, with Isa. 57:20, 21; Dhamma. 34, with Psalms 15:2, 5; Dhamma. 66, with Prov. 18:7. Again, compare Dhamma. 69 with Eccl. 8:2; also Dhamma. 82 with Psalms 119:165, and Isa. 47:18, and many others.

It can hardly be claimed, however, that the few which are here cited are accidental, and it is certain that every moral principle which was ever inculcated by either Buddha or his followers was freely taught by Moses and the Prophets, long before the birth of Buddha.

It is true that Buddhism has "Ten Commandments," the first four of which are like those of the Mosaic decalogue, and it is still more significant that a story found in the Jatakas is apparently based upon the wise decision of Solomon (1 Kings 3:16-28). "The Hebrew story," says Rhys Davids, "in which a similar judgment is ascribed to Solomon, occurs in the Book of Kings, which is more than a century older than the time of Gautama * * * and it should be remembered that the chronicle in question was based for the most part on tradition current much earlier among the Jewish people, and probably on earlier documents."

History furnishes many evidences of communication of the Jews with various peoples, including those of India, but these we cannot examine within the space assigned to this article. We may, however, call attention to one or two instances of undoubted intercourse.

"Nor should we," says Prof. F. Max Muller, "when looking for channels of communication between the ancient kingdoms of Asia, forget the Jews, who were more or less at home in every part of the world. We must remember that they came originally from Ur of the Chaldees, then migrated to Canaan, and afterwards sojourned in Egypt before they settled in Palestine.

After this we know they were led into captivity, and lived in close proximity and held daily intercourse with Medians, Persians, Babylonians and Assyrians."

Not only is it true that India was one of the provinces of Darius at the time when the Prophet Daniel held a high position at the king's court, but later events show that the Jews were very numerous in India during the life of Buddha.

Ahasuerus, who has been definitely identified with Xerxes I, "reigned from India even unto Ethiopia." He was contemporary with Buddha, and during his reign, the Jews were so numerous in India, and the other provinces of his dominion, that they made a successful stand against their enemies when the king instructed them to do so. And the great victory then obtained was celebrated by the institution of the annual feast of Purim, which is observed by the Jewish people even to this day.

Therefore the Jewish people were exceedingly numerous in and around India during the time of Buddha, and it is a well-known fact that they carried their sacred books, their system of ethics and, as far as possible, their form of worship, into every country where they obtained a foothold.

Hence, opportunities were apparently abundant for Buddha and his followers to learn the Proverbs and oft-repeated sayings of this peculiar people. If it be true, as Max Muller asserts, that "the Indian alphabet certainly came from a Semitic alphabet," we may well believe that the alphabet was not the only literary heritage which the people of India received from the Semites.

At all events, in the light of numerous and indisputable imitations found in the Buddhistic writings of the earlier works of Moses and the Prophets, we are prepared to say to the Buddhistic priests: "We have found stolen literary goods in your possession, and it is quite in order for you to explain where you obtained them."

Henry Watterson, editor of the Louisville Courier-Journal, said on November 13, in an address at a church corner-stone laying: "I would have all the ministers of religion as free to discuss the things of this world as the statesman and the journalist, but with this difference—that the objective point with them shall be the regeneration of man through the grace of God and not the winning of office or the exploitation of parties and newspapers. Journalism is yet too unripe to more than guess at truth from a single side. The statesman stands mainly for political organism. Until he dies he is a suspect.

"The pulpit remains, therefore, still the moral hope of the universe and the spiritual light of mankind. It must be nonpartisan; it must be nonprofessional. It must be manly and independent. But it must also be worldly wise, not artificial, sympathetic, broadminded and many sided, equally ready to smite wrong in the mighty and kneel by the bedside of the lowly."

THE CHICAGO CONFERENCE OF THE CHRISTIAN AND MISSIONARY ALLIANCE.

This conference was held in "The Morgan Street Tabernacle" at the corner of Morgan and Monroe Sts. This building having fame as "Old Second Baptist Church," has been secured by the Alliance because of its location and adaptation to the work in Chicago.

The conference opened October 29 and closed November 5, covering two Sundays. The attendance was not very large although the program presented was of exceptional excellence, both as to speakers and subjects considered. The people affiliated with the Alliance movement were faithful in attendance and many not affiliated attended to get a taste of the rich spiritual feast provided and were never disappointed.

Pastor F. E. Marsh, of England, preached on Sunday morning, October 29, on "Possessing our Possessions," and in the evening on "The Only Life Worth Living." During the week he gave addresses on "The Clamant Need of the Times," "The Indwelling Christ," "Enduement for Service" and "What Will Take Place at Christ's Return."

Rev. R. H. Glover, M.D., of China, addressed the conference on the following subjects: "The Challenge of the Far East," "Missionary Responsibility in Scriptural Terms," "Glimpses of Missionary Life and Labor" and "A Missionary Parable."

Rev. A. B. Simpson, D.D., of New York spoke on "The Word of God in the Light of Modern Thought," "The Holy Spirit the Supreme Need of the Age," "What Think Ye of Christ?" and "The Highest Christian Life."

Mrs. T. C. Rounds, 1425 Solon Place, is Corresponding Secretary for the Alliance in Chicago.

Rev. Jesse B. Thornton is pastor of the local Alliance Church.

The Fourth Ecumenical Methodist Council.

J. H. Ralston.

This Council was in session in Toronto, Canada, for fourteen days, October 4-17, 1911. It represented world-wide Methodism, which, as in the case of some other great denominations, is divided into two sections, the western embracing the United States, Canada, and the Methodist Church in Japan; the eastern embracing Great Britain, Continental Europe, Africa, and Australia.

There were 500 delegates at the Council, including forty bishops and many clergymen famous as editors, preachers, professors, secretaries, etc. Among the laymen there were governors of states, United States senators, members of the British parliament, great merchants, manufacturers, physicians, educators, etc.

The regular meetings of the Council were held in the Metropolitan Church, seating more than two thousand persons, and in different parts of the church edifice there were missionary and historical museums, and exhibits of various kinds. Meetings of a social character were frequent and were held in Massey Hall.

There were inspirational services and the spirit of enthusiastic Methodism was manifested throughout, the climax being reached, according to report, when Rev. Dr. Carman said, speaking from the words, "The harvest truly is plenteous, but the laborers few": "My brethren, I think it is time that the leaders of Methodism should begin to recognize, perhaps as they have never done before, that in the signs of these times there is promise of harvest."

The purpose of the Council not being legislative nor administrative, but the considering of questions of an evangelical, ethical, and sociological character, the spirit of universal brotherhood was largely promoted. The Council recognized the great problems before the great body of Christians it represented and discussed the failures as well as the victories of the last ten years. There was a call for a great spiritual awakening, and a return to the old principles of Methodism with application to new conditions.

The subject of immigration enlisted great interest, and was discussed at length. Foreign missions received special attention and in this connection there was a strong plea for closer union of Christians, and Dr. Thomas H. Lewis, of Maryland, a Methodist Protestant, urged the union of all Methodist bodies.

A unique feature was the seating of women delegates on the floor of the Council for the first time, and a number of women, representing both sides of the Atlantic, spoke on the work that women could most effectively do. Mrs. George O. Robinson, of Detroit, had the distinction of being the first woman to raise her voice in the Council.

Peace, especially international peace, was highly favored and when Bishop Hoss alluded to the amicable relations existing between the British Empire and the world's greatest republic, he was heartily cheered. Sir Robert Perks, a great English merchant, made an earnest plea for peace, and said that King George, in the love of the British home and in his devotion to the Empire and the inheritance of his father's love for peace, would be able to guide the Empire through its most troublous days.

A striking personality in the Council was Moty Tiger, of whom Bishop Hoss said: "He is the present chief, and will be the last chief of the Muskogee Indians, the very tribe to which John Wesley went in Georgia. Wesley went back imagining that his work had been a failure, but nearly that whole tribe is now Methodist."

Topics for the Week of Prayer---January 7-13, 1912. Suggested by the Evangelical Alliance.

TEXTS FOR SERMONS OR ADDRESSES, ON SUNDAY, JANUARY 7.

"If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you."—John 15:7.

"Ye have not, because ye ask not........Ye ask, and receive not because ye ask amiss, that ye may consume it upon your lusts."—James 4:2, 3.

"When ye pray, say, Our Father."—Luke 11:2.

"And praying, the heaven was opened."—Luke 3:21.

"Prayer and supplication in the Spirit."—Eph. 6:18.

"Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."—Matt. 9:38.

MONDAY, JANUARY 8.

THANKSGIVING AND HUMILIATION.

Thanksgiving for the unshakeable certainty of the fundamentals of the Gospel of Christ. For a world-wide desire among God's children for closer union in the worship and service of Christ. For a quickened interest in the Holy Scriptures, as being the Word of God, which makes "wise unto salvation." For the infallible proofs that life in Christ is a victorious life, and that life apart from Christ is a defeated life. For the earnest longing for a revived Church and an evangelized world. For the gift of the Holy Spirit and the blessed experience of those who receive and obey Him.

Humiliation in view of man's pride and self-sufficiency. In view of the delusion that the evil of life lies in man's circumstances, and not in the man himself. In view of the delusion that man can be delivered from his miseries without being delivered from his sin. In view of many lapsing from Christian faith and worship. In view of energy and wealth spent on worldly pleasures and self-indulgence. In view of worldliness displacing spirituality in many churches.

SCRIPTURE READINGS.

Psalm 62; Isa. 5:8-23; Dan. 9:16-20. Rom. 7:18-25; 2 Tim. 1:8-14.

TUESDAY, JANUARY 9.

THE CHURCH UNIVERSAL: PRAYER FOR THE "ONE BODY" OF WHICH CHRIST IS THE HEAD.

Prayer for a wider conception of the Church as a spiritual institution. That all members of the Church may abide in personal union with Christ as Head of the Church. That there may be faithfulness in preaching the saving Gospel of Christ, which comes from above and works from within. That there may be less of the preaching which seeks to solve problems, and more of the preaching which seeks to save souls. That the Church may realise her call out of the world, in order to understand her commission to go into the world as Christ's witness. That the ministry, the ordinances, and the organization of the Church may be regarded as organs for the indwelling and inworking of the Holy Spirit. That the Evangelical Alliance may more and more be used and blessed of God to keep the Protestant Reformed Churches throughout the world in fellowship with one another. And that the Alliance may increasingly have divine guidance in its world-wide mission to the churches and to the people.

SCRIPTURE READINGS.

Psalm 85; Isa. 55; 1 Cor. 1:10-27; Eph. 4: 1-16.

WEDNESDAY, JAN. 10.

NATIONS AND THEIR RULERS.

Prayer for all sovereigns and presidents, that they may loyally serve Christ and faithfully serve their people. For all magistrates, judges and legislators, that they may serve the nation to the glory of God. For the opening of the eyes of the people to see the sin and the shame of gambling, intemperance and impurity. For all who have national influence in trade, commerce, labor, literature, wealth, and rank, that they may promote truth and righteousness. For all ranks and conditions of the nation, that class conflicts may cease, and that every citizen may live in accordance with the righteousness which exalteth the nation. For the heads of the nations, that they may see the cost, the waste, and the cruelty of war, and be led of God to apply to all national differences the prinicpes of the Prince of Peace. For soldiers, sailors, policemen, and all public servants of the country.

SCRIPTURE READINGS.

Psalm 33:12-22; Isa. 35; Matt. 11:20-24. 1 Peter 2:9-20.

THURSDAY, JANUARY 11.

FOREIGN MISSIONS.

Praise for the Gospel of Christ as the only and all-sufficient saving gospel for man. For the remarkable waves of blessing passing over many parts of the mission field and the ingathering that is following. For the rapid rise of a native church in many lands, and for the hope that it will soon be a great missionary force. For the blessing of the World Missionary Conference, held in Edinburgh in 1910, the influence of which is felt all over the world.

Prayer that every member of Christ's Body may respond to Christ's need of him, in order that every creature may have the knowledge and offer of Christ's great salvation. That the heathen who is having his faith shattered by western civilization may be saved from western materialism and agnosticism. That young men and women in the home lands may be moved by the Holy Spirit to qualify for the mission field. That the mission preacher, translator, teacher, doctor, nurse, visitor may have the Master's presence with them in their work, and be filled with the Spirit. That the converts may have grace to break at once with their old heathen life, and to commend Christ by their character and testimony. That the native churches may be trained for self-government, with liberty for the free play of race-genius under the guiding of the Holy Spirit. Let us offer special and repeated prayer for any mission station known to us personally, and for missionaries whom we know as personal friends.

SCRIPTURE READINGS.

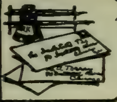
Psalm 2; Isa. 60:1-12; Matt. 28:16-20. Acts 1:6-11.

FRIDAY, JANUARY 12.

FAMILIES, EDUCATIONAL ESTABLISHMENTS, AND THE YOUNG.

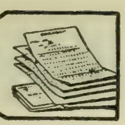
Prayer for all parents, and, as a preparation for parenthood, that the spiritual side of the marriage covenant may be more widely understood. For fathers and mothers that they may be the companions of their children, with a view to the building up of a pure Christian character. For the early conversion of the young, that lapsing from faith and worship may be arrested. For all Sunday-school teachers, that

(Continued on page 299.)



PRACTICAL AND PERPLEXING QUESTIONS

ANSWERED BY THE EDITORS



"Would you say that the leading Bible students and teachers of this land are believers in the premillennial coming of Christ, and if so, why?"

We would not say that the "leading Bible students and teachers of this land are believers in the premillennial coming of Christ," but that very many of them are, for example—Campbell Morgan and F. B. Meyer of London, Elmore Harris and Griffith-Thomas of Toronto, C. I. Scofield, A. C. Gaebelein, R. A. Torrey, A. B. Simpson, L. W. Munhall, W. J. Erdman, the late A. T. Pierson, and many more of our own country.

As you ask us to account for it, we can only do so by the fact that they have given the greatest care to the study of the Bible, approaching it in the right spirit and from the right attitude. J. M. G.

Was I saved immediately after I told mother that I could accept Christ?

We do not know whether you were saved immediately after you told your mother that you could accept Christ. But we do know that the very moment you truly accepted Christ you were saved. It is one thing for you to tell your mother that you can accept Christ, and another thing to accept Him. Have you done that? If not do it now.

You speak of giving the Saviour a place. But this is a mistake. It is rather the Saviour who gives you a place in His salvation. You seem to know the meaning of the vicarious atonement of Christ, and such being the case, it is for you to rest in His finished work and enter day by day more and more into the realization and joy of it. Read and ponder carefully Romans 10:8-13. J. M. G.

"What is your teaching on sanctification, the spirit-filled life, and receiving the Holy Ghost as a second distinctive work of grace? And does this work take out of us the old Adam nature, the root of bitterness, and leave us pure and holy in God's sight?"

Sanctification has two meanings. The moment we believe on Jesus Christ we are sanctified in the sense that we are then set apart for God forever. But at the same moment the Holy Spirit takes up His dwelling in us and begins a process of sanctification in the experimental sense, as the result of which we grow in grace and in the knowledge of God.

The indwelling of the Holy Spirit is equivalent to our baptism into the body of Christ, and is a single transaction taking place once and forever. But it is one thing thus to have the Holy Spirit dwelling in us, and another to be filled with the Holy Spirit. There is but one indwelling, while there may be many fillings of the Spirit.

In the sense of the indwelling, therefore, there is no second distinctive work of grace to be expected; but in the sense of the filling of the spirit there may be many such experiences.

This does not take out of us the old Adam nature, but gives us power through the new nature to overcome the old, and live a life of victory over known sin. It does not make us pure and holy in God's sight in the sense that we have no experience of sin; but when we believe on Christ we become pure and holy in God's sight in the sense that thereafter there is no sin on us. He takes away its guilt, but as long as we remain in this body there will be a consciousness of sin in us, and a deepening feeling of unworthiness because of it. J. M. G.

THE LAYMEN'S COMMENTARY ON THE OLD AND NEW TESTAMENTS

CONDUCTED BY JAMES M. GRAY

THE FIRST BOOK OF CHRONICLES.

Lesson 2. David's Reign. Chapters 10-29.

1. The Downfall of Saul, c. 10.

In reading this chapter with whose general contents we became familiar in 1 Samuel 31, it is important to note the inspired comment at its close (vv. 13, 14).

2. David's Heroes, cc. 11, 12.

It has been remarked that in the history of David in this book, the writer dwells chiefly on its bright and prosperous side, passing over the rest as lightly as possible. His anointing at Hebron (vv. 1-3), reveals nothing of what we learned earlier of the rival kingdom of the house of Saul, and the seven years intervening before his exaltation over all Israel. Again, in the list of warriors (11:10-47), there is an omission of Joab's treachery and barbarous conduct in the cases of Abner, Uriah and Absalom.

Chapter 12 contains a supplemental list of braves who attached themselves to David earlier, and during the days of Saul, and of whom we have no record until now.

3. David's Victories and Festivals, cc. 13-16.

These begin with the bringing up of the ark as far as the house of Obed-edom (c. 13). Then follows the account of battles with the Philistines (c. 14), which occupies a different position from that in 2 Samuel 5, the reason for which can only be conjectured on our part. After this the ark is brought up to Jerusalem (cc. 15, 16), the record thereof being more detailed than in Samuel. Note, for example, the preparation and act of transfer. A tent is erected, (15:1) possibly in the vicinity of the palace, after the model of the old tabernacle. Then a consultation is held (v. 2), the representative men are assembled (v. 3), the bearers chosen (vv. 12-15), the singers appointed (vv. 16-24). Then takes place the act itself, with its rejoicings, sacrifices and distribution of gifts (15:25-16:3). Then the initial service and the psalm of thanksgiving (vv. 4-36).

One of the longer commentaries thus analyzes the eight strophes of this psalm: The first, summons to praise (vv. 8-11); the second, to think on the wonders and judgments of the Lord (vv. 12-14); the third, to think on the covenant made with the fathers (vv. 15-18); the fourth, gives the reasons to remember this covenant (vv. 19-22); the fifth, affirms that all the world shall concur in the greatness and glory of God (vv. 23-27); the sixth, all nations shall worship Him (vv. 28-30); the seventh, the inanimate creation will exult before Him (vv. 31-33); the eighth, closes with a repeated summons to praise and prayer (vv. 34-36).

4. David and The Temple, cc. 17-22.

Except as to its location the record in chapter 17 is in substance the same as in 2 Samuel 7. The "group of war reports," cc. 18-20, runs parallel to four sections in 2 Samuel which, however, in that case are separated from one another by other matters. The story of the plague following the census (c. 21), contains some deviations from that in Samuel, as for example, its position in the record, the fact that the offence was instigated by Satan, that Benjamin and Levi were not numbered, and that the threshing-floor was thereafter the constant place of sacrifice by David. These things, however, are additions and not contradictions. As to the last named, the words in verse 28, "At that time * * * he sacrificed there," have been rendered by Luther and others, "was wont to offer there," meaning that he did it repeatedly, frequently. In an earlier lesson it was stated that this threshing-floor subsequently became the site of Solomon's temple.

After the episode represented by these chapters the author returns to the subject of the temple (c. 22), speaking of David's

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preparation of the materials (vv. 1-5), his charge to Solomon concerning it (vv. 6-16), and finally his appeal to the princess to assist (vv. 17-19).

6. The Temple and Military Officers, cc. 23-27.

The opening comment of this section gives the reason for what follows. David was old and felt the need of putting all things in readiness for his son (v. 1). There are two things that concern him chiefly, the worship of God and the strengthening of the kingdom, and it is significant that the worship of God receives attention first.

The chapters arrange themselves thus: Chapter 23 deals with the Levites, their number and classification for work; 24 does the same for the priests, except that the closing verses refer again to the Levites; 25 speaks of the singers; 26 of the porters, treasurers and other business officers; and 27 of the army, including its divisions and commanders.

7. David's Last Directions and Death, cc. 28, 29.

The last directions of David concern the building of the temple where all the princes of Israel, the captains, the courtiers and the heroes are addressed (vv. 1, 2), and Solomon in their presence is invested with the power and authority as his successor (vv. 5-21).

Note especially the words in verse 12. "And the pattern of all that he had by the Spirit." We use a capital "S" believing the Holy Spirit to be intended, and that the words should be read in the light of verse 19, "All this, the Lord made me understand in writing by His hand upon me, even all the works of this pattern." Are we not to understand from this, difficult as the words may be, that as God revealed the original of the temple to Moses in the wilderness when He revealed the tabernacle, so now also He controlled and directed David when the time came for the actual erection of the temple?

Do not pass over chapter 29 carelessly. Note David's personal example of giving (vv. 3-5), and the lever it affords to make an appeal to others. See the marked working of the Spirit of God among the people in the gladness of it all (v. 9), a fact David recognizes and for which he praises God, verse 10 and the following.

When it says "they made Solomon king the second time" (v. 22), it is in contrast with 23:1. In that case the first solemn proclamation was made, but now the actual anointing took place. (Compare 1 Kings 1:32 and the following verses.)

QUESTIONS ON THE LESSON.

1. What book gives the fuller history of Saul?
2. How should you compare the history of David's reign in 1 Chronicles with that in the earlier books?
3. What explains the successful transfer of the ark in this instance, as compared with the earlier attempt?
4. Have you carefully read the psalm contained in this lesson, and noted its analysis?
5. What evidence of the personality of Satan does this lesson contain?
6. How does it show David's loyalty to God?
7. What may explain David's particularity as to the details of the temple?

THE SECOND BOOK OF CHRONICLES.

Lesson 1. Solomon's Reign. Chapters 1-9.

1. His Prayer and Its Answer. 1:1-13.

With verses three and four compare 1 Chronicles 16, and especially verses 37-40. The tabernacle at Gibeon was the legal place for worship, but the threshing-floor on Mt. Moriah was chosen by David for the reason given (1 Chron. 21:29). A further comparison with the corresponding place in 1 Kings will show how much this account is abbreviated, but the reason for it is not given except as the matter was not necessary to the author's purpose.

2. His Power and Wealth, 1:14-17.

This record is given in Kings near the close of the reign, but inserted here, it is thought by some, as a proof of the instant fulfillment of God's promise.

3. His Erection and Dedication of the Temple, cc. 2-7.

"Huram" in the text is the same as "Hiram" with whom we have previously met. The two houses (2:1) are the temple and Solomon's own palace. The description of the building of the temple here differs in several particulars from that in Kings. For example, this is more particular as to the plan of the building but less so as to the time when it began; this speaks of the arrangement of the building and its furnishings in an unbroken narrative, but that has two interruptions; this arranges the objects differently and describes with more fulness in some cases, etc. But remember what has been said about the Holy Spirit as the real author of Scripture, and His right to use such liberty to emphasize certain facts or impress certain lessons as He desires. This does not take into account errors of copyists which is a difficult matter, and to which reference also has been made.

Note that here the location of the temple is named for the first time (3:1), and compare Gen. 22:2. The word "Moriah" means "land of the appearing of the Lord." Note also the reference to the brazen scaffold (4:13) not given in Kings, and the additional words at the close of Solomon's prayer (vv. 40-42), and the fuller account of the divine acceptance of the temple (7:1-10).

The large number of oxen and sheep offered in sacrifice is astounding (7:5), but Josephus in his *"Wars of the Jews"* says that even in later, i. e., in Roman times, 256,000 passover lambs were slain at Jerusalem within a few hours. A current commentator reminds us that these colossal offerings and festivals are no more astonishing to us than the magnitude of our steam or railway trade, or of modern warfare would be astonishing to the ancients.

4. His Earthly End, cc. 8, 9.

In the first of these chapters we have brief notes of events recorded more at length in 1 Kings, for example: the building of certain cities, the palace for the daughter of the Egyptian king, the navigation to Ophir, etc. The comments upon these in that book occupy as much space as seems relatively necessary. To enter into inquiries about the minor differences in the narratives would be fruitless, as the larger commentaries devote pages to the subject without reaching conclusions.

In the next chapter the story of the visit of the Queen of Sheba is given very much as in 1 Kings.

QUESTIONS ON THE LESSON.

1. Where was the tabernacle of Moses located at this period?
2. Who is the real author of this book, and how does that fact bear on some of the differences in its record as compared with 1 Kings?
3. How may other differences be explained?
4. Tell what you know of the history of Mt. Moriah?
5. Give a later historical parallel to the large number of sacrifices presented at the dedication of the temple.

THE SECOND BOOK OF CHRONICLES.

Lesson 2. Rehoboam and Jehoshaphat. Chapters 10-20.

1. Rehoboam, cc. 10-12.

The story of the rejected counsel of the older men and what came of it (c. 10) is practically the same as in 1 Kings 12, and furnishes, as previously stated, an illustration of the relation of divine sovereignty to human free agency.

The fortification of Judah's cities against Israel (c. 11) was dwelt upon in the earlier books, as well as the return of the priests and Levites to their allegiance in Jerusalem.

Rehoboam's "wise" action (v. 23) is to be taken in the political sense. He thus gave his sons and grandsons something to do, each having a certain measure of independence, and being kept sufficiently apart from the others to lessen the likelihood of a cabal against the heir to the kingdom.

How long did Rehoboam remain faithful

to God (11:17 and 12:1)? What punishment was inflicted for his infidelity (vv. 2-4)? How is God's goodness shown to him (v. 5), and with what result (vv. 6-8)? Note verse eight carefully. How much better to serve God than His enemies, but what bitter experience is necessary to teach this lesson (vv. 9-12). Note the reference to the heathen mother of Rehoboam (v. 13), and the reason for its record (v. 14), as showing her baneful influence on her son.

Speaking of the punishment which befell Rehoboam and Judah from Egypt, it is interesting that its record is found today on the walls of the Egyptian palace at Karnak. Carved nearly three millenniums ago, it is there still an impressive corroboration of Holy Writ.

2. Abijah and Asa, cc. 13-16.

These two kings may be coupled, as the record of the first-named is brief. Verse two of chapter 13 does not contradict verse 20 of chapter 11, since "Michaiah" and "Maachah" are the same, and as "the daughter of Uriel," she was the grand-daughter of Absalom. Such general statements are common in the Hebrew text, as we have seen frequently, and it is impossible to consider each of them.

The numbers in verse three are immense, but compare 1 Chronicles 21:5. The harangue of Abijah (vv. 4-12), except in its character and terms, suggests that of the Assyrian commander before Jerusalem (2 Kings 18), and seems to have been a custom in ancient warfare. What advantage is taken of this delay (vv. 13, 14)? What prevented a rout of Judah (v. 15)? How terrific was Israel's punishment (v. 17)? What was its effect in the subsequent history of Abijah's reign (v. 20)?

How far did this victory show its effects in Asa's reign (14:1)? What was his religious character (vv. 2-5)? For certain qualifications of these words compare the latter half of chapter 16. The statement in verse eight is probably to be taken in our sense of militia rather than a standing army. Great as was this force, what could it have accomplished against the Ethiopians (v. 9) but for God (vv. 11-14)? Which of his successors does Asa, in his faith, suggest? How is he further encouraged (15:1, 2)?

Note in this chapter the story of a typical revival. Its *need* appears in verses 3-6, a people without God in the sense that they were without the teaching of His Word in power (v. 3), and therefore without peace (v. 5) and in affliction (v. 6). Its *progress* is set before us in verse eight—courage, repentance, prayer. Its *results,* (vv. 9-15) —the gathering of the people (vv. 9, 10), their offerings (v. 11), renewal of their covenant (v. 12), separation from the world (v. 13), joy and peace (v. 15). Its *cause* is revealed in the opening of the chapter as (1) the Spirit of God, (2) the man of God, (3) the Word of God, (4) the work of God (vv. 1, 2 and 7). O, that history would repeat itself in our day; or rather that God would once more pour out His Holy Spirit upon some prophet through whom His word would have potency as of old!

It is a mystery that Asa with such an experience should act as in chapter 16, except as we recognize the same inconsistency in ourselves. Sin makes fools of us all. As there is some confusion in the chronology here, however, it is uncertain just when this event occurred. (Compare verse one with 1 Kings 15:33.)

It is not a sin in itself to seek a physician's aid (v. 12), but an Egyptian physician such as Asa consulted doubtless used demoniacal charms and incantations forbidden by the law of God. It is the same now. An honest physician who heals in accordance with the well understood principles of therapy may be consulted by any Christian without sin; but it is different with a "New Thought" healer, a palmist, a hypnotist, a spiritualist, a Christian Scientist, or other practitioner whose underlying philosophy is paganish and contrary to the Gospel.

The "very great burning" (v. 14) is supposed by some to refer to the cremation of the corpse, a custom which prevailed at that time among the Hebrews (compare 21:19, also 1 Samuel 31:12, Jer. 34:5 and Amos 6:10).

3. Jehoshaphat, cc. 17-20.

The story of this reign opens with the customary characterization of the king, which in this case, as we know from Kings, was commendable, resulting in the divine blessing (17:1-6). But in verses 7 to 11 something of special interest is recorded. The word "to" before each of the names should be omitted, for it was the princes themselves who were sent on this godly mission—"the first practical measure adopted by any of the kings for the religious instruction of the people." No wonder such consequences should have resulted (vv. 10, 11). Here is the secret for a revival in these times, viz., the instruction of the people in the Bible by the best men in the church. This is worth tons of sermons on civic righteousness and reforms, and no end of so-called evangelistic "campaigns," and religious "movements," which have so much of man in them and so little of God.

Verses 12-19 show that no monarch since Solomon equaled Jehoshaphat "in the extent of his revenue, the strength of his fortifications and the number of his troops." It pays to serve God.

Chapter 18 is the same as 1 Kings 22, which we considered in its place, commenting on the lapse it indicates. This lapse met its rebuke (19:2) and its punishment (c. 20). Note in the meantime 19:4, comparing again 17:7-11. And do not overlook 19:5-7. Judicial courts had been established earlier, of course, but here they are localized in the fenced cities. What a charge to the judges! O for the day when it will be heard again when He comes who shall judge the people righteously! Verses 8-11 refer to a kind of supreme or appellate court established at Jerusalem.

Chapter 20 brings us face to face with a great crisis in Judah (vv. 1, 2). How is it met by this pious king (vv. 3, 4)? Study the prayer, observing especially its argumentative character ending in an appeal (vv. 5-12). God loves to be thus argued with on the ground of His promises. Many such instances will be found later in the prophets. Compare, however, Abraham (Gen. 18), and Moses (Exod. 32).

QUESTIONS ON THE LESSON.

1. How does chapter 10 illustrate the dogma referred to in the lesson?
2. Why did Rehoboam deal with his sons as recorded?
3. How may we account, humanly speaking, for Rehoboam's infidelity?
4. How does archaeological research corroborate the truth of any part of this lesson?
5. What, in general terms, was the character of Asa's reign?
6. Have you an opportunity to use the homiletic outline of chapter 15?
7. How should you explain 16:12?
8. What measure of religious instruction was adopted by Jehoshaphat, and what has it to teach us?
9. How does Jehoshaphat's reign show that it pays to serve God?
10. What lessons in prayer may be gathered from it?

LITTLE SERMONS.

By C. F. Ladd.

Righteousness is life's elevator.

There is no true greatness without goodness.

The fool killer seems to have quit business.

You can't build a good future on a bad present.

A fortune gained at a cost of honor is a misfortune.

The Christian religion is more than a string of negatives.

Many a man who tries to be a "high flyer" drops into trouble.

The folks who believe all they hear have plenty to think about.

You will never reach the right place while following the wrong road.

Many a dead man's shoes fail to fit the folks who were waiting for them.

If the devil had what was coming to him there would be a lot of us missing.

You are never sure how the story of life ends until you reach the last chapter.

"I wish to extend my commendation as to your Magazine. I believe it to be sound in the faith of our blessed Lord and trust it shall ever seek to give the truth as in Christ. He alone can convince and convict and show to us all our individual need of God, and by the blood of Christ."—E. M. Tyler.

International Sunday-school Lessons

TREATED FOR TEACHERS ESPECIALLY

JOHN H. HUNTER

DECEMBER 10.

Nehemiah and His Enemies.

Nehemiah 6.

Golden Text.—"The Lord is the strength of my life; of whom shall I be afraid?"—Psalm 27:1.

Introduction.

Review facts in last lesson, recalling especially the difficulties Nehemiah had to overcome; viz., ridicule, open enmity, and faint-heartedness. Chapter 5 relates another source of difficulty—the worldliness of the well-to-do Jews who were improving (?) the opportunity to squeeze an exorbitant rate of interest from their poorer brethren, and to practice other sharp ways of getting rich. Nehemiah had enemies, shrewd and powerful enemies. They attempted his overthrow in many ways, two of which we are to study today.

1. By an Offer of Friendship, vv. 1-9.

See who these men were and what had been their previous attitude, 2:19; 4:1, 3, 7. What was the cause of their enmity? What did they now propose? What looked suspicious about the invitation? Is it to be expected that one who is God's enemy would sincerely wish to help on God's work? When the world suggests a conference to the church, what may the church naturally doubt?

Just where the plain of Ono was we do not know. Some think it was near the plain of Sharon, about twenty-five miles northwest of Jerusalem, others think it was somewhere in the neighborhood of Jericho.

How did Nehemiah treat the offer of Sanballat & Co.? What reason did he give? What is the church's God-given work in the world? Can the church be parleying with the world and attending to her Master's work at the same time? Can an individual Christian be running about with the world without neglecting his "Father's business"? Which should he do? Is God's work as important to us as it was to Nehemiah? By doing as he did Nehemiah exposed himself to the charge of not wanting to keep the peace. Is there anything more important than avoiding a row? What is far more desirable than every man's friendship? Can we enjoy God's friendship and the friendship of His enemies at the same time? How many invitations did Sanballat send Nehemiah? Does Satan let us off easily when he does not overcome us the first time? Cp. Heb. 12:4. What is meant by "an open letter"? Why did Sanballat at last send "an open letter"? What did he say was reported about Nehemiah? Who might such a letter alienate from Nehemiah? How did Nehemiah characterize it? Can you ruin a man's reputation by insinuations, without ever charging him with anything? To whom did Nehemiah go with the matter? To whom can we safely entrust our reputation? What did He do for us? Phil. 2:7. What would they probably have done to Nehemiah had he gone to meet them?

2. By an Attempt at Frightening Him, vv. 10-14.

When one plan for ruining Nehemiah and his work failed what did Sanballat do? What might we learn from him? What was Shemaiah's business? We do not know why he was "shut up" in the house, but it may have been because of a vow, or for some ceremonial uncleanness, or it may have been part of the plot. Nehemiah, apparently, called on him by invitation. What did this false prophet propose? Would it have been morally wrong for Nehemiah to seek refuge in the temple? Note:—Adult classes might recall the right of sanctuary that used to be a feature of European cathedrals.

What use would Sanballat & Co. have made of Nehemiah's hiding, had he done so? What effect would that have had on the people and the work? What does Nehemiah's answer reveal as to his character? What good reasons had he for not fleeing? What good reasons have we, Christians, for not hiding from our enemies? 1 Peter 3:13; Matt. 28:20; Phil. 4:13; Psa. 27:3; 40:2; 50:4. What did Nehemiah find out about Shemaiah? Is it not a disgrace that a prophet of the Lord would lend himself to His enemies for personal profit? Are there such today? Had Nehemiah an easy time with those who should have supported him loyally? Need we expect the hearty co-operation in the Lord's work of everybody who professes to be a disciple? What was our Lord's experience? What was Paul's? What should we do, then? To whom did Nehemiah take his troubles? Did he attempt any vengeance himself? See Rom. 12:19.

3. The Work Triumphantly Finished, vv. 15-19.

In spite of all obstacles the work was at last finished. Cp. Phil. 1:6. How many days had it occupied? Probably July 19 to September 8, inclusive. The wall was about four miles long, the material was at hand, the builders wrought continuously. How did Sanballat & Co. feel when the wall was done? What especially impressed them about the work? Is our work God's work? Are we doing it so that men see that He is working with us? Are we giving Him the glory? If we are working with, and for, God what must be the outcome? Though the heathen were impressed with God's hand being in the work, what was the attitude of many of the prominent Jews towards Tobiah? What reason underlay that? Should Christians make worldly marriages? 2 Cor. 6:14, 15. What is the almost certain result? If a man, or woman, really trusts God what will they do in such a case? What personal help have you got from your study of this part of Nehemiah's biography?

DECEMBER 17.

Ezra Teaches the Law.

Nehemiah 8.

Golden Text.—"The Law of the Lord is perfect, converting the soul."—Psalm 19:7.

Introduction.

Review facts of last lesson. The wall was now finished and the people could gather in safety and without interruptions. The lesson might be taught along the line suggested by Henry Clay Trumbull in his "Yale Lectures on the Sunday School," where he points out that the gathering was essentially an open air Sunday-school.

1. The School Organized.

At the request of the people (v. 1). In the open air (v. 1). In the month of September, B. C. 444. Scholars were men, women, and older children (v. 2). Ezra was the superintendent, and he had several assistants and teachers (vv. 2, 7). The purpose was to hear the law God had given by Moses. The purpose of every Sunday-school today should be to hear and understand God's Word. Copies of the law were not as plentiful then as now. The people during captivity had probably neglected it. Ezra and the people evidently believed in the authenticity and inspiration of the book of the law.

2. The Opening Exercises.

Ezra stood so that everybody could see him and hear him without difficulty (v. 4). Prominent men of community, including Governor Nehemiah, were not ashamed to sit on the platform. Ezra gave thanks and people joined in responsive service (v. 6). The reverent attitude and conduct of the audience deserves notice and should be copied.

3. The Teaching.

Taught from the Book itself, not from a quarterly or a lesson leaf (v. 5). Probably Deuteronomy 11:13-25, and Deuteronomy 28 were a part of the lesson. Session lasted at least six hours (v. 3). Ezra first read the Word, probably in the ancient Hebrew language, and he read it distinctly so as to bring out the proper emphasis and meaning. Then it was explained, and perhaps commented on, to the people by the teachers—probably in the more familiar Aramaic tongue (vv. 7, 8). Teachers may here see just what their duty is, and scholars may learn how they should hear and seek to understand what is taught.

4. The Effects of the Teaching.

Conviction of, and sorrow for, their sins (v. 9). The effect of faithful teaching and faithful hearing of the Word. On the Day of Pentecost the Word "pricked to the heart." cp. Heb. 4:12; Eph. 6:17. This gave place to joy as they were shown that God's anger was turned away and He was beginning to bless them again. cp. Psalm 85, Deut. 30. "The joy of the Lord is your strength" (v. 10). "Rejoice in the Lord always" (Phil. 4:4). A rejoicing Christian will always be a victorious Christian. Joy must find another to share it with, so they sent gifts to the needy (v. 12). Does God's goodness to us lead us to be good to our fellows? cp. 2 Sam. 9:3; 1 John 3:17; 4:20, 21; Matt. 18:21-35. This would suggest that we celebrate next Sunday by giving instead of receiving.

Their Bible study brought to light an old feast that they had forgotten—the feast of Tabernacles (vv. 13-15). See Lev. 23: 34-44; Deut. 31:10, 11. It was the harvest home festival. Note that it was observed according to God's law; that there was Bible study every day for a week; and that, as a result, "there was very great gladness" (vv. 16-18).

Does our Bible study reveal things we have neglected, inspire us to repair the neglect, and fill us with holy gladness? Do we read enough of it? A French Roman Catholic was given a Bible. He began reading it to his wife. Soon he said, "Wife, if this book is true we are lost." But reading further, he said, "Wife, if this book is true we can be saved." And soon they were saved. Do we obey it? If not, it must condemn us, and we cannot enjoy it. Let us follow the example of godly Ezra and his friends, and enjoy fellowship with God.

DECEMBER 24.

Malachi Rebuking and Encouraging Judah. Malachi 3:1-4: 3.

Golden Texts.—"Return unto me, and I will return unto you, saith the Lord of hosts."—Malachi 3:7.

"Unto you is born this day in the city of David a Saviour, which is Christ the Lord."—Luke 2:11.

Introduction.

Review facts of last lesson. Relate briefly events that occurred between that and today's lesson, e. g.: the solemn league and covenant, dedication of the walls, Nehemiah's absence on a visit to the king and what happened at Jerusalem while he was away, his return and reformation of the abuses. Today's lesson is probably twelve years, or more, later than that of last Sunday.

1. Malachi and His Times.

Malachi was the last prophet of the Old Testament, living, perhaps, in the closing days of Nehemiah's rule, about 432 B. C. Some think he lived at a later date, say about 400 B. C. Conditions in Jersualem described by Nehemiah are those described by Malachi.

Teachers should read carefully Nehemiah 9-13, and the whole of Malachi, to get the proper viewpoint.

We know nothing of Malachi's personal history. His name may mean either "my messenger," or "messenger of Jehovah." He was God's last messenger to Israel for 400 years. The next man to speak from God was "the messenger" Malachi announced in today's lesson.

2. The Forerunner and His Mission, v. 1.

Note God's charges against Judah in cc. 1 and 2: They denied His love, despised His name, polluted His altar, called His service a weariness, broke His covenant, charged Him with delighting in evil. Note their surprised and haughty denial of the charges, and their challenge: "Where is the God of judgment?" (2:17). God replies: "I will come, but I will send my messenger first." This messenger was John the Baptist. See Luke 3:1-17; John 1:15-37; 3:22-36. Note what his mission was to be and how splendidly he performed it. The best preparation for Jesus is John. We shall have several lessons about John, next year.

3. The Messiah and His Work, vv. 1-6.

The "Messenger of the Covenant," the LORD, "the Messiah,"—are all the same person—the Lord Jesus Christ. This promise had a fulfilment when Jesus was presented in the temple when eight days old. See Luke 2:22-38. But that was not the coming here referred to. At His first coming He proclaimed "the acceptable year" (Luke 4:18, 19; Isa. 61:2). At His second coming, to which Malachi here refers, He will proclaim "the day of vengeance." cp. Mark 13:36; Matt. 24:29-51. It will be a terrible day (2 Thess. 1:7-9). To Israel He will come as a "refiner and cleanser," to His enemies, as a judge and destroyer (v. 5). When? "Watch, for ye know not."

4. God's Challenge, vv. 7-18; 4: 1-3.

Note God's call and Israel's answer. See the fruit of formal religion. They "robbed God" and committed sacrilege. God punished them by sending destroying scourges on vineyard and field. Note His challenge: "Give Me, and I will give." But Israel did not fulfil the conditions and for 400 years God was silent. Even during that period of declension there was a little remnant (vv. 16, 17), and when the Messiah came they welcomed Him. Simeon, Anna, Zacharias, Elizabeth, Joseph, Mary, the apostles and disciples were a part of that remnant. There is still a little remnant of faithful Israelites (not Gentile Christians), but the nation of Israel is in unbelief though the Messiah came 1900 years ago. Compare Israel's present condition and her glorious future when she meets God's conditions (4:2,3).

5. The Message for Ourselves.

We celebrate the birth of Christ tomorrow. But have we accepted Him as our Saviour and Lord, or have we, like Israel, rejected Him? It does not save anyone to know that Christ was born in Bethlehem; He must be born in each individual by faith (Eph. 3:17; Col. 1:27). Are we robbing God? Are we paying as well as praying? Are we giving—first of all giving ourselves (2 Cor. 8:5)?

DECEMBER 31.

Review.

Golden Text.—"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John 1:9.

A good plan for this review would be for the teacher to run rapidly over the failure of Israel under patriarchs, judges and kings. Then show how God's covenant with Abraham—that He would give him a Seed through whom the whole world should be blessed, and with David—that He would give him a Son to sit on his throne forever, though not fulfilled in the Old Testament were not forgotten by God. Show the preparation of a godly remnant in Israel for the coming of the Messiah, whose advent and life we are to study during the next year. Then ask the scholars if their study of Israel's sad history, and God's wondrôus grace, has prepared them to confess their own failure and sin, and led them to enter on the New Year, having accepted Christ as their Saviour, and surrendered their lives to Him as their Lord and Master.

Teachers should remember their scholars in prayer by name, and seek to make this last Sunday of the year, and this last lesson in the Old Testament, an occasion for bringing their unsaved scholars to Christ.

For other plans of conducting quarterly review lessons see The Christian Workers Magazine, vol. XI., pages 621, 875.

In adult classes having separate class rooms the session could be well spent in praise and prayer, closing with an invitation to decide for Christ, or to rededication to His service.

CANADIAN PRESBYTERIAN MISSION TO THE JEWS.

The work of the mission to the Jews, in Toronto, Canada, conducted by Rev. S. B. Rohold, is progressing very favorably. The mission is located at 156 Teraulay St. It was organized three years ago and various departments of practical mission work have been adopted. One of the most important of these is the open-air services. Recent activity along this line stirred up much opposition, so much so that it was a cause of editorial comment in the daily papers.

Mr. Rohold works under the direction of the Foreign Mission Committee of the Presbyterian General Assembly of Canada, which opened another mission to the Jews in Winnipeg on March 31 last. Mr. Hugo Spitzer, formerly in Jewish mission work in London, England, is in charge of the Winnipeg mission.

A large, new building will be erected for the mission in Toronto, to accomodate the various departments of the work.

THE GOSPEL IN THE WORLD

Edward A. Marshall, Editor.

The summer vacation Bible school movement is now established in fifteen cities.

Seventeen Jamaica churches gave last year over $1,000 for work outside their island.

Fifty-three per cent of the cost of the American Mission in Egypt comes from the natives.

It is reported that the Mohammedans are projecting a plan to build a $500,000 mosque in London.

The Zionists report 90,000 shekel-payers who have become members of the organization throughout the world.

Germany and Russia are planning railroad lines into Persia which will give an outlet to the north and west.

India has 500,000 blind persons, 391,000 child-widows, 6,000,000 child wives, and 27,000,000 orphans, according to the Methodist Episcopal report.

The Pocket Testament League and the "Million Movement" in Korea have attracted the Christian Japanese, and a similar work is being agitated in Japan.

The unrest in China, Turkey, Morocco, Russia, Persia, Spain and Portugal are eloquent evidences that these countries have not yet found the peace which passeth all understanding.

A poor old Chinese woman, almost blind, whose son comes home once a year and teaches her, presented herself as a candidate for church membership. When asked the second time if she was very sure she trusted Jesus she replied: "Why yes, I trust Jesus, that is all I know."

The plan for native Christians to come to America or to England for education is not advocated by most missionaries. They are apt to become alienated from their people, intellectually and socially.

Christians throughout the world should be constant in prayer over Turkey and China. The conflict between Catholic Italy and Mohammedan Turkey is history repeating itself with a prophetic outlook.

Hon. John Wanamaker has contributed to the erection of Y. M. C. A. buildings in Madras and Calcutta, India; Seoul, Korea; Kyoto, Japan; and is now proceeding with the erection of a building at Pekin, China.

The Methodist Church reports 500 villages in India awaiting pastoral care which cannot be supplied for lack of funds. A village church can be built for $200 and $50 will pay the salary of a native pastor for a year.

Ceylon retained Buddhism when it was driven out of India, and the cult is now antagonizing Christianity which it declares is spreading like an epidemic. Japan is also seeing a forward movement on the part of Buddhists.

The disintregation of Islam has begun, but there is no telling how many checks there may be in the process as it continues. Therefore, let us hold steadfast in prayer and not be moved by current newspaper reports.

It will not be surprising if the war cloud which hangs over the Mediterranean arouses the Mohammedan world to take their stand against all Christian countries. However, God can as easily prevent their uniting as he did the workmen on the tower of Babel—or scatter them as he did the Syrian army when each soldier fought against his fellow.

Rev. Mr. McLaughlin of the Bible Society, has been operating a moving picture machine in the Philippine Islands, and also showing pictures on the life of Christ. He charged ten cents admission and then gave a portion of the scriptures to each person.

Tripoli which has fallen into the hands of Italy has an area of 400,000 square miles and a population of 1,000,000. The only missionary work there, is carried on by The North Africa Mission with a staff of two married missionaries and two single ladies.

Missionary work among the non-Christian women of the world must be pushed with all diligence. The cruel Zenanas, purdahs and harems are being broken open and the millions of imprisoned women are coming out into the light of civilization. Without missionary influence their first impression will be harmful and the church will lose thousands of souls if it sleeps while this opportunity slips by.

A high Chinese official, recently converted, is now supporting 20 evangelists at an expense of $7,000 annually for the conversion of his countrymen. Another Chinese Christian supports a hospital where 50,000 patients are treated each year.—Missionary Review of the World.

Opium production in China has been reduced eighty per cent in three years, whereas the original plan was to endeavor to secure a reduction of one-tenth each year. Therefore, the country stands five years ahead of its schedule. Then again, the Constitution was at first promised in five years—then in two years, but behold it has come already. The Church, instead of the Chinese is now behind time in China.

Raindrops.

ELIZABETH SPROUSE.

The rain has poured down steadily for days;
The water spreads from all the water-ways—
And makes the prospects very poor for crops;
And yet still fall the liquid, crystal drops.

My int'rests are in lands that lie too low
For grain in seasons wet like this to grow;
And I my song in minor strain must sing
Were there not an upper side to every thing.

Just, good, and perfect gifts come from the skies;
The seeming ill is good in ill's disguise;
Perhaps my bins must empty be that I
May on the Father's care the more rely.

Perhaps too low I've set my earthly hopes,
The rain may bring me fertile, upward slopes
Or drive me to the hilltop, bare and high,
Of earthly poorness, but more near the sky.

So, as I wait and the good gray sky scan,
I'm eager as a child for some new plan,
As certain now as when that plan is known,
Raindrops are seeds of holy purpose sown.

FOR SERMON AND SCRAP BOOK

SEEKING THE KING. Matt. 2:1.

In a spirit of faith.
In a spirit of obedience.
In a spirit of perseverance.

STARS THAT LEAD TO CHRIST. Matt. 2:2.

Yearning for light.
Need of forgiveness and reconciliation.
Need of help in trouble.
Experience of God's goodness.
Spirit-filled believers.

Infidelity has no songs. Luke 1:42, 46; 2:29.

Christ sends none empty away, except those who are full of self. Luke 1:53.

Jesus was born in a borrowed stable, and was buried in a borrowed tomb.

COMMENTS ON LUKE 2.

V. 1.—When the time came for the prophecy regarding Christ's birth to be fulfilled, God put the whole world in motion to bring Mary to Bethlehem.

V. 7.—Jesus was born in a common house of entertainment where all might come to Him, and He died with His arms extended to receive all.

V. 9.—When Christ was born, midnight gloom lightened into midday brightness. When Christ died, midday darkened into midnight. See Luke 23:44.

V. 10.—God's covenant of works was for the Jewish people alone, but the glad tidings are for all people. Mark 16:15.

The angel—the first evangelist.

Contrast the giving of the Law (Ex. 19) with the dawn of the day of Grace.

V. 14.—Heaven's choir came down to sing when Heaven's King came down to save.

—"Notes From My Bible."

A CHRISTMAS HOMILY.

A multitude of the heavenly host praising God, and saying, Glory to God in the highest. Luke 2:13, 14.

Angels had been present on many august occasions, and they had joined in many a solemn chorus to the praise of their Almighty Creator. They were present at the creation: "The morning stars sang together, and all the sons of God shouted for joy." They had seen many a planet fashioned between the palms of Jehovah, and wheeled by His eternal hands through the infinitude of space. They had sung solemn songs over many a world which the Great One had created. We doubt not, they had often chanted, "Blessing, and honor, and glory, and majesty, and power, and dominion, and might, be unto Him that sitteth on the throne," manifesting Himself in the work of creation. I doubt not, too, that their songs had gathered force through ages. As when first created, their first breath was song, so when they saw God create new worlds, then their song received another note; they rose a little higher in the gamut of adoration. But this time, when they saw God stoop from His throne and become a babe hanging upon a woman's breast, they lifted their notes higher still; and reaching to the uttermost stretch of angelic music, they gained the highest notes of the divine scale of praise, and they sang, "Glory to God *in the highest,*" for higher in goodness they felt God could not go. Thus their highest praise they gave to Him in the highest act of His Godhead.—C. H. Spurgeon.

I wonder not that the scorning skeptic so often mocks at Christians because he says that they cowardly cringe at the foot of the cross, ready to take God's gift like a sneak, but show nothing as a fruit of that blessed gift. Remember that God demands, and where God demands he enables, and where God enables he expects us to fulfill. —H. W. Webb-Peploe.

TEXT SUGGESTIONS.

For Christmas:

Isa. 9:6; Micah 5:2; Matt. 1:23; Luke 2:10, 11; 2:14; 2 Cor. 9:15; Heb. 1:6.

For the End of the Year:

Psa. 39:4; 90:9, last clause; 90:12; 102: 25-27; Mark 13:33; Jas. 4:14.

For the New Year:

Psa. 31:15 first clause; 96:1; Prov. 3:6; Matt. 6:33; 2 Cor. 5:17; Phil. 3:13, 14; Rev. 21:5.

THE STAR OF BETHLEHEM. Matt. 2:2.

Stopped at Jesus. Let us not seek to get beyond Jesus.

Will never set, thank God!

To see His star is good; to see His face is better.

Not a black cloud of threat, but a bright star of hope and promise was the sign of Christ.

Every man has seen it—some divinely given light which would lead him to Christ, if he would but follow.

The most important thing about it is not what it was, but what it did.

Be a star yourself to lead others to Christ.

THE MINISTRY OF INTERCESSION.

There is no holy service
But hath its secret bliss:
Yet of all the blessed ministries,
Is one so dear as this?
The ministry that cannot be
A wondering seraph's dower,
Enduring mortal weakness
With more than angel power;
The ministry of purest love
Uncrossed by any fear,
That bids us meet at the Master's feet
And keeps us very near.
—Frances Ridley Havergal.

As I walked by myself I talked to myself,
And myself replied to me;
And the questions myself then put to myself,
With their answers I give to thee.
Put them home to thyself; and if unto thyself
Their response the same should be,
Look well to thyself, and beware of thyself,
And it shall be well with thee.

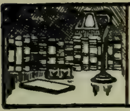
PRAYING TO DR. JACKSON.

Dr. Arthur F. Jackson, a British physician and Cambridge graduate, was one of the white men who died of the plague in Manchuria this year. The following is the text of the speech made by Hsi Liang, viceroy of Manchuria, at the memorial service held at the British consulate general in Mukden on Feb. 1, 1911: "We have shown ourselves unworthy of the trust laid upon us by our emperor; we have allowed a dire pestilence to overwhelm the sacred capital. His majesty the king of Great Britain shows sympathy with every people when calamity overtakes them. His subject, Dr. Jackson, moved by his sovereign's spirit, and with the heart of the Saviour, who gave his life to deliver the world, responded nobly when we asked him to help our country in its need. He went forth to help us in our fight; daily, where the pestilence lay thickest, midst the groans of the dying, he struggled to cure the stricken, to find medicine to stay the evil.

"Worn by his efforts, the pestilence seized upon him, and took him from us, long ere his time. Our sorrow is beyond all measure, our grief too deep for words. Dr. Jackson was a young man of high education and great natural ability. He came to Manchuria with the intention of spreading medical knowledge and thus conveying untold blessing upon the eastern peoples. In pursuit of his ideal he was cut down. The Presbyterian mission has lost a worker of great promise, the Chinese government a man who gave his life in his desire to help them.

"O, spirit of Dr. Jackson, we pray you intercede for the 20,000,000 people in Manchuria and ask the Lord of heaven to take away this pestilence, so that we may once more lay our heads in peace upon our pillows. In life you were brave, in death you are an exalted spirit. Noble spirit, who sacrificed your life for us, help us still and look down in kindness upon us all."—New York Sun.

While Thanksgiving has its foundation on Plymouth Rock, Christmas rests upon the Rock of Ages.—Charles Dudley Warner.



NOTES AND SUGGESTIONS

The 145th anniversary of the old John Street Methodist Episcopal Church, New York, was celebrated on Oct. 29 last.

The Gospel Publishing House, formerly of New York, has removed to Lestershire, N. Y., becoming a part of the Practical Bible Training School of that place. Mr. D. T. Bass continues as manager.

"Miracle Wheat" for $60 a bushel, which he claims will yield an enormous yield, in literal fulfilment of the Bible prophecies, is the latest exploitation of "Pastor" Russell of "Millenial Dawn" fame. Barnum's remark is still being verified.

The institution formerly known as The Toronto Bible Training School has chosen for itself a new name—The Toronto Bible College. Rev. T. B. Hyde, a former student of The Moody Bible Institute, and an ex-pastor of Moody Church, Chicago, has been appointed secretary of the college.

The following is an excerpt from a recent report of the work of the Family Altar League, "devoted to the interests of the Christian faith in the home":

1. To date, requests have come in for 163,000 covenant cards; 31,000 of these have been returned, which means that, averaging four to a family 120,000 lives are being daily touched and moulded by a newly established family altar.

2. The Family Altar Magazine has a subscription list now of 8,000, is self-supporting, and is turning over a little money at the close of each year to care for the other part of the work.

3. Great numbers of religious bodies have endorsed the work this past year, and before the new year closes, we have reason to believe that every synod, conference, association, convention, etc., in the United States will have given enthusiastic endorsement to the undertaking.

The headquarters of the League are at 602 Lakeside Bldg., Chicago.

FAVORITE TEXTS OF SOME WELL KNOWN PEOPLE.

William E. Gladstone's, Isa. 26:3.
Fanny Crosby's, Isa. 41:13.
J. Hudson Taylor's, Mark 11:22.
Sam Hadley's, John 9:25.
John Wanamaker's, Heb. 11:6.
Major D. W. Whittle's, Isa. 44:22.

—A. C. Dixon.

I WISH for you Health enough to make hard work a pleasure; Wealth adequate to the supply of all reasonable wants; a Courage equal to every threat of circumstances; a Vision keen to see the reality which underlies appearance; a Charity desirous and hopeful of finding good there.

¶ I wish for you a Patience that will outwear vexation; a Cheerfulness that shall infect others; a Faith that shall compel experience to pay you tribute; a Hope in the Immortal Life that shall put the fear of death to shame.

¶ I wish for you the Dignity which befits those made in the image of God; the Humility becoming to needy folk for whom Christ died; the Enterprise in all good adventures that issues from the Companionship of the Spirit. I am persuaded that these good things are for you, and that you must find them if you Follow the Way.

An Evangelist Finds Pleasure in Circulating Cards Bearing this Matter.

The November "public sessions" of The National Bible Institute's School for Christian Workers were held in the Marble Collegiate Church, New York, on the 2d ult. "Prayer" and "Service" were the two subjects made prominent in the addresses. The speakers were Dr. C. I. Scofield, Dr. Edgar W. Work, Rev. C. X. Hutchinson, Mr. Don O. Shelton and Mr. A. P. Fitt.

The library of Dr. Arthur T. Pierson is to be disposed of by private sale, as will be seen by the advertisement on page 249. It was hoped at first that it might be kept together through being purchased by, or presented to, some institution or school, but this has not proved practicable. It contains many books that every minister or theological student, or active Christian layman, should possess.

A SCOTCH BLESSING.

"If after kirk you bide a wee
There's some would like to speak to ye.
If after kirk you rise and flee
We'll all seem cold and stiff to ye.
The one that's in the seat with ye
Is stranger here than you maybe.
All here hae got their fears and cares,
Add your soul unto our prayers,
Be you our angel unawares."

Dr. John Balcom Shaw, pastor Second Presbyterian Church, Chicago, conducts each Sunday a "congregational" Bible class immediately at the close of the morning service, and directly in front of the pulpit. Under the general heading of "Great Questions Answered," the following topics have been discussed, the last five, however, being for the present month:

Is there a God?

(The arguments for believing that there is.)

Is God a person or a force?

(Modern heresy upon the subject and how it may be refuted.)

Has God a plan for each life?

(The questions of divine sovereignty and predestination.)

Does God send trouble?

(Or does it happen? Or does Satan bring it?)

Was Christ divine?

(Or merely the noblest manhood?)

How may we have the baptism of the Spirit?

(Modern fallacies corrected and ancient misconceptions removed.)

Is the Bible inspired?

(If so, how and to what extent?)

Was the Church God-ordained?

(Or should we look for a higher order?)

If a man die, shall he live again?

(Or is he annihilated?)

Where and what is heaven?

(The theories enumerated and sifted.)

Had Christ a virgin birth?

(Or came He into the world like other men?)

Will Jesus come again, and when?

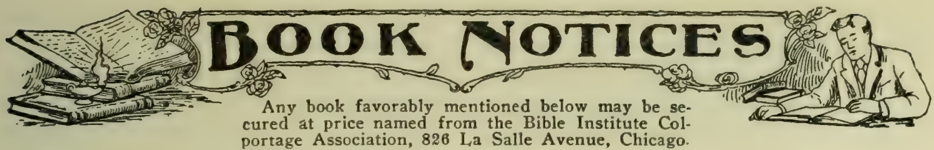
(Different views of the Second Advent presented and tested.)

Some of My Duties as a Church Member

To honor and serve my Lord, the Great Head of the Church.
To put my Master always first, others next; myself last.
To take my christianity from Christ, the first and greatest christian.
To make a continuous and consistent confession of my Saviour.
To work for the success of my church as I work for my own success.
To give liberally and systematically to her support.
To attend services regularly and punctually.
To invite others to all services.
To prey for my pastor, my church, the world.
To study the word; pray; rejoice; be thankful.
To defend my fellow members, not to criticize them.
To give encouragement to every organization in my church.
To remember my claim,—to love Christ; and my name,—Christian.
To fulfill all vows because made to GOD.
To take my part in everything, cheerfully and faithfully.
Lo, My grace is sufficient. I can do all things—thro Christ.

WORK FOR EVERYBODY; EVERYBODY AT WORK!

What a Reformed Church Pastor in Pennsylvania uses on the back of his Calling Cards.



BOOK NOTICES

Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association, 826 La Salle Avenue, Chicago.

"Peloubet's Select Notes on the International Lessons for 1912," by F. N. Peloubet and Amos R. Wells.

This volume maintains the high standard of its thirty-seven predecessors and one cannot say anything higher by way of commendation. It is, to our mind, the sanest, safest and most helpful of all the annual lesson helps. Teachers will find in it exposition, quotation, archaeological news, catchy illustration and practical application, suitable for use in any grade.

384 pages. 5½ x 9 inches. W. A. Wilde Company, Chicago and Boston. Cloth, $1.25; Cloth, interleaved, $2.00; French Morocco, $2.00. J. H. H.

"Tarbell's Teachers' Guide to the International Sunday School Lessons," by Martha Tarbell, Ph. D.

To those who have read Miss "Tarbell's Teachers' Guide to the International Sunday-school Lessons" during the former years, no word of commendation of her book will be needed. They all have found it to be an indispensable help in the teaching of the Sunday-school lesson. The volume for 1912 maintains the reputation of the work for excellency. Its exposition of the text, its illustrations, its suggestive thoughts and topics emphasizing the fundamental lessons of life, are excellent. A Sunday-school teacher's library is incomplete without this book.

466 pages, 6 x 9 inches. Fleming H. Revell Co., New York and Chicago. $1.00 net. W. E.

"The Missionary Calendar for 1912," compiled by A. W. Roffe.

The helpful features of this calendar, now an annual issue, are found not in the dates alone, but especially in the missionary intelligence and inspiration which it promotes in brief, pithy sayings of well-known leaders in mission work, also in concise statements of missionary "facts," and quotations from Scripture—one for every day in the year. 12 pages and cover, 12 x 17 inches, with tinned mounting and cord for hanging. A. W. Roffe, Toronto, Ont. 35 cents. W. N.

"The Prophet Isaiah," a complete analysis of the Vision of Isaiah, with annotations by A. C. Gaebelein, Editor of Our Hope.

This is No. 1 in the new Bible Study Course advertised on page 247 of this issue. We had no idea that so much could be crowded into one pamphlet of about 60 pages, but to our grateful surprise the analysis covers the whole book. And it is more than an analysis, there is a good deal of commentary and exposition in it. We have not been able as yet to read it through, but knowing the author as we do, we venture to say it is the best thing of the kind to be had today on that remarkable prophet. So often are we asked to recommend a commentary on Isaiah, and hesitate in replying because we know of none that deals with the book dispensationally. But this defect, a most serious one indeed, is met by Mr. Gaebelein. We wish his little work were five times as large, and yet a merit in this case is the price at which it can be bought. We strongly recommend it to Bible students.

Paper, single copies, 10 cents postpaid; 25 copies or more, 8c a copy; 100 copies $6, postpaid. J. M. G.

"Learning to Love," by J. R. Miller.

This is a helpful, sympathetic exposition and application of Paul's wonderful chapter on Love (1 Cor. 13), written in Dr. Miller's well known style. It is issued in large type, dainty binding, and illustrated in colors, all together making it a very suitable gift book.

37 pages, 5 x 7½ inches. Illuminated cover, six illustrations. Thomas Y. Crowell Company, New York. 50 cents net.

J. H. H.

"God's Oath: A Study of An Unfulfilled Promise of God," by Ford C. Ottman.

The subject of this study is found in 2 Samuel 7:16. The history of Israel is traced from the promise to the collapse of the Kingdom of Judah, then through the period when the only ray of light was the hope of the coming Messiah, then through the incarnation, the rejection by the Jews, the glorification in resurrection, ascension to heaven, where Jesus now sits awaiting the times of restitution. The chapter on restitution is timely as it meets an insidious error of Russellism, the author's claim being that the restitution only applies to Israel. With most dispensational writers Dr. Ottman believes that the period between the final rejection of the king at the stoning of Stephen and the rapture is a parenthesis in Israelitish history, that history to be resumed when the promise is realized.

The chapter on the Jewish problem is based on the latest information with respect to the present condition of the Jews, the discussion as to the possibility of a great empire in the territory involved in the original promise being very satisfactory.

The book as a whole is a valuable contribution to the integrity and unity of the Scriptures, provided that the promise considered applies to the Jewish people as such, which an increasing number of Bible students believe.

278 pages. 5½x8 inches. George H. Doran Company, New York. $1.25 net.
J. H. R.

"Revival Sermons," by J. Wilbur Chapman.

This is a collection of eighteen of Dr. Chapman's most recent revival sermons, not having appeared in book form previously.

Dr. Chapman, a master in revival sermon building, is not tied to conventionalism. Some of the sermons are entitled in a way that is catchy, "Castoff because——," "God's Ex-Rays," or "A Life Made Over," being samples. But there are sermons with the old evangelical titles such as "Regeneration," "Repentance," and "The Soul's Anxious Inquiry."

The appeal often marked in Dr. Chapman's preaching is not lost in print, and those who have heard any of the sermons will be glad that they are in permanent form. The volume is of special value to the young evangelistic preacher.

237 pages, 5x7½ inches. Fleming H. Revell Company, New York and Chicago. $1.00. J. H. R.

"The Measure of a Man," by Norman Duncan.

This "Tale of the Big Woods" follows the trail blazed by Ralph Connor in "Black Rock." There is nothing very new or striking in the story, except the amount of profanity and slangy talk about God, in which it surpasses anything of its class that we have read. Of course, the author would say that his characters are true to life, or, perhaps, that he had toned them down to make them presentable. This is probably quite true. But has a man any right to place in the hands of his daughter or wife a book reeking with such profanity as he would not allow them to listen to? If a man would not take his daughter or wife into such an environment as this story depicts, has he any right to bring it to them, even in book form? Must we know the "levee" and the "red light district" and the "barrel house" with all their filthiness? Is such a proceeding sensible? Was Paul all wrong in desiring that we might be simple concerning evil? Most of us have enough sin in our own makeup to handicap us in our fight with the devil, without feeding at his garbage pail.

The best part of the story is the conversion of the hero, and this Mr. Duncan has told far more helpfully in a recent number of "The Century" under the title, "The Regenerate." Having read the article before reading the book, one man is sorry to have dulled the helpful memories of the former by reading the latter.

356 pages, 5½x7½ inches. Fleming H. Revell Company, New York and Chicago. Illustrated, $1.25 net. J. H. H.

"The Buried Nations of the Infant Dead: A Study in Eschatology," by H. B. Pratt.

We can heartily recommend this book to parents bereft of their infant children, as one which will bring them comfort, and greatly broaden their thought of the future life. It is to be expected that such a theme, even with the Bible in hand, would give rise to speculation, but that of the author is not wild or careless, but reverent and chastened by the desire to keep as nearly as possible to a scholarly interpretation of Holy Writ.

Mr. Pratt holds clearly the pre-millennial coming of Christ, but is confused, we think, as to the distinction between the millennial age and that following it. However, that is not a fatal defect in his book. His deductions are that, consequent on the fall, God planned to re-people the earth with a redeemed race which will consist of two great divisions. The first is the adults of all the dispensations who have died in the faith of God, and the second, the incomparably greater number of the little ones who died before the age of accountability.

The conception is beautiful and consoling, and if the Scripture proof is not incontestable, it is at least difficult to say that it is not true.

158 pages, 4½x7½ inches. B. G. Pratt Company, Hackensack, N. J. 75 cents, postpaid. J. M. G.

"Billy Bray, D. L. Moody, Duncan Matheson," by William H. Harding.

These are very readable, though very brief biographies, being Nos, 1, 5, 6 of a Revival Series. They are well written for the purpose in view, which is to set the reader thinking on the importance of salvation for himself and his fellows in order that he may be stirred into action. If they do this, or even arouse the reader's interest so that he will want to read a more complete biography of these God-sent men, they will amply justify their publication.

16 pages and illustrated paper cover. 5¼ x 7¾ inches. Morgan and Scott, London. One penny (two cents). J. H. H.

"Social Christianity. The Gospel for an Age of Social Strain," by Charles Reed Zahniser, Ph. D.

This is the most interesting and helpful book of the kind that has come into our hands. It is loyal to the Bible and the Gospel of Jesus Christ, while sincerely and intelligently sympathetic with the toiler, whether considered as in Christ or apart from Him. One or two expressions it contains raised a question in our minds, but correspondence with the author satisfied us as to the sense in which they were applied. We can cordially recommend it to pastors and Christian laymen alike, who desire to be informed on the causes of the social strain of these days, and the best way of dealing with it from the point of view of the Church of Christ.

173 pages. 7½ x 12½ inches. The Advance Publishing Co., Nashville, Tenn. J. M. G.

"Children's Story-Sermons," by Hugh T. Kerr.

"The proof of the pudding is in the eating" and judged by this standard Dr. Kerr's book is a good one, for it is composed of eighty-two story-sermons that have been highly enjoyed by the boys and girls of the Fullerton Avenue Presbyterian Church, Chicago, of which the author is pastor.

The stories are short, and almost any of them can be read aloud in five minutes, or less. They are drawn from history, mythology, the daily newspapers, biography, and fiction. They are all interesting, and the author always makes a plain, sensible, evangelical application of them. The Gospel and related truths are presented in a manner well calculated to help our boys and girls.

We wish more preachers would adopt Dr. Kerr's plan and remember the children in their audiences. Parents, Sunday-school teachers, and others dealing with children, will find the book very useful.

220 pages. 5 x 7½ inches. Fleming H. Revell Company, Chicago and New York. $1.00 net. J. H. H.

"Orientalism in Bible Lands," by Edwin Wilbur Rice.

The author of this helpful book is well known to a large circle of Bible loving readers through his "Commentaries on the Gospels and the Acts," "People's Dictionary of the Bible," and "Our Sixty-six Sacred Books."

The sub-title of the volume under review reads: "Giving Light from Customs, Habits, Manners, Imagery, Thought and Life in the East for Bible Students," and this is a good, and correct, summing up of its thirty-seven interesting chapters. Among the topics treated are: The oriental family, betrothals, marriage processions, marriage feasts, the households, children, education, oriental women. social intercourse, neighbors, kinsmen, salutations, eating and meals, dress and ornaments, disease and medicine, dwellings, religion and morals, prayers and vows, offerings and sacrifices.

The wide range of authorities cited, the number of well-printed half-tones reproduced from actual photographs, the arrangement and titles of the chapters, the simple and practical language of the descriptions, the application of the description to the Bible text, the convenient table of contents and index, all go to produce just such a book as thousands of Sunday-school teachers will welcome as a real lesson help. Every Bible student, Sunday-school teacher or not, will find the book worth keeping beside the Bible, so that it can be readily consulted for information along the lines indicated.

300 pages. 4¾ x 7½ inches. Illustrated with 45 half-tones. The American Sunday School Union, Philadelphia. $1 net.

J. H. H.

"A Prayer Before the Lesson," by Philip E. Howard.

One of the great needs of the day is that we revamp our religious phraseology. We have so long used some of our religious expressions that they make no impression whatever upon calloused minds. This is particularly true of public prayer. To attract attention and to direct thought we do not have to resort to fantastic phrases or vulgar slang. Mr. Howard has done us a real service in putting before us examples of prayer, earnest, definite, brief, in the most choice language. For those not accustomed to lead in public prayer and for those who appreciate the dignity and importance of this service and are earnestly desirous of improving their public prayers, this book is invaluable. It contains 153 prayers each bearing upon some subject as set forth in a particular scriptural reference.

4 x 6 inches. 155 pages. The Sunday School Times Co., Philadelphia, Pa. 50c.

E. O. S.

"The Book of Courage," by W. J. Dawson.

The name of the author of these essays is a sufficient guaranty that they are charmingly written. The tone of the essays is highly optimistic in the style of the new optimism that shuts its eyes to certain ugly facts. Such optimism, however, has at least a temporary value.

Mr. Dawson is so sure of his readers' interest that he does not write sensational titles over his essays and is willing that his essays should bear very commonplace titles. He says old things far better than most others, and says some new things.

We are not pleased to have Jesus put in the same category with Gantama, a linking of the founder of Christianity with the founder of an anti-Christian religion. As Mr. Dawson is really a poet, poetic license may be an amelioration of some doctrinal offences.

246 pages, 5 x 8 inches. Fleming H. Revell Company, New York. $1.25 net

J. H. R.

"Life Worth While," by Frederick A. Atkins.

This is a fine collection of seven spicily written talks designed for young men. "Building a Career," "The Young Man and the Church," and "Religion That Works" indicate the subjects treated. The little volume is healthfully stimulating and young men should read it.

124 pages. 5 x 7½ inches. Fleming H. Revell Company, New York. 75 cents net.

J. H. R.

"The Beauty of Self-Control," by J. R. Miller.

To not many men has God given the knack of speaking to the hearts of his fellows as He has given to Dr. Miller, and this new book is one of the best from his busy pen. In an introductory word he says: "A good many of us need to be cheered and encouraged in order that we may do our best in duty and struggle. We can do nothing better in life than to be encouragers of others and helpers in little ways as we go on our pilgrimage." This indicates the spirit that runs through the book, the first chapter of which supplies the title for the whole volume. Some other chapter titles are: "The Work of the Plow," "Finding Our Duties," "The Indispensable Christ," "What About Bad Temper?" "What Christ's Friendship Means," "What Christ Means to Me," "People as Means of Grace," "Our Unanswered Prayers." The book cannot fail to give the reader a lift upward.

290 pages. 5 x 7½ inches. Thomas Y. Crowell Company, New York, $1.00 net.
J. H. H.

"The School of the Church, Its Preeminent Place and Claim," by J. M. Frost, D. D.

A sane, strong presentation of this great agency of the church by one who speaks with authority. Dr. Frost has devoted years of work as Secretary of the Southern Baptist Convention; he deals with his subject logically and with no uncertain meaning.

The book shows careful preparation and a wide knowledge of the history, development, and present status of Sunday-school work. His discussion of the teacher, his preparation, life, work, etc., is strong, and his defense and comparison of the teaching with that of the public schools is timely. He, however, advocates all that any consecrated pedagogue would demand.

Dr. Frost intelligently presents the pastor's relation to the Sunday-school. There is a constant succession of strong phrases like the following: "The teacher who is dumb before his class concerning the cross or has uncertain words concerning the empty sepulchre is but sounding brass."

The book will provoke thought and perhaps discussion, but deserves careful reading, and should commend itself to all thoughtful Sunday-school workers.

193 pages. 5 x 7½ inches. Fleming H. Revell Co., New York, Chicago, Toronto. $1.00 net.
E. O. S.

"The Shadow," by Harold Begbie.

The readers of "Twice Born Men" and "Souls in Action," will enjoy this volume of fiction from the same author.

A young widow, poor, with wealth within reach, and yet for principle choosing poverty; her son, an artist, lacking his mother's simple faith in God, and only coming into it through temptation and suffering; a sweet young girl who also suffers and triumphs; and a gentle-souled old parish clergyman who knows what it is to abide "under the shadow of the Almighty," are the most important characters and they grip and hold the reader's attention.

The closing words, put in the mouth of the old clergyman, will express the truth the author wishes to set forth:

"This learned I from the shadow of a tree
That to and fro did sway upon a wall,
Our shadow selves, our influence, may fall
Where we can never be."

It is not a great book, but it is a good book that should prove helpful to every reader.

491 pages. 5 x 7¾ inches. Fleming H. Revell Company, Chicago and New York. $1.25 net.
J. H. H.

"Truths that Abide," by W. W. Dawley.

This is a theological "compend" for young people. It discusses the principal fundamental doctrines but in a popular, untechnical way. A "quiz" and suggestions for "topics for further study" follow each chapter. The author is candid, presenting, for instance, the several prevailing views regarding "the last things"—the second coming of Christ, etc.

There is need that the young people of the church be wisely instructed as to the leading truths of God's Word. "Truths that Abide," may help in this respect.

108 pages, board covers. 5 x 7½ inches. Griffith and Rowland Press, Philadelphia, Pa. 50 cents net.
W. N.

"Temptation," by Philip E. Howard.

This book of pocket size brings together a series of articles that have appeared editorially in the *Sunday School Times.*

In defining its subject it emphasizes the fact that every temptation is a test, and that it is never trivial. One of the most helpful chapters is on "The Peril of Careless Thinking," which sets forth the necessity of having the mental processes always well in hand if the enemy is to be successfully met. Some particular phases of temptation are discussed, also the proper attitude of the Christian toward it. The closing chapter shows the way of victory, not through Christ's teachings or example, but through His living in the believer.

The book is interestingly written, and will be of positive assistance to many a sorely tried follower of the Lord.

92 pages, 4 x 6½ inches. Sunday School Times Co., Philadelphia. 50 cents net. H. W. B.

"500 Ways to Help Your Church," by Theresa Hunt Wolcott.

This book will be a regular God-send to chairmen of social committees, Bible-class teachers, and pastors, who are wondering what they can do to care for the social side of their work. It treats, and treats well, of socials, money-raising plans, missionary meetings, methods of church work, work among boys and girls. The plans presented have been tried and proved. We commend it heartily as a veritable "Social Helper."

358 pages and index. 4¾ x 7 inches. The Sunday School Times Co., Philadelphia. $1.00 net, postpaid. J. H. H.

"Wayside Sketches, or The Handmaiden of the Lord," by Sarah A. Cooke.

Thousands of persons, especially in the Middle West, need no personal introduction to Mrs. Cooke, or "Auntie Cooke," as many know her. Mrs. Cooke's simple, earnest and consecrated life has commended her to a very wide circle of Christian workers. The book was written and published at the urgent request of friends. There are twenty-six chapters and a number of half-tone illustrations of Christian workers with whom at one time or another Mrs. Cooke was associated.

406 pages. 5½ x 8 inches. Shaw Pub'g Co., Grand Rapids, Mich. $1.00. W. N.

"The Heart of the Bible," edited by Ella Broadus Robertson.

We have been hesitant in approving any form of "abridged" Bible, but here is one which, for the purpose intended, we feel drawn towards.

There may be several valid reasons why the average child should not be expected to read all parts of the complete Bible.

We like "The Heart of the Bible" because (1) the selection of matter is comprehensive—covering the entire general scope of the Bible; (2) the readings are connected and well headed; (3) the American Standard Revised text is used (at times necessarily condensed to give vividness and brevity to the narrative); (4) the type is of a large, clear face, making the reading a delight.

539 pages. 5 x 7½ inches. Thos. Nelson and Sons, New York. Cloth, $1. net; limp leather, $1.50 net. W. N.

"Modern Church Brotherhoods," by William B. Patterson.

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THE EVANGELISTIC FIELD

SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for *news* in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

HAVE OPEN DATES.

J. Dimmick Taylor, Gardena, Cal.

Robert E. Johnson, 163 Institute Place, Chicago, Ill.

C. M. Huggins, 323 Douglas Ave., Dixon, Ill.

Sam S. Holcomb, Pine Bluff, Ark.

L. E. Finney and party, 2834 Jones St., Greenville, Tex.

RECENT MEETINGS.

E. C. Glenn at Tabor, N. C.
C. M. Huggins at Malta, Ill.
S. D. Goodale at Elkins, Ark.
O. A. Miller at West Side, Ia.
Geo. W. Lewis at Plymouth, O.
H. T. Crossley at Sudbury, Ont.
E. D. Johnston at Prescott, Wis.
J. Wesley Oborn at Rossville, Ind.
Hugh A. Knowles at Ottumwa, Ia.
Milton S. Rees at Providence, R. I.
Harold F. Sayles at Wayland, Mich.
Richard W. Lewis at Rosedale, Okla.
Martin and Edwards at Ashley, Mo.
Thurston B. Price at Bonne Terre, Mo.
J. L. Blankenship at Greenville, N. C.
John W. Erskine at Wolverine, Mich.
Wright and Babbitt at Knoxville, Tenn.
Alexander B. Davidson at Amarillo, Tex.
Charles Edward Faust at Painesville, O.
Ward Mosher and wife at Wilson, N. Y.
Charles Cullen Smith and party at Salina, Kan.
P. C. Nelson and N. D. Wood at Bonaparte, Ia.

GLEANINGS FROM THE MAIL.

"W. L. Walker and I are in the midst of a gracious meeting here (Memphis, Tenn.), at the First Baptist Church. It is a beautiful building, well furnished, and seats 1,500 people. Dr. A. C. Dixon held a meeting in this same church eighteen months ago. We go from here to Columbia, Ala."—E. L. Woleslagel.

"My work this winter, from Nov. 12 to May 1, will be with Evangelist Neil McQuarrie on the east coast of Florida, with the Florida Gospel Navy."—A. H. Clark.

"Mrs. Blankenship (formerly Miss Mildred Church) and I are employed by the Home Mission Board of the Southern Baptist Convention and travel with H. R. Holcomb of Mississippi. We are in a great meeting here (Washington, N. C.). Our street meetings are reaching a class that none of the churches here seem to have an interest in."—J. L. Blankenship.

"We are in the midst of a glorious revival here (Middlebury, Ind.). An old-time revival is in full swing. The stores are closed each night and the business men attend the meetings. We cannot accommodate all the people. There were over sixty bright conversions the past week. We will open for a month's campaign next Sunday at the First M. E. Church, Richmond, Ind."—H. D. Kennedy.

"I am now in my third meeting since I left Arvada, Colo., on Sept. 6. At Lebo, Kan., and Grove City, Ill., God was pleased to pour out His Spirit upon us. The churches were revived and souls were saved, praise His dear name. I started the meeting here (Cadwell, Ill.), Oct. 29."—G. A. DeFlone.

"Since graduating from the Institute in August I have been in evangelistic work and have had some blessed revivals. At both Dallas and Clio, Ia., I had E. C. James as my singer. Since coming to Colorado I have been alone. I expect my future work to be largely in those two states."—Charles R. Goff.

A report received Nov. 5 stated that the results of the campaign of French E. Oliver and party at Sidney, O., were 1,859 conversions. The meetings continued for several weeks.

"We have just closed a splendid meeting at Columbus City, Ia., where all the churches united in a revival meeting. This meeting was said to have been the greatest evangelistic effort in the history of the town. Whole families were won to Christ. Many precious souls were won for the Master. One hundred entered a soul winners' league."—A. H. Griffith.

F. M. Warren, pastor of the First Christian Church, Deepwater, Mo., writes: "Evangelist Charles Hadden Bloom, of Elmira, N. Y., commenced a revival here Oct. 22. Although we are using the largest building in town, it is inadequate to accommodate the crowds. A company of men will proceed to build a temporary tabernacle at once."

B. F. Campbell, assisted by C. D. Pewterbaugh, conducted a ten days meeting at Liberty Valley, Pa., early in October. Twenty-five conversions were reported.

"The work in Pittsburg closed Oct. 22, and I am glad to say the Lord blessed our efforts there. We will have a meeting at Wolverine, Mich., until Nov. 20."—John W. Erskine.

"Just closed a short eight-day meeting at Oakland, Kan. Twenty conversions so far. Twenty-two added to church, and church revived."—John H. Fazel.

Clifton Powers, formerly employed in the field of evangelistic singing, will supply the pulpit during the present winter for the First Baptist Church at Bar Harbor, Me. He will also take some studies in the Bangor Theological Seminary.

"Just reached here (Athens, Pa.), to begin meetings tonight in M. E. Church. We closed a three weeks service in Brooklyn, N. Y., last night and the church was gloriously revived. There were some decisions for Christ."—Benjamin Franklin Butts.

"We closed a meeting at Stronghurst, Ill., Sunday, Nov. 12. Had favorable weather, good interest and attendance and a considerable number of conversions. We began a meeting in the M. E. Church at Farmington, Ill., Nov. 19. The time intervening I spent at Stronghurst assisting in meetings at a country church four miles out."—A. E. Laraway.

J. DIMMICK TAYLOR TO ENGAGE IN EVANGELISTIC WORK AGAIN.

J. Dimmick Taylor, who for some time has been pastor of the First Baptist Church at Gardena, Cal., has resigned his charge to re-engage in evangelistic work. His first engagement will be at San Diego, Cal. Mr. Taylor is a member of the Interdenominational Association of Evangelists, and is open for engagements for this season.

CHAS. CULLEN SMITH AT MINNEAPOLIS, KAN.

During the month of October Chas. Cullen Smith and C. S. Colburn conducted a union tent campaign at Minneapolis, Kan. No such meeting had been held in the town for years, owing to lack of harmony among the churches, and for the first two weeks it was necessary to "work" with that in view. The pastors express the result in a voluntary letter by saying: "The prejudice against such campaigns was broken down, and the religious forces united as never before. The results were excellent. The Christians have been revived and the spiritual life of the community deepened and many have decided for Christ." Among the converts was a man 83 years old, who took his first stand for Christ. By some it was said to be the greatest campaign in the history of Ottawa county.

G. W. LEWIS AT ASHLAND, O.

George W. Lewis, of Ashland, O., is being assisted this season by Mr. and Mrs. Alva R. Willgus. On Oct. 15 they conducted a meeting in the Evangelical Church, which was crowded, many being unable to gain admission.

GIPSY SMITH IN SEATTLE.

Gipsy Smith closed the first week of his mission in Seattle with a rousing singing meeting. The Mammoth rink would not hold the crowds that thronged to hear him. Those who went home in groups sang on the street cars at the request of the evangelist. The attendance for the first week was 60,000.

"I should like to lead 5,000 or 10,000 Christians singing through the streets of Seattle," said Gipsy Smith. "How many of you will follow me?" Four thousand hands were in the air instantly. "Thank you," answered the evangelist. "I shall call on you before I leave this city."

Gipsy Smith paid a tribute to Rev. Ralph Atkinson, pastor of the First United Presbyterian Church, who conducted the singing. Under his leadership the audiences, which comprised more than 6,000 persons nightly, sung until the roof beams in the rink vibrated with the sound.

M. F. HAM IN WICHITA FALLS, TEX.

M. F. Ham conducted a series of meetings at Wichita Falls, Tex., during November, with good results. There were many conversions. The sermon that seemed to bring conviction to the greatest number was on the reference of the Lord to the rich man and Lazarus. Mr. Ham said that ordinarily those who questioned the existence of a hell could be placed in one of three classes: Those living in sin who knew if there was one they were going to it; those who had loved ones to die without Christ and were hoping they were happy; and professed Christians who had little conviction of the enormity of sin.

JOHN S. HAMILTON AT MT. PLEASANT, IA.

John S. Hamilton and party recently closed a meeting of unusual power at Mt Pleasant, Ia. The meetings were held in a large tabernacle. Despite the three weeks of bad weather out of the four, the results were very gratifying. There were several hundred decisions for the Master. Many backsliders were restored, scores of family altars were erected, and the spiritual tone of the city and community was lifted. Among the converts was a man who is a very clever sculptor. Ten days after his conversion, at one of the men's meetings, he told the story of his life and conversion. So impressed were the men by his story that a purse of more than $200 was raised to send him to the Moody Bible Institute, to prepare him for Gospel work.

LOCKETT ADAIR IN ARDMORE, OKLA.

What proved to be one of the best meetings in the experience of Ardmore, Okla., was held during October under the leadership of Lockett Adair. Charles C. Weith, pastor of the First Presbyterian Church, said: "While the large tabernacle was under construction many wondered whether the people would ever fill more than half the space. From the opening night, when more than four thousand were present and more than a thousand stood, this question has been answered. Ardmore's religious spirit has been awakened as never before. This religious spirit seems to have become a town spirit and there are very few who have not been in attendance at some time during the progress of the meetings. Although at the height of the cotton season and brisk business, yet our citizenship has had time to turn aside and listen. A prayer meeting, held in a business house every afternoon during the busy hours, well attended by business men, was a sight daily witnessed during the meetings. Added to this were cottage prayer meetings in all parts of the city and well attended by our women. These things answer, better than any argument, the question: 'Is religion declining?' When a whole city can be so awakened, we expect to see churches and church members enthused and many wandering ones brought back to the Kingdom. Yes, these meetings were the best that ever came to Ardmore. They have enabled us to see real values and to cause us to shout with Israel of old, 'The Lord, He is God!' These meetings will lighten the load of every pastor, for they have developed a large number of willing and efficient helpers. Every church in the city is greatly strengthened and every Christian has received new inspiration and courage."

THE CRABILL MEETINGS.

"We have conducted tabernacle meetings in Manlius, N. Y., Fair Haven, N. Y., Pulaski, N. Y., since June. The meetings have been highly successful in reaching souls. We finished at Pulaski, Oct. 31, what was said to be the most successful evangelistic campaign in the history of the place. The converts numbered 420. Men came from all walks of life. One of the leading physicians was among the number, also one of the leading horticulturists of northern New York. The meetings closed there with great enthusiasm. Never have I seen greater personal effort to win men than was displayed in the closing days of the campaign. We are in what promises to be a good meeting here at Phoenix, N. Y., in a fine tabernacle. Our next field will be Moravia, N. Y."—Ernest G. Crabill.

E. R. HERMISTON IN GOLDENDALE, WASH.

"We have had a great revival at this place and over fifty have been converted. Backsliders have been reclaimed and many very hardened sinners have turned to God. The largest building was too small for the crowds, so we had to have overflow meetings. The Christian people are on fire for the salvation of the lost and the entire community is being stirred. Pray that the good work may continue."—E. R. Hermiston.

THE CARLETON AND FAUST CAMPAIGN AT DODGE CENTER, MINN.

The Carleton and Faust evangelistic campaign at Dodge Center, Minn., closed Sunday evening, Nov. 5. In spite of rain, crowds were good, and at times taxed the capacity of the hall. Altogether about 160 people were at the altar, some forty of whom were already members On Sunday evening, Oct. 29, fifty-four persons were at the altar. Young men and women in the flower of their manhood and womanhood, prominent business men, some aged ones seeking Christ for the first time. The whole town and community were stirred, backsliders reclaimed, members quickened into new life, Christians who had before been silent in the churches were taught to pray and do personal work. The Bible teachings upon tithing were preached. A factor of the campaign were the solos and chorus choir lead by Charles Edward Faust, of Chicago.

BEADLES-FISCHER PARTY AT RUSHVILLE, ILL.

Six hundred and ten conversions were reported at the revival meetings conducted by the Beadles-Fischer party in Rushville, Ill., during October. The last Sunday afternoon of the meetings was the record breaker, when Mr. Beadles spoke on the subject, "Booze." He appealed to the voters to vote out the saloons at the election just about to be held. The results of the work were very satisfactory to the pastors and plans were made to help the new converts. "The total results of the five and a half weeks of meetings have surpassed the hopes of the most sanguine," said the Rushville Times, in commenting on the meetings. "Many prophesied nothing great in religious life could take place in Rushville, but our community has had a vivid illustration of the power of united prayer and Gospel preaching in overcoming sin and apathy."

R. A. TORREY IN BRISTOL, ENGLAND.

Lamb's Hotel, Dundee, Scotland, Oct. 17. —We closed our Bristol mission Sunday night, Oct. 15. From the beginning to the close of the mission the tide rose constantly and thousands of people are rejoicing in having found Christ as their Saviour, or in being brought to know Him and to love Him as they have never known Him and loved Him before. The mission began Sunday morning, Sept. 24, with a meeting for workers at 9 o'clock. At that early hour hundreds of Christians had gathered from all parts of Bristol. These meetings were kept up for three weeks with an increasing interest and attendance. Though, of course, they were not so largely attended as the meetings of the afternoon and night, nevertheless many thought they were the most important meetings of the mission. Certainly God was present in a wonderful way and hundreds of professing Christians, many of them active workers for years.

have gone to work for their Master with a new enthusaism and understanding of how to do effective work. These morning meetings were followed up by Mr. Jacoby with a class every night in the smaller Colston Hall from 7 until 7:30, just preceding the meetings held in the larger hall. Mr. Jacoby's meetings increased in attendance, interest and power from the very start. The people loved him in Bristol just as they have everywhere else we have gone, and did not want him to go, and he already has had invitations to go back again. Even the most experienced workers testify that they have received great help on the use of the Bible in personal work from his instruction.

Meetings were held Sunday afternoons at 3 o'clock and at night at 8 o'clock. It was aimed to have them at 8 o'clock after the evening services in the churches were over, but the hall would be full long before that hour, so on the second Sunday we began at 6:45, and the third Sunday at 6:30. It was necessary then to have an overflow meeting in the smaller hall and many hundreds were outside at 7 o'clock after the filling of the two halls. The last Sunday we did not dare to have but one evening meeting, as we knew the crush in the street would be great, and perhaps dangerous. So we held a meeting at 3 o'clock, another at 6.15, and another at 8 o'clock. The people were told that any one who came to the 6:15 meeting could not attend the 8 o'clock meeting. The hall was packed long before 6:15 and others were clamoring for admission, but the doors were shut and an open-air meeting held. When this meeting came to a close, the people were dismissed through doors on one side of the building and the other crowd admitted from another street when the last one had been sent out. The police sent in word that the crowd outside waiting to get in when the first meeting should be dismissed was dangerous and they took charge of the way in which the people should be admitted, first to the top gallery through a separate entrance. The building was soon filled again and crowds were still clamoring for entrance. It was too late to hold a third meeting that night, so meetings were held in the open air for those who could not get in. The Colston Hall will comfortably accommodate 3,500, but sometimes 4,000 were packed into it, many standing.

There had not been the preparation for these meetings that there had been for our first mission in Bristol seven years ago. It came immediately after the summer holidays and the most prominent workers were out of the city, so it was necessary from the very beginning to stir the people up to prayer and to work. But God laid upon many a burden of prayer for the city and He has abundantly answered these prayers.

On most week days three meetings were held—one at 1.10 for business people. In Bristol, we always admit women as well as men to the business meetings, because there are so many women employed in the heart of the city. The second meeting was at 3 o'clock in the afternoon. This was given up to the study of the Word of God, considering its teaching concerning prayer and the Holy Spirit. The third meeting began at 8 o'clock and was preceded by a half hour's song service. This meeting was evangelistic in character. We took Friday for our rest day and on two of the Saturday afternoons at 3 o'clock had a meeting for children. At the first meeting the children more than packed the hall. It was estimated there were 5,000 children in the building. God blessed the Word to them and a great many professed to accept Jesus Christ. Those who dealt with them personally said that many of them were very clear and intelligent in the stand that they took.

Mr. Jacoby also held three meetings for the children in the George Mueller's Orphanage, and a large number professed to accept Jesus as their Saviour. Mr. Jacoby and Mr. Parsons also held meetings in the shops, which were attended by thousands—in fact, he had 1,000 at one, in Fry's Cocoa works.

One of the most fruitful meetings was that on the last Sunday night, when Mr. Jacoby told the story of his life. The floor of the Colston Hall was reserved for men. The building was packed to its utmost capacity and many could not get in. Mr. Jacoby spoke for more than an hour and held the whole audience spell-bound. Many men came to the front to accept Christ and a large number of others went into the inquiry room.

One of the most encouraging things about the Bristol mission was the number of people who came to me or wrote to me about having accepted Christ at our former mission in this city. I have not yet received the report of the exact number of those who have made a public profession of accepting Christ at these meetings and who were recorded. I think it will be somewhere in the neighborhood of 1,200.

The interest was at great height and it is impossible to say what might have been accomplished if we could have remained another week, but we had promised to begin in Dundee a day and a half after closing at Bristol and we had only time enough to take the train early Monday morning to get here in time for the meetings. We shall hold our first meeting here this afternoon. We shall be here but two weeks and a day, but everything seems to be thoroughly prepared and we are looking to God for great things.

Sincerely yours,
R. A. Torrey.

DR. TORREY IN DUNDEE.

Dr. Torrey writes en route from Dundee, Scotland, to Cambridge, England, that the mission at the former place was a time of remarkable interest, which he attributes in large measure to the prayerful preparation for it. He speaks of a daily prayer meeting which began in that city with Mr. Moody's mission there some thirty years ago.

There were conversions from the outset —four meetings a day being held on many of the week days. On Sundays it was necessary to divide the audiences, having women only in the afternoon, and men only at night. The mission was under the auspices of the Y. M. C A., but supported by ministers of the various denominations.

A very interesting feature of the mission was the meeting with those who were converted eight years previously at the earlier mission held in the same city by Dr. Torrey and Mr. Alexander. Some of these were children then who have remained true to the Lord and are now active in the work of the churches.

While between seven and eight hundred were converted, it is the thought of many that the best part of the present work was the deepening of the life of Christian people and the encouragement they received for definite service.

It is regretted that our space prevents the publication of many interesting details of the work, including the stories of remarkable conversions of men and women, rich and poor, high and low. One was a professional gambler who gave up his livelihood for Christ. Two sons and two daughters in one minister's family were converted. Two sons of one family. Seven fallen women, inmates of a rescue home. A man who had been a bartender for twenty years. There were many similar cases.

Dr. Torrey asks for prayer that the work in Dundee may continue and that there may be a great revival throughout all the churches.

FUTURE ENGAGEMENTS.

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointments in their prayers.

Lockett Adair — Dec. and Jan., Big Springs, Gainesville, Summerville and Denton, Tex.; Sulphur, Okla., and Brownwood, Tex.

Beadles-Fischer Party—Dec., Forrest, Ill.; Jan.-Feb., Jacksonville, Ill.; Feb.-March, Clinton, Ill.

Hay Bell—Dec., Rose Hill, Kan.; Jan., Neoga, Ill.; Feb., Grayville, Ill.; March, Cedar Rapids, Ia.

W. E. Biederwolf—To close of season with Men and Religion Movement.

J. L. Blankenship—Until Dec. 20, Columbus, Ga.; Jan. 1-15, Portsmouth, Va.; Jan. 15-30, Louisa, Ky.; Feb. 1-14, Newport, Tenn.; Feb. 14-28, Quitman, Miss.

H. T. Crossley, of Crossley and Hunter—Dec. 3-24, Thornbury, Ont.; Dec. 31-Jan. 22, Harriston, Ont.

John M. Currie—Until Dec. 3, Detroit, Mich.; Dec. 5-24, Auburn, Ill.

Edgar E. Davidson—Dec. 5, Pine Plain, N. Y.

G. A. DeFlone—Until Dec. 12, Patoka, Ill.

Eleanor R. Edwards and Willa H. Ferguson—Dec., Grimes, North Woodland and Oakfield (Burleigh P. O.), Me.

Martin Edwards—Until Dec. 17, Ithaca, N. Y.

John H. Elliott and Party—Dec., Harrisburg, Pa.; Jan., Ithaca, N. Y.

John W. Erskine—Until Dec. 10, Manchester, Mich.; Dec. 31-Jan. 21, Fife Lake, Mich.

John Fitt—Dec., Gypsum, Kan.; Jan. and Feb., in eastern Nebraska.

P. M. Fitzgerald—Until Dec. 12, Greencastle, Mo.

E. J. Forsythe and Party—Dec., Mechanicsville, Ia.

Gale and Collisson—Dec., Berlin, Ont.; Jan., Maine and Massachusetts.

E. C. Glenn—Until Dec. 10, Winston-Salem, N. C.

S. D. Goodale—Until Dec. 19, Huntsville, Ark.

Grafton and Mallard—Dec., Galveston and Port Arthur, Tex.

Ora Samuel Gray—Dec., Y. M. C. A. and lecture engagements.

A. H. Griffith—Until Dec. 10, Tarkio, Mo.; Dec. 11-22, Hepburn, Ia.; Jan. 9-21, Earlham, Ia.; Jan. 28-Feb. 11, Winterset, Ia.; Feb. 14-28, North Bend, Neb.; March 3-17, Martin, Mich.; April 2-14, Davenport, Ia.

M. F. Ham—Dec. 7, Del Rio, Tex.

Hart and Magann—Dec., Bluffton, Ind.; Jan., Council Bluffs, Ia.; Feb. Homestead, Pa.

Jesse E. Heins—Dec., Floyd, Ia.; Jan., Hopkinton, Ia.; Feb., Martelle, Ia.

J. R. Hemminger (with W. P. Nicholson, of Scotland)—Jan., Carlisle, Pa.; Feb., Harrisburg, Pa.

E. R. Hermiston—Dec., Vancouver, Wash.; Jan., Bakersfield, Cal.; Feb., McKitterick, Cal.

Charles E. Hillis—Dec., Lathrop, Mo.; Jan., Mackinaw, Ill.; Feb., Tremont, Ill.

I. E. Honeywell and Party—Until Dec. 24, Red Bluff, Cal.; Dec. 31-Feb. 4, Bryan, O.; Feb. 11-March 17, Delta, O.; March 24-April 28, Wauseon, O.

C. M. Huggins—Until Dec. 3, Estherville, Ia.; Dec. 4-31, Centerville, Ia.; Jan. 1-22, Corydon, Ia.

E. D. Johnston—Until Dec. 14, Sextonville, Wis.

H. D. Kennedy and Wife—Until Dec. 10, Richmond, Ind.; Dec. 31-Jan. 26, Peru, Ind.; Jan. 28-Feb. 16, Greensburg, Ind.

Hugh A. Knowles—Until Dec. 17, Silvis, Ill.; Dec. 17-29, St. Louis, Mo.; Dec. 31-Jan. 28, Astoria, Ill.; Feb. 2, Clear Lake, Ia.

Wm. D. Laumaster—Until Dec. 18, Mooreburg, Pa.

George W. Lewis—Dec., Killbuck, O.; Jan., Bellaire, O.

Miss Eva Ludgate and Associate—Dec., Terre Haute, Ind.

Lowry and Moody—Until Dec. 17, Montrose, Colo.; Dec. 30-Jan. 28, Canton, Ill.; Feb. 11-March 10, Moscow, Ida.; March 17-April 14, Beatrice, Neb.

Martin and Edwards — Until Dec. 10, Bellflower, Mo.

J. W. Mahood and Mr. and Mrs. George—Until Dec. 10, Youngstown, O.; Dec. 31-Jan. 14, Cedar Rapids, Ia.; Jan. 17-Feb. 5, Topeka, Kan.

J. Bascom McMinn—Until Dec. 23, St. Johns, Mich.

O. A. Miller—Dec. 8, Vail, Ia.; Dec. 31, Sheridan, Ind.; Jan. 24, Mondovi, Wis.

Ward Mosher and Wife—Dec. 31, Mansfield, Pa.

P. C. Nelson and N. D. Wood—Dec., Allerton, Ia.; Jan., Shenandoah, Ia.

J. Wesley Oborn—Until Dec. 17, Kempton, Ill.; Dec. 27-Jan. 14, Summitville, Ind.

French E. Oliver and Party—Dec. 31, Butler, Pa.; Feb. 15, Van Wert, O.; May 12-June 16, LaPorte, Ind.

W. W. Orr—Until Dec. 17, Germantown, Pa.

Price and Huston—Jan. 7, Springfield, Mo.; Feb. 4, Charleston, Mo.

Milton S. Rees—Dec. 1, Pawtucket, R. I.; Dec. 31, Tyrone, Pa.

R. W. Roberts—Dec., Virginia, Minn.

W. M. Runyan—Dec., Yates Center, Kan.

Harold F. Sayles—Dec. 3-19, Saranac, Mich.; Dec. 24-Jan. 10, Chicago, Ill.; Jan. 14-30, Leslie, Mich.

C. R. Scoville and Party—To close of season with Men and Religion Movement.

James E. Shannon—Until Dec. 17, Dayton, O.

L. Shelhorn — Dec., Baltimore, Md.; Jan., Georgetown, Del.

James Small—Dec., Arthur, Ill.; Jan., Eustis, Fla.; Feb., Bowling Green, Mo.

Charles Cullen Smith and Party—Dec., Eldora, Ia.; Jan., Decorah, Ia.; Feb., Roseburg, Ore.

Gipsy Smith—Dec. 2-18, Tacoma, Wash.; Dec. 30-Jan. 22, San Francisco, Cal.; Jan. 27-Feb. 12, Los Angeles, Cal.; Feb. 24-March 11 (probably), Dallas, Tex.

Joel A. Smith—Dec. 10-25, Oklahoma.

Myron J. Smith—Dec., Andover, N. Y.; Jan., Bald Mount, Pa.; Feb., Dalton, Pa.

W. A. Sunday and Party—Dec., Wichita, Kan.; Jan.-Feb., Canton, O.; Feb.-March, Wheeling, W. Va.; April-May, Fargo, N. D.

Alfred Sturgeon—Reserve, Kan.; Eagle, Neb.; Utica, Neb.; Arcadia, Neb.; Sargeant, Neb.; Keosauqua, Ia.; Florence, Cal.

R. A. Torrey—Until Dec. 10, Limerick, Ireland.

E. B. Westhafer—Dec., Markleville, Ind.; Jan., Hamilton, Ind.

Chaplain E. W. White—Dec. 1-23, Mt. Olive, Ia.; Jan. 1-24, Oelwein, Ia.; Jan. 29, Independence, Ia.

Geo. H. Wiley—Until Dec. 3, Washington, D. C.

E. L. Woleslagel—Until Dec. 10, Columbia, Ala.

Wright and Babbitt—Until Dec. 15, Phoenix, Ga.

TOPICS FOR THE WEEK OF PRAYER.

(Continued from page 270.)

they may be truly spiritual, and have a high spiritual aim. For all elementary and secondary school teachers, that they may be true Christian men and women, and faithful to the spiritual side of their stewardship. For the continuance of Bible teaching in all schools, and that the spiritual book be spiritually taught. For all the teachers and students in universities and colleges, that the ethical and spiritual side of culture may be there emphasized, and the pure doctrines of the gospel be taught.

SCRIPTURE READINGS.

Psalm 34; Deut. 4:5-10; Mark 10:13-22; 2 Tim. 3:10-17.

SATURDAY, JANUARY 13.

HOME MISSIONS AND THE JEWS.

Prayer that Christians may more widely recognise that Christ has given one commission, and that there is an organic union between the home and foreign branches of His church. That all forms of social work among the people may be kept on true spiritual lines. That Christian men and women may see it to be their duty to seek the restoration of those who have fallen, and to bring them to Christ and His worship. For missionary work among the Jews of all lands. That the persecution of Christ's kindred after the flesh, by those who are called by Christ's name, may speedily cease. That the gathering in of Jews to Christ and His church one by one may go on, and that the church may cleave to the Lord's great promises concerning their conversion as a race in the future. That governments may be moved to take up the Jewish question and devise means to open the lands of their forefathers to Jewish colonization. While we pray for all work that seeks to brighten dark lives, let us especially pray that all Christian workers may see that real rescue work means regeneration.

SCRIPTURE READINGS.

Psalm 126; Gen. 12:1-3; John 1:35-51; Rom. 11:25-31.

HOPE FOR ALL
WHO ENTER
HERE

RESCUE MISSIONS AND THEIR WORK

NATIONAL BIBLE INSTITUTE MISSIONS,

New York City.

The four Gospel Halls conducted in New York City by the National Bible Institute, of 156 Fifth Avenue, were all carrying on a vigorous evangelistic campaign during the summer months. The combination of outdoor and indoor work, which was put into operation this year, kept the interest in the work at high pitch, filled the different halls, and brought many to the foot of the Cross.

During the vacation of John Hollis, the superintendency of the Mission of the Living Waters, 344 Bowery, was placed in the hands of William McQuere, who at present is a student in the Moody Bible Institute of Chicago.

The Manhattan Gospel Hall, 111 Manhattan Street, although founded but a couple of years ago, was very successful in its work throughout the summer. Robert M. Hay is the superintendent.

SUNSHINE RESCUE MISSION IN LOS ANGELES.

The Sunshine Rescue Mission is the name of a new mission recently opened at 120 Wilmington Street, near First, in Los Angeles, Cal. "A Lighthouse in the City of Angels" is appended to the name on the small cardboard invitations distributed in the vicinity of the mission. Meetings are held every evening at 7:30. The work is under the care of W. M. Driver.

MISSION SUNDAY IN ST. LOUIS.

On Dec. 17 Edward Card, superintendent of the St. Louis City Rescue Mission, will be assisted at the mission by Mel Trotter, U. V. Sillaway and Peter Quartel, in conducting "Mission Sunday" services. The work at this mission is increasing and a new building is needed. Mr. Card writes, "The work is great, many are coming to Christ Jesus, and thousands of the poor are hearing the Gospel in St. Louis."

"COME AND SEE,"

Said Jim Goodheart on a card invitation to the services held at the Sunshine Rescue Misison, Denver, Colo., Nov. 12. He told the story of his conversion, this being the fourth anniversary of the event.

JESUS, THE ONLY SAVIOUR.

By Farnum St. John.

Painting the pump won't sweeten the well;
Outward reform can't save you from hell.
Tying on fruit won't make the tree grow;
Doing good works can't save you from woe.
Washing the face won't cleanse the black heart;
Joining the church can't give you a start.
Mending the jug won't gather what's spilt;
Sorrow for sin can't undo your guilt.

These may be good enough in their place,
But they must follow the working of grace.

You may be saved, though, just as you are;
No one has wandered in evil too far.
Trust in the Saviour, let Him come in;
He will the work of salvation begin—
Begin and complete it and victory give;
Let Him come in, then, forever to live.

He bore your burden of guilt on the cross;
He died for you, friend, to save you from loss;
He rose again and ascended on high
To prepare us a "home with Himself by and by."

He'll give a new heart all spotless and pure;
He'll give a life that will ever endure;
He'll plant a tree that forever will grow;
He'll start a spring that will sweetly o'erflow;
He'll give you victory over your sin!
Trust in the Saviour and let Him come in!

The Moody Bible Institute

DR. GRAY'S ENGAGEMENTS.

Besides his regular duties and engagements connected with the regular work as Dean of The Institute, Dr Gray has been absent twice within the last month in order to speak at Conferences for Bible study and exposition. The first was at Scottdale, Pa., and the last at Harrisburg, Pa. Both conferences were under the auspices of the Young Men's Christian Association.

THE ORDINATION OF JOHN H. HUNTER.

We are pleased to say, that just as we are going to press, Mr. Hunter has been received as a candidate for the ministry by the Presbytery of Chicago, and was examined for licensure and ordination on November 6. His unusual acquaintance with the English Bible and his long service in Y. M. C. A. and the Moody Bible Institute work were taken in lieu of a knowledge of the dead languages and the arts. His examination was confined to theology, the English Bible, church government and the sacraments, and was most heartily approved.

The following arrangement was made for the ordination in the Moody Church, with which Mr. Hunter has been connected officially for many years, the evening of November 27, by invitation. The moderator of the Presbytery, Rev. R. D. Scott, D.D., to preside and propose the constitutional questions. The opening prayer to be offered by Rev. E. G. Woolley, and the Scriptures to be read by Rev. B. B. Sutcliffe. The sermon to be preached by Rev. W. S. P. Bryan, D. D., and the ordination prayer to be made by Rev. Alexander Patterson, D.D. The charge to be given the newly ordained minister by Rev. E. P. Hill, D.D. Dr. James M. Gray will make some remarks with respect to Mr. Hunter's long service in the Moody Bible Institute. The service is to be closed with prayer by Rev. N. B. Barr, and the benediction to be given by Rev. Mr. Hunter.

GIFT TO MR. HUNTER.

Announcement has been made of the fact that Mr. John H. Hunter, Director of the Evening Department, has resigned in order to go to the Los Angeles Bible School. The members of the faculty took advantage of the opportunity afforded by the regular faculty meeting in November to present a testimonial to Mr. Hunter. Dr. Evans read the testimonial adopted by the faculty, and after the reading presented to Mr. Hunter a fitted suit-case as a slight material evidence of the affection of his fellow-workers.

Mr. Hunter was hardly in possesion of his usual self-control and quiet manner, but he responded feelingly to the testimonial and in appreciation of it and the gift and of all that this signified. After Mr. Hunter's response Dr. Towner offered prayer for God's blessing upon him and upon the work which he is to undertake in Los Angeles.

C. P. MEEKER'S EVANGELISTIC WORK.

Rev. C. P. Meeker, who is in charge of the Gospel Wagon work during the summer season, is devoting his time this year to evangelistic work in smaller towns, and rural communities. In October he held meetings in Isle and Mt. Chestnut, Pa. The meetings were held in a Baptist and United Presbyterian church respectively.

The Baptist church was located in a rural district, Rev. Wm. E. Rix, a former student, being pastor. The engagement was for three weeks, and although there was much rainy weather in this time, yet the Lord's blessing was upon the work. The pastor had made good preparation for the meetings and had arranged a prayer list, and quite a number on the list confessed Christ during the meetings.

The Mt. Chestnut church is located in a village of about one hundred inhabitants. More than thirty took a public stand in the meetings and at the first communion service in the church nineteen were received into membership. Two noteworthy features of this series of meetings were the conversion of a very wicked woman and eight members of a Sunday-school class that had a praying teacher.

November 5-24 Mr. Meeker conducted meetings at Crystal, Mich., and on November 26 he began meetings at Linden, Mich.

INSTITUTE STUDENTS AT CONFERENCE.

The American Sunday School Union held its first general conference for missionaries of the central district at Silver Lake, Ohio, September 21-26. Rev. G. P. Williams, D.D., secretary of missions, Mr. E. P. Bancroft of New York City, and three ministers of Akron, Ohio, and a number of the missionaries present took part in the program.

In answer to the customary call at a Conference for those who had attended The Moody Bible Institute, nine were present, their picture was taken and is shown herewith.

Those in attendance were: A. O. Cravener, 1904, Indiana, Pa.; M. C. Currens, 1906, Johnstown, Pa.; S. F. Eastman, 1899, Uniontown, Pa.; J. E. Kirkwood, 1905, Reynoldsville, Pa.; H. O. McClaren, 1899, Bradford, Pa.; D. F. Rankin, 1896, Brownstown, Ind.; O. E. Liggett, and wife, 1910, Nashville, Ind.; P. R. Van Blarcom, 1902, Cambridge, Ohio.; Florence A. Wilson, 1899, Cleveland, Ohio.

THANKSGIVING AT THE INSTITUTE.

In accordance with its usual custom the authorities of the Institute arranged to make the day one of general home gathering, festivity and rejoicing, and everything possible was done to have the students forget that they were away from home. The following program was arranged:

1 p. m.—Dinner for Faculty and students.
3-5 p. m.—Recreation, games, musical program.
6-7 p. m.—Informal social hour and supper.
7:30 p. m.—Praise service.

A REUNION AT TERRE HAUTE, IND.

Three former students of the Institute met in reunion Friday afternoon, Oct. 13, at the home of William Lloyd Crist, Terre Haute, Ind. They were George Rockwell, who at the time was conducting the music for the Scoville evangelistic meetings, M. Massey, who is head book-keeper at the Vandalia freight office, and William Lloyd Crist, pastor of the Plymouth Congregational Church. The house was artistically decorated with dahlias and marguerites.

Former Students of Moody Bible Institute at Conference of American Sunday School Union, at Silver Lake, O.

W. L. Crist. Geo. Rockwell. M. Massey.

Refreshments were served, and the photograph shown on this page was taken as a souvenir of the reunion, which was closed with prayer for the Moody Bible Institute, its old and present students, and the Faculty.

PERSONALIA.

The former students here mentioned will deeply appreciate the prayers of our readers for God's blessing upon them and their work.

Mr. and Mrs. Eugene Sheldon, and Dr. and Mrs. F. J. Betts, are conducting evangelistic meetings in a rural community near Frewsburg, N. Y. They report a very busy and successful season thus far this year.

The October Number of China's Millions contains a splendid picture of Mr. Carl G. Gowman, a new missionary who sailed for China from San Francisco, and who was a member of the class that was graduated in August last.

Miss M. L. Steckel sends word from Mombasa, that she has arrived safely, and is well on her way to her missionary work in British East Africa. Since leaving the Institute Miss Steckel had been taking special training in a hospital in Chicago, and also in the Kansas State Normal College.

Miss Anna C. Dukesherer left for China from Vancouver on October 25.

Rev. T. Bradley Hyde, who was a student in '91-'93, has been appointed secretary of the Toronto Bible College. He succeeds Dr. William Stewart, who has held the secretaryship for eighteen years, and is retiring because of old age.

The Seattle Post-Intelligencer of November 6, gives a half column to an account of the slendid work which was done by Rev. Ralph Atkinson, D.D., pastor of the First United Presbyterian Church of Seattle, in connection with the meetings held in that city by Gipsy Smith. The article states that the success of the campaign was due largely to the untiring work of Dr. Atkinson and today he is one of the greatest figures in the religious life of Seattle. "Seattle was prepared by him for an event which has been unique, and the success that has attended the undertaking is doubtless due in no small measure to this man." Dr. Atkinson was a student of the Institute in the 90's.

The Omineca Herald of Hazleton, B. C., gives much prominence to the work which is being done by the Y. M. C. A. for the railway workers along the banks of the Skeena river. This work is in charge of Mr. W. H. Morrison, secretary. Mr. Morrison has had erected a building in which are found many comforts of civilization. He has provided a large reading room, and in connection with the headquarters there are bath-rooms, and other things which make life pleasant and profitable for men who are employed on the railroad construction. "The weary, sick, discouraged and discontented all go to Mr. Morrison who is the mental and spiritual physician of the camps."

Mr. John A. Howe was engaged last month with Mr. Edgar in evangelistic meetings at Woonsocket, S. D., and is now at Jackson, Mich.

Rev. Elmer O. Chappel is now pastor of the Congregational church at Crockett, Cal. On Sunday, October 29, twenty-one persons were received into the fellowship of the church. The church attendance has doubled, and the attendance of the Sunday-school has increased one-third. The spirit of evangelism is being awakened, and the spirituality of the church is being deepened.

Rev. R. G. Heddon, pastor of the Congregational church at Elkader, Iowa, reports splendid work in all departments of his church. Recently he organized a Sunday-school in a school house nine miles out in the country, and preaches there every two weeks; also at another place nine miles in another direction the other Sundays of the month.

Rev. Thos. Campbell, pastor of Grace Congregational Church in Chicago, reports the church property improved and seven new members received on confession.

Rev. W. R. Marshall, pastor of the Ewing Street Congregational Church, of Chicago, reports additions to the membership on November 5, and encouraging growth in the work of the church.

Mr. W. H. Crapper has just closed a meeting near Winamac, Ind., and reports a good interest, large attendance and a goodly number of conversions.

Mr. Tadaschaige Suzuki writes that he is in charge of the church at Shiroeshitwon, Japan, having arrived there July 9, on his return from Princeton, N. J. This is a small mission in the northeast of Japan, but he feels greatly encouraged in his work.

Rev. Theodore T. Hayes, until recently pastor of Immanuel Church, Buffalo, N. Y., has accepted a call to the Presbyterian church at Byron, N. Y.

Rev. H. W. Chamberlin, superintendent of the Kalihi Settlement, Honolulu, reports that their work has outgrown the old grounds and buildings, and that during his summer vacation he raised $10,000 to purchase a new property consisting of nearly seven acres, for their settlement work. Last year they raised nearly $5,000 for running expenses.

Mr. A. H. Norum recently spent three weeks in Warren, Ill., assisting the pastor there in conducting evangelistic services.

Mr. Harold Coffin was in charge of the music in an evangelistic campaign at Evansville, Ind., but had to return to Chicago hastily, and underwent an operation for appendicitis. He is convalescent and will be ready for work again after the holidays. His place at Evansville was taken Mr. H. Hammontree.

Mr. J. Q. Brown, assistant to Rev. H. W. Pope, was in Goshen, Ind., November 8-12, directing the music for the meetings in connection with the Men and Religion Forward Movement.

Mr. E. O. Sellers has devoted considerable time during the last month to the Men and Religion Forward Movement, having assisted in Laporte, South Bend, and Michigan City, Ind., and more recently in a two weeks campaign in Paris, Ill.

Mr. D. Vandyke of Munasa, German East Africa, writes a most interesting letter under date of June 26, concerning the progress he is making in the study of the language and in assisting the people in becoming acquainted with the teaching principles of Christianity. He says the natives are busy making sun-dried brick, of which he will use ten thousand for a house of three large rooms. The bricks are one foot long, six inches wide and four inches thick. He requests the prayers of the Institute friends on behalf of his work.

Dr. C. W. Sensibaugh is now in meetings in Richland, Iowa, and in January he goes to New London, Iowa.

Mr. Arthur L. Cannon, who is in charge of the work at Jaochaw, China, reports that they are being prospered in their work and that souls are being saved every year in their station and out-stations. They now number about 70 baptized members, besides inquirers and adherents. This is the fruit of ten or eleven years' work. He expresses his pleasure at learning that some of the students of the Institute are going out to China at this time.

Miss Rosie is taking an extended vacation. At present she is in Montreal, Canada.

We have been greatly favored this last month in a visit from Rev. Geo. Atkinson, President of Albemarle Institute, N. C. Five of our former students are associated with Mr. Atkinson in his work at Albemarle, Misses Eva Rupert, Oberia Houser, Ruth Houston, Mary Strong and Ida Wescott.

John Porter is now pastor of the Congregational church at Oleander, Cal. In a recent letter he says:

"God is blessing us in the work of our new field. There had been no additions to the church membership for one and a half years before we came, but during the first three months of our pastorate here we received eighteen into membership, ten of which united with us on confession of faith. Five young men between the ages of twenty and twenty-five went forward and expressed a desire to live the Christian life in one evening service. Three of these have united with the church. We have dismissed one by letter, so the first three months gives us a gain of seventeen."

Miss Martha Switzer sailed in November for missionary work in Korea.

Miss Cora Obert left in October to take a position in Tampa, Fla.

Misses Elizabeth and Alberta Patterson are connected with the Martha Berry School in Rome, Ga.

Miss Bertha Harris has gone to Minneapolis, Minn., as extension secretary of the Young Women's Christian Association.

Miss Muriel Cooper is now in Winnipeg, Manitoba.

Miss Lena Dunn spent a day at the Institute this month. She is engaged as Bible teacher with the Evangelist, Rev. French Oliver.

STUDENT DEPARTURES.

Mrs. Abbie Allen, La Fayette, Ind.; Miss Helen Van Regenmoster, Grand Rapids, Mich.; A. E. Heyworth, E. Koranen, Chicago.; R. Weibel, Scottdale, Pa.; F. E. Medcoff, Lansing, Mich.; H. F. Putnam, Mayville, N. Y.; A. H. Pierstorff, Richland Center, Wis.; J. W. Troyanowich, Ontario, Wis.; John W. Armstrong, Louisville, Ky.

STUDENT ARRIVALS.

Miss E. M. Campbell, Miss May A. Wells, Morristown, Tenn.; Mrs. Margaret Koch, Austin, Ill.; Miss Annie Fox, Cleveland, Tenn.; Miss Margaret Gammelgard, Chicago; Miss Virginia Williams, Austin, Tex.; Preston Bradley, Chicago; Leo L. Dunn, Casselton, N. D.; Y. Oikawa, Riverside, Cal.; Alf. Arnesen, Chicago; P. M. Boyd, Fife, Ga.; Thos. Hill, Vandergrift, Pa.; Everett Ham, Bowling Green, Ky.; Wm. S. Dixon, Sedalia, Mo.; Andrew Lewis, Gerry, N. Y.; Daniel Iverson, Savannah, Ga.; Herbert J. White, Hamilton, Ont., Can.; Ralph A. Young, Brooklyn, N. Y.; Mr. and Mrs. T. M. Herber, Grand Rapids, Mich.

SOME RECENT VISITORS.

Mrs. C. J. Hunt; Miss Alta Fralick, Detroit, Mich.; Miss Florence French, Wheaton, Ill.; Miss Anna Dukesherer; Miss Mary Hitchcock; Miss Nora Killian, Carlisle, Pa.; Mrs. Black; Miss Nannie Jones, Chicago; Mrs. C. J. Hunt; Mrs. and Miss M. Howison, Sandwich, Ill.; Mrs. Clara Montague, Chicopee Falls, Mass.; Miss Bebb; Mr. Spooner; Miss Edith Impey, Toronto, Canada; Miss Emma Gillion, Miss Kate Russen, Berne, Ind.; Mr. and Mrs. Orns; Miss Heath, Des Moines, Ia.; Miss Cora Dumbald, Bloomington, Ill.; Miss Grace McSparran; Miss Anna E. Smith, Baltimore, Md.; Miss Hie-DingLing; Miss Carrie White, Durant, Okla.; Miss R. M. Thomas, St. Anne, Ill.; Roy Lytle, Fairwater, Wis.; G. M. Fuller; E. E. Stocking, Sheridan, Wyo.; C. W. Knight, Morganfield Ky.; Rev. H. O. Meyer, Louisville, Ky.; J. V. Rosewarne, Seattle, Wash.; Rev. and Mrs. W. E. Biederwolf; Chas. Beachy, Wheeling, W. Va.; W. C and John McCleery, Leland, Ill.; R. C. Watson, Winona, Ind.; Percy Packer, Detroit, Mich.; Rev. F. W. Poole, Tabor, Minn.; A. E. Bishop, Guatemala, C. A.; Dr. H. P. Sterritt, Wheaton, Ill.; Mrs. G. D. Britt, Bay View, Mich.; Jas. B. Talbot, Xenia, O.; Maynard Smith, Baltimore, Md.; M. Burkholder, Berne, Ind.; Chas. G. Sterling, Indianapolis, Ind.; J. H. Wenberg, Batavia, Ill.; J. F. Brown; D. T. Measelles, Morton, Miss.; Wm. F. Zander, Merton, Wis.; Rev. Thos. Needham; Fred E. Smith, Chicopee Falls, Mass.; Mr. and Mrs. M. E. Trotter, Grand Rapids, Mich.; J. A. Howe; W. S. Nickerson, Pleasant Valley, N. S.; Mr. and Mrs. Sillaway, Milwaukee, Wis.; Rev. M. Beauchamp; J. W. Stuart, Aspen, Mich.; Mr. and Mrs. Chas. Blanchard, Wheaton, Ill.; J. M. Humphrey, W. Norfolk, Conn.; H. R. Huse, Grand Rapids, Mich.; B. Samuel, Chicago.

The Bible Institute Colportage Association

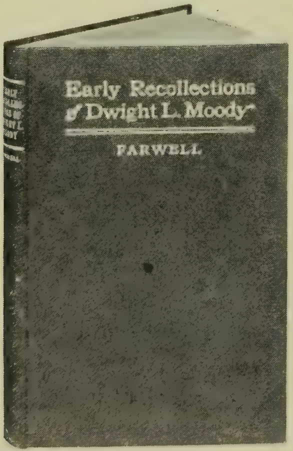
FOR LOVERS OF GOOD BOOKS.

A new and cheaper edition of A. C. Gaebelein's "Daniel" is now ready. Price, cloth bound, only 50 cents.

Mission study classes seeking a text book will do well to consider the use of "Christianity and Non-Christian Religions Compared," by E. A. Marshall. Specimen pages free.

"Living by Faith" is one of the most helpful booklets of recent years. Its mission is to promote faith in God and to quicken the prayer life. Read the review on page 119 of the October issue.

December, the month of D. L. Moody's decease (Dec. 22, 1899, being the exact date), will remind many of the life and work of that great man. "Early Recollections of D. L. Moody," by the late J. V. Farwell, and published by The Bible Institute Colportage Association is full of interest to those seeking side-lights on the character and earlier activities of this honored servant of God.



"Good Tidings" (No. 19 in The Moody Colportage Library), contains choice sermons and addresses on the advent of Jesus. The authors are such well-known preachers as John McNeill, Joseph Parker. C. H. Spurgeon and T. DeWitt Talmage. Pastors, Sunday-school teachers and laymen generally need a book like this for distribution as the holiday season approaches. Price, 15 cents; eight copies for $1.00.

"The Story of Valentine Burke," Mr. Moody's well-known prison narrative, is now ready in three foreign languages—German, Italian, and Bohemian. Prices same as for the English, 6 cents a dozen, 40 cents a hundred.

Many are seeking a good tract to give unsaved business men. "A Business Man's Experience," recently published, meets this need admirably. Send stamped envelope for a sample copy.

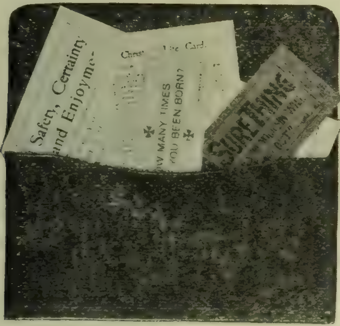
THE GOSPEL FOR THE MINERS.

Herman W. Lambert, with headquarters at Joplin, Mo., is doing general missionary work in and around that region and reaches among other classes, the miners. He has several preaching places and outlying "stations." Of one of these he writes:

> Smelter Hill is the most interesting of all my fields. It contains many mines, several large lead smelters, a plant for manufacturing white lead, red paint, etc. Many men are employed, and they are the most down-trodden class I have ever found. In poverty they far surpass the coal miners of Pennsylvania. I have watched the men before the hot smelters, working on shifts of fifteen minutes, with sweat pouring from their bodies, and keeping it up for ten hours for only $1.65 and $2.00 per day.
>
> One strange feature is there are no unions among the men. "A union man is fired as soon as he is discovered on the job," are the words from one in authority. Of course, the men feel this and have become bitter towards employers, towards corporations and against God. One man told me, weeping, "No one cares for us poor devils, and you're getting paid or you wouldn't come over here, and I don't believe God cares either."
>
> Into the midst of this poverty and depression comes the missionary with the Gospel in story and in printed tracts, telling of the "meek and lowly One who rests weary hearts."

Mr. Lambert asks especially that Bible "portions" and Gospel tracts be sent him for careful distribution among this neglected people.

Do you need a convenient leather tract case or "pocket" to aid you in carrying leaflets in good condition, yet ready for instant use? The Colportage Association has them for 25 cents each.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SURE THING

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MR. MOODY'S BOOK FUNDS.

The following contributions have been received from October 14 to Nov. 11, 1911, inclusive:

Prison Book Fund:	
132 Contributions	$362.55
Spanish "Way to God" Book Fund:	
1 Contribution	1.00
Lodging House Book Fund:	
2 Contributions	2.00
Lumber Camp Book Fund:	
1 Contribution	5.00
Total	$370.55

FREE GRANTS OF BOOKS.

The following donations of the Moody Colportage Library books and Emphasized Gospels of John have been sent out on account of the several book funds named, from Oct. 6, 1911, to Nov. 10, 1911, inclusive, many of which consignments already have been acknowledged with expressions of hearty appreciation.

Prison Book Fund:
Michigan, 65 books, 35 Gospels.
Massachusetts, 100 books, 100 Gospels, 200 tracts.
Colorado, 15 books, 10 Gospels.
Tennessee, 225 books, 200 Gospels, 50 tracts.
Minnesota, 175 books.
Illinois, 200 books, 25 Gospels, 230 tracts.
Wisconsin, 15 books.
Pennsylvania, 170 books, 25 Gospels, 210 tracts.
Louisiana, 150 books, 100 Gospels.

Mountain Book Fund:
Kentucky, 244 Gospels, 23 magazines.

Lumber Camp Book Fund:
Washington, 100 books, 35 Gospels.

Hospital Book Fund:
Missouri, 100 books.

Possibly your choir needs a fresh supply of song books. Try "Hymns Tried and True," Dr. Towner's new collection. The inspiring selections it offers will put new life into your choir. See advertisement on another page of this issue.

"The Decline of Family Religion," a reprint of a thoughtful editorial in "The Christian Intelligencer," will do much good. The Bible Institute Colportage Association has issued an edition of it and copies may be had for the postage.

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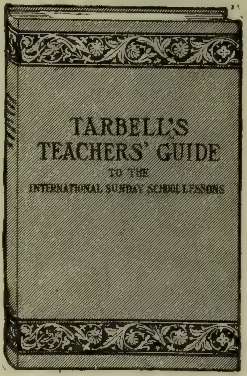

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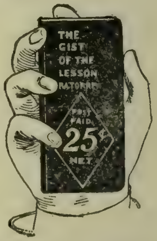

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The Christian Herald for 1912

THAT famous divine, Joseph Parker, once remarked that the "front seats of his auditorium were in the Rocky Mountains and the back seats in the Himalayas." CHRISTIAN HERALD readers may say with Wesley, "The World is its Parish," for its activities literally embrace all lands. In the coming year it will set before its readers the most attractive variety of entertainment and instruction provided by any weekly magazine in the world.

THE CHRISTIAN HERALD, whether considered from its spiritual side or from the side of its mechanical make-up, is brighter and better than ever before, and during the coming year no pains will be spared to maintain this high standard. Every department will be conducted with the keenest appreciation of the desires of our readers to have us produce a clean weekly newspaper for the home. Our aim is to make THE CHRISTIAN HERALD the very embodiment of religious and moral uplift, and so we ask you to help us extend that influence for good until it is felt in every home in the land.

Remarkable Features for the Coming Year:

"Brander Cushing's Ambition"

By CHARLES M. SHELDON, Author of "In His Steps"

This new and powerful serial story, *Brander Cushing's Ambition*, is a splendid and dramatic presentation of two of the greatest of our latter-day problems. It is a story that will grip the hearts of its readers with interest and hold them fascinated to the end. There is a beautiful love story running all through it. No more thrilling serial than *Brander Cushing*, and no nobler characters than Sidney, his heroic son, and Pax Marston, the beautiful daughter of the Admiral, have ever appeared in modern fiction. Begun in the November 22 issue of THE CHRISTIAN HERALD.

The American Pulpit

which has always been a strong feature of THE CHRISTIAN HERALD, will in the coming year be represented by sermonic contributions from the leading preachers of all the Protestant denominations. The fifty-two greatest sermons of the year will appear in its pages, among the contributors being Rev. J. H. Jowett, C. M. Sheldon, Rev. C. H. Parkhurst, the Metropolitan divine; Dr. James Burrell, Rev. J. Wilbur Chapman, Professor R. A. Torrey, Rev. A. C. Dixon, Bishops Quayle and Warren, J. Balcom Shaw, Charles F. Aked, C. A. Eaton, and Newell Dwight Hillis.

Stories by Famous Authors

will be announced during the year, among the contributors being Wilfred Grenfell, the Arctic hero and philanthropist; Eleanor H. Porter, author of *Margaret* and *Marco;* Florence Morse Kingsley, Cyrus Townsend Brady, Susan M. Griffith, Miss E. L. Gebhard, Amelia E. Barr, Irving Bacheller, and many others.

In the Footsteps of St. Paul

Dr. Francis E. Clark, now traveling in the Orient, has undertaken to write "A Journey in the Footsteps of St. Paul," exclusively for our readers. Dr. Clark is the founder of the Christian Endeavor Society. He will visit the "Seven Churches of Asia" and will record his impressions. His articles will be finely illustrated.

Special Articles by Famous Writers

will be a prominent feature for 1912. These will include Clayton Sedgwick Cooper, an authority on Bible propaganda, Professor Edgar J. Banks, Professor Mason P. Young, famous in Oriental travel; Rear-Admiral Charles D. Sigsbee of the *Maine;* Hon. Charles McFarland of the Federal Council of Christian America, who will write on the "Relation between the Church and Social Service"; John L. Harbour, E. Ryerson Young, son of the famous Canadian explorer, and others.

Cyrus Townsend Brady

the author of so many successful historical novels, has written for THE CHRISTIAN HERALD a stirring tale of the Frontier in the days when the life of the settler hung hourly in the balance.

Our Women Contributors

Special attention will be paid to the Women's Department of THE CHRISTIAN HERALD, and our Contributors' Staff this year will be larger than ever before, among them being Madeline S. Bridges, Kate Upson Clark, Miss Janet Porter (who conducts the Department for the Young), and Margaret E. Sangster, the counselor of the whole CHRISTIAN HERALD Family.

Samantha at Coney Island AND A THOUSAND OTHER ISLANDS

By JOSIAH ALLEN'S WIFE (Marietta Holley)

SAMANTHA was living happily enough as Josiah Allen's wife when they returned from their trip around the world, and all might have gone as merrily as a wedding bell, had not Serenus Gowdey put the idea of Coney Island into Josiah's head. After that Josiah could talk of nothing else.

Samantha gave him catnip tea, but that didn't get the "pizen" out of his system. She planned a trip to the Thousand Islands, thinking to turn him from the subject, but Josiah would not be turned; he spoke of it day and night, and Samantha was more shocked than surprised one morning to find that he and Serenus Gowdey had run away to the great amusement city by the sea.

Of course Samantha followed him immediately. How she pursued Josiah through the mazes of the concessions, how she rode the witching waves, went on a voyage to the moon, watched the circus, looked in the magic mirrors, sank through the floor, got lost in the maze, trod the rocking steps, lectured the Head Hunters, discovered the fire, rescued the incubator babies from the flames, and finally saved her beloved "pardner," Josiah, from the jaws of the blazing lion, etc., etc., are all told graphically with humor and pathos in *Samantha at Coney Island and a Thousand Other Islands*. Handsomely cloth bound, illustrated, 350 pages.

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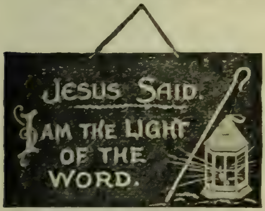
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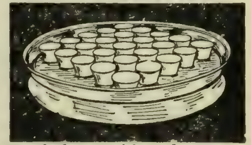

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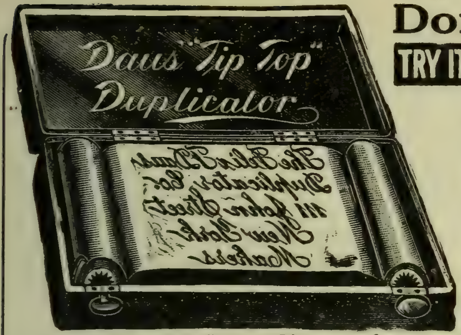

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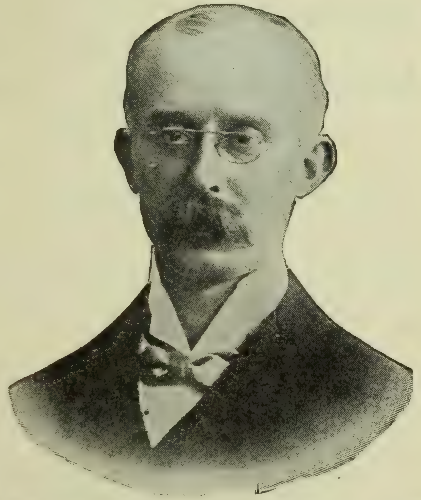

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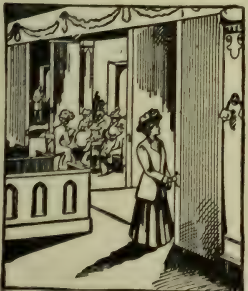

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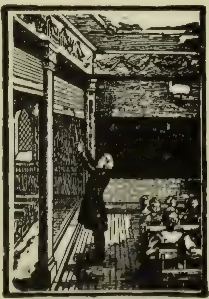

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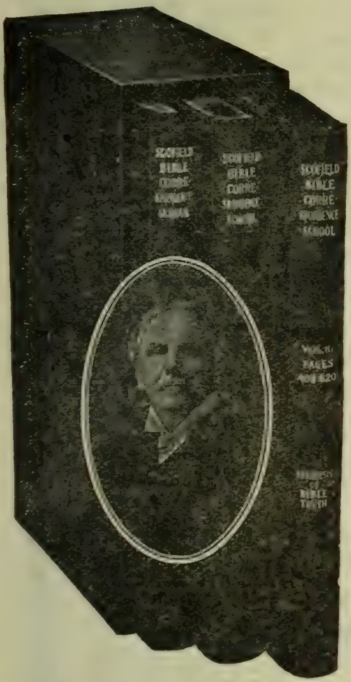

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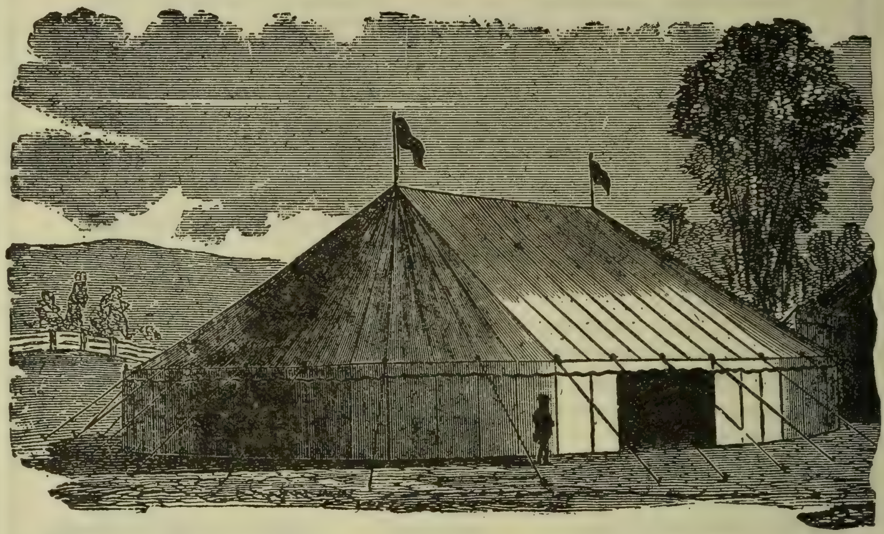

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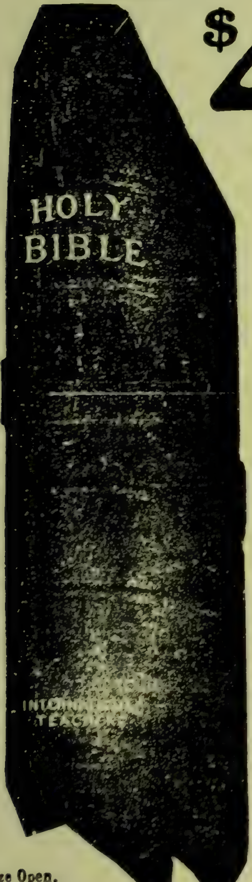

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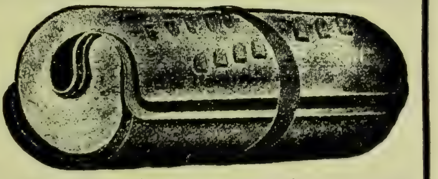

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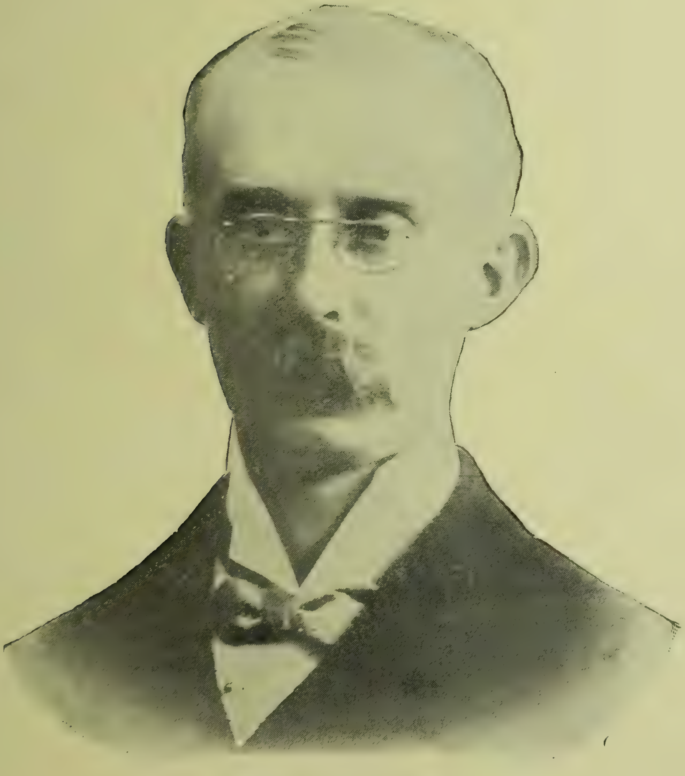

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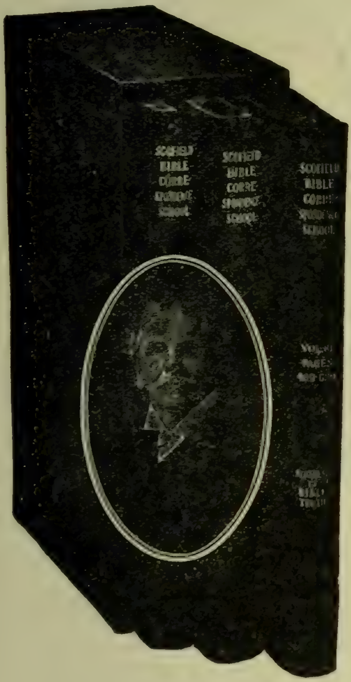

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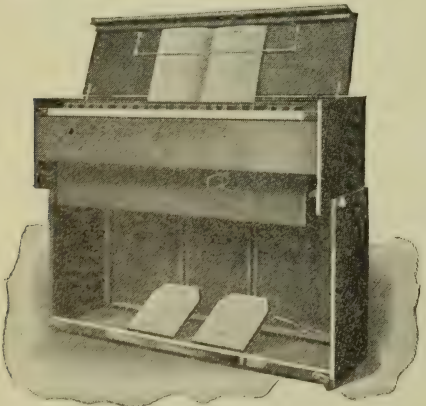

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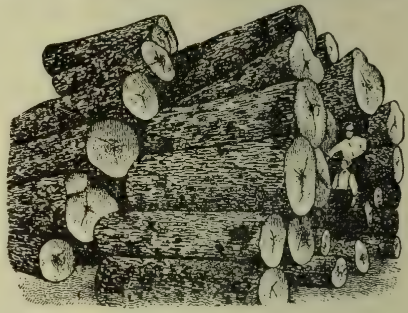

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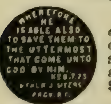
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THE
Christian Workers Magazine

JANUARY, 1912

Editorial Notes

"And the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. * * * And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:12, 15.

A noted infidel said some time ago, "I do not wish to go to heaven unless I can settle by the **books**, and go because I ought to go there."

Cut from the Loaf.

God keeps a ledger account with those who desire to **settle by the books.** The text speaks of it. In other words, all who would be judged by their works will have a fair hearing before Him. Nothing is forgotten which they have done or left undone.

But it is sad to think what the result of this judgment must be in every case and without exception. The text says that "whosoever was not found written in the book of life was cast into the lake of fire," which can only mean that those who appealed to the **books** were found wanting in every instance. Happy the man who casts aside his own works and is willing to go to heaven on the ground of the work of Jesus Christ. It is thus only that his name is written in the Book of Life.

A solemn thought this at the beginning of the new year when so many are balancing up the world's books. Have you yet taken account of what you owe to God, confessed bankruptcy, and received a free pardon through Jesus Christ? Why not now, as you read these words?

* *

The Remembrance of Sin.

"The camera is nothing but fair; it overlooks nothing and it can not forget." What a symbol or illustration of the judgment day, or of the eye of Him who sits upon the judgment seat!

The sentence is quoted from an advertisement of a contemporary exploiting a photographic history of the civil war. Hundreds of photographs taken by an artist of those days, have recently been discovered in an old garret and brought at last to the light of day. They deal with an inner and human side of that struggle—the pathos, the laughter, the tragedy, the comedy of those four years. The artist penetrated the most unexpected places. Quoting the advertisement, "For many years it was thought that nobody was present at the hanging of the Lincoln conspirators except the officials, but this collection was found to contain half a dozen important pictures of these gruesome scenes. Southern soldiers, often cut off from all supplies, would have been surprised had they known that venturesome men were risking their lives to catch on glass plates the actual scenes of southern pluck struggling so gallantly against overwhelming odds." A noted scientist, head of an observatory on the Pacific Coast, found himself in one of the pictures of the Peninsular campaign. A famous scout of the Union army looks at a picture, and exclaims, with a strange shock, "There am I." Speaking of it later, he said, "I got shot the day after the picture was taken, and I hadn't thought about it from that day until I looked out at myself after all these years. I had forgotten what sort of a young fellow I was those days."

"The camera is nothing but fair; it overlooks nothing and it cannot forget." Oh, to have the eye of an absolutely righteous God resting upon one continually, what a photograph it takes! The hidden secrets of the heart are there. It gets in behind closed doors. You forget, but God remembers. Oh, that terrible day when, like a flash of lightning it is all revealed to you in His sight. **All** revealed, nothing covered. **In His sight** before whom angels veil their faces and the heavens themselves are not clean!

These soul photographs can never be destroyed, but they can be washed clean—whiter than snow. The God who took the record can remove it, and He has promised to do it in Christ. Let us not be stubborn. Let us accept His grace. Let us confess our sins. Let us seek Him while He is near and call upon Him while He may be found. Begin the New Year right!

> "Grant, we beseech Thee, Almighty God, that we, who for our evil deeds, do worthily deserve to be punished, by the comfort of Thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. Amen."

* *

The Arbitration Treaties.

Theodore Roosevelt says that nations never will arbitrate questions of vital honor. This may be true. The Bible teaches that peace never can be effected on this earth until justice and truth prevail, and that these never will prevail until Jesus Christ returns again. This certainly is true.

And yet if the present arbitration treaties with England and with France fail of ratification by our Senate, it will seem not only unchristian but hardly less than barbarous.

It is a hopeful sign that so strong a fight is being waged for it by the Citizens National Commission, made up of several hundred leading men of the United States, and by the Federal Council of the Churches. We wish them every success, and would that our little might be done to aid them. We do not remember stronger words upon the subject than those of the last-named, which we quote:

"The present armed peace of Christendom is a scourge and a scandal. There are today more guns and bayonets, more bombs and shells, more soldiers on the land, and more ships of war upon the seas, than in any preceding century in the history of the world. More money is now expended in getting ready for war than was spent in former times in waging war. The burden of this military and naval equipment is stunting and demoralizing the life of the nation, and handicapping the progress of all humanitarian movements. Militarism is one of the gigantic evils of our day. Against it the church of Christ must set itself in open and determined opposition. The burden of the people must be lightened, the nations must be delivered from their fears. The instruments of slaughter must be beaten into the implements of industry. The world must know that Christians are indeed followers of the 'Prince of Peace.'"

* *

The Future of Palestine.

The statement of Prof. Richard Gottheil, that the Zionist Congress has completely abandoned the project for a separate state in Palestine, through a concession from the Sultan, is exceedingly interesting. The ambition now is for "a prosperous Jewish people in a prosperous Ottoman empire," which is thought to be a more practical step in the direction of ultimate Jewish hope.

But however this may be, it is clear from Holy Writ, as a contemporary has pointed out, that at some future date Palestine, cultivated after modern methods, and populated by a majority of Jews, will be in a position to arrange terms of autonomy with a consort of European powers, regardless of Ottoman wishes.

If the statesmen of the world knew and believed the Bible, it would save them a lot of thinking; and if the same were true of financial investors, they would be in the way of making "easy money."

* *

In a recent issue an editorial appeared, entitled "For Some Reason," in which

Apologetic. an injustice seems to have been done, unintentionally, to a well-known clergyman, whose name, however, was not mentioned. Indeed, it did not concern him so much, as the concept of Christianity and the Christian ministry for which he stands. We were misled as to the situation by the general report in the newspapers, which we now learn to have been partially false. Lest some of our readers should have identified the clergyman in question, we feel it our duty to make this explanation and apology.

In the same issue the A. B. C. F. M. was referred to as reporting a falling off in receipts, both from churches and individuals, which we understand on good authority to be an error, and which we very much regret. We reflected on the commercial appeal for missions so frequently employed in these days, and it was supposed that our remarks were applied to the missionary boards as such. This was a misunderstanding on the part of our kind critic, however, as we had in mind utterances of the platform and the press for which no board can be held directly responsible.

* *

Bishop Hoss and Church Union. The Methodist Ecumenical Conference at Toronto was a great gathering as things are counted in these days, and ought to give a strong stimulus to the activities of that mighty church. The newspaper reports interested us, but especially the one speaking of the debate on church union.

"Bishop E. E. Hoss of the Church South made the only protest against it. 'I am amazed,' he exclaimed, 'at the demand that all people should come into one church.'

"Cries of 'No, no, no!' came from all parts of the house.

"'History points out that such a church becomes first proud, then arrogant, and then corrupt.'

"Again the cries of 'No, no, no!' were raised.

"'I knew,' the bishop said as he took his seat, 'that I would not get unanimous consent, but if the day of universal organic union comes in Protestantism I will be a broken hearted mourner.'

"The protest fell upon unwilling ears and the demand for union continued to be made by other speakers."

The bishop's protest reminds us of that of President Patton in the General Assembly, when he, too, was practically alone in the debate on the union with the Cumberland Church. But, nevertheless, we stand with Bishop Hoss and President Patton. A wise man and a great student of the Bible has said, that "Catholicity in a dispensation of failure is a token of apostasy." The motives of its projectors are not impugned when we say, it is simply the Tower of Babel over again. The speed of a fleet is gauged by its slowest vessel, and a union of churches in this age is effected only by minimizing the truth.

* *

Our New Broom. "A new broom sweeps clean," the particular application of which adage is found in a new force that has come in to our publishing department, and who insists that we give a new size to our type page, which, beginning with this issue, is 5 1-2x8 inches where before is was only 4 5-6 x 7 1-2. Our former page, in other words, contained 36 1-4 square inches while this contains 44, a gain in space of about 21 per cent. The copy that required 50 pages to print, can now be compassed in about 41. We mention this to assure our readers that although the Magazine may not have as many pages as hitherto, it contains the same amount of matter. It is thought the effect is a little better also, while the cost of production is less. This last is an item, inasmuch as every copy issued is a financial loss. But our hopes are high, as the steady and safe progress being made points to a different kind of a balance sheet before very long.

He said "Whatsoever ye shall ask in My name I will give it." He will keep His word, and I can come and humbly present my petition, and it will all be right. Doubt is here inadmissible, surely.—Dr. Livingstone.

A Mid-week Service at Dr. Jowett's.

By A. P. Fitt.

IT could not be called a prayer meeting, since prayer received no unusual prominence. The order of service was: Hymn, prayer by Dr. Jowett, hymn, reading of Scripture, prayer by a member of the audience, hymn, address (closing with prayer) by Dr. Jowett, hymn, benediction.

The gathering was dominated by the pastor. The Fifth Avenue Church is the metropolitan cathedral of Presbyterianism, and the main auditorium is an impressive hall. The chapel, or lecture room, however, in which this mid-week service was held, has nothing in its arrangement or equipment to attract attention. So it is a good setting for Dr. Jowett, who is entirely free from the spectacular and sensational.

Dr. Jowett's Personality.

The impression one receives under his ministry is of the reality of his sense of God. He generates an atmosphere of reverence, holiness. His voice is restful, his mien and actions all in quiet taste. One's interest is maintained without a break, one's thought and imagination are sustained on a high plane of spiritual expectancy.

Promptly at 8:15 Dr. Jowett appeared, took his place on the platform, and gave out the hymn:

"Come, let us join our cheerful songs
With angels round the throne."

There was an audience of two to three hundred, and the singing was taken up heartily, to the accompaniment of a piano.

The pastor's opening prayer gave tone and direction to the meeting. He prayed that the Holy Spirit might give us the promised energies of grace; a restful evidence that the Lord was in our midst; power of detachment from the seen, and of communion with the unseen, that when we returned to the seen we might know how to use it for God.

The Scripture reading was John 1, verse 35 to the end of the chapter. Dr. Jowett reads with a sense of awe—one might say, of newness and surprise. One listened to this familiar passage as if it was news, such fresh emphasis was put upon it—without any tricks, however.

Revivifying Scripture.

His half hour's address was based upon this passage, and he began by unlocking one of the secrets of his power. He had a very simple purpose, he said, yet a difficult task, namely, to read between the lines of the record, to revive the actual happenings, and grasp the story of Andrew's call and ministry with his brother Peter in all its vividness and humanness. If only by the use of reverent imagination we could recover these New Testament stories from the phenomenal and remote, we should learn their lessons more readily. To accomplish this requires fine spiritual instincts, a deep experience of grace, knowledge both of our Lord and of men, the power of a rare expression, a kind of Pauline Dickens in ability.

Character Sketch of Andrew.

Andrew was pictured as a quiet, reserved kind of man, one whom his neighbors and friends would regard as moody. When the fishermen gathered together after their work was done and their catch got off to the market, and sat and discussed the latest gossip of the town or of Herod's court, Andrew would be apart, preoccupied with deeper things. He was versed in the Old Testament, especially such portions as the last chapters of Isaiah. He brooded on the great Messianic passages that pointed to a Coming One. Out on the waters his fellow fishermen often heard him sing a Messianic psalm. Wordsworthian in spirit, ever looking through the shadow to the substance behind it, regarding everything as a vesture enshrining something infinitely more valuable than the seen. The choice of a fisherman by Jesus was not the choice of a commonplace man.

How Andrew Met Christ.

One day it was whispered around: "Where's Andrew?"

"He's gone away to John."

So he had. In that recluse of the desert Andrew found a kindred soul; both brooders, both watching, expecting.

One day a third appeared, Himself absorbed. And John whispered to Andrew:

"Behold the Lamb of God!"

Andrew is speechless with awe. Here at last is the One prayed for, longed for, looked for. And Andrew followed Him.

Andrew Brings Peter.

Back to his work he went, unusually quiet, because a really big experience changes everything for a man. A big love, a great bereavement alters even the flowers of the field. Everything in Andrew's regular work had new significance. And next morning before the rays of light had appeared, while the western slopes of roof were still dark, and perhaps the eastern sides of Galilee were reddening with the dawn, Andrew said to Peter:

"I've found the Messiah!"

Now Andrew had a great influence over Peter—such quiet brothers always have. When Peter looked into his face, and listened to the tones of his voice, he was full of questioning and feverish with haste to get to Jesus. As soon as work was done and they came ashore, Andrew took Peter to Him. The same constraining word was spoken: "Follow me," and Peter joined the circle.

Dr. Jowett emphasized three lessons in the story.

Jesus needed both men, strangely diverse in capacity and endowment as they were. The speaker instanced the modern case of John Wesley and Zinzendorf, and related an anecdote of George MacDonald, founder of the Scottish school of novelists, whose books (he said) are superbly fine in depth of spirit and trend of purpose.

An Anecdote of George MacDonald.

At Newcastle, England, MacDonald was once the guest of a well known Quaker philanthropist, Spence Watson. Something was being said of Watson's work for the poor.

MacDonald, stroking his beard, said: "Aye, mon, but I envy ye!"

"Nonsense," replied Spence Watson, "you go to Italy, and live under sunny skies, and have wonderful visions, and write wonderful books. I read them, and am inspired by your words to go out and do something for the needy."

Two men, continued Dr. Jowett, utterly diverse—one practical and the other mystical—one a hand and the other an eye—yet both needed.

Both Andrew and Peter would serve their Lord according to their natural endowment. Andrew was a man of vision, of plans; Peter was intense, practical, full of deeds—never quite sure of his judgment, but always sure of his love. Andrew might write a meditative article, but it would take Peter to distribute it.

Both found their satisfaction in Christ. That Andrew found satisfaction is no wonder; that Peter found satisfaction is no wonder; but that both could say: "Thou, O Christ, art all I want," is very wonderful!

That the exquisite Newman, refined in mind and soul, should find satisfaction in Christ is not wonderful. That Peter MacKenzie, the rough, untutored evangelist, should find satisfaction in Christ is not wonderful. But that both should meet at the mercy seat is very wonderful!

The secret, said Dr. Jowett in closing, is that everybody finds his missing peace in Christ. Just as the ocean rolls in and fills up all the bays and coves along the shore, so the Lord of glory fills all the spaces of our soul and spirit. In this faith may we live and die!

The people dispersed quietly after the benediction. Dr. Jowett lingered on the platform, and presently stepped down and engaged in conference with one who might be a leading elder. The service was over within an hour.

The spirit of missions is the spirit of our Master; the very genius of His religion. A diffusive philanthropy is Christianity itself. It requires perpetual propagation to attest its genuineness.—Dr. Livingstone.

Up-To-Date Preaching.

[There is an appropriateness in publishing Dr. Francis L. Patton's charge to Dr. Jowett (for which we are indebted to The Bible Record), in the same issue which contains Mr. Fitt's pen picture on another page.—Editors.]

So, when we speak, as we sometimes do, of what we call **up-to-date preaching,** I suppose we mean that the change which may have taken place is a change of form and not of matter. The message is the same, but it may be couched in different phraseology. To use the changing fashion of literary form in presentation of the unchanging truth of God, to serve the pure wine of the Gospel in a cup of the finest gold—this I take it is the preacher's art.

Has the Message Changed?

Some will tell us that the message itself has changed and will say, for instance, that the Gospel of today is not the same as the Gospel our fathers believed in. This is due sometimes to a superficial view of Christianity, sometimes to a very false attitude toward Christianity, and sometimes again it is due to the studied abandoning of the accepted meaning of Christianity.

You will find here in this country, just as I suppose you have already found it in England, that there is a very common tendency among men to lay special stress upon the social, or I should say the sociological trend of Christianity, and when men tell us that the main function of the Gospel is to promote good will among mankind and enlist the offices of love in behalf of those who are the victims of poverty, disease and crime, I can only say that they are putting the emphasis in the wrong place. The commandment, it is true, is given us, "Thou shalt love thy neighbor as thyself," and it is one of the glories of philanthropy to put that into practice, but we should belittle Christianity if we thought that philanthropic endeavor exhausted its meaning, for that endeavor is the reflex in us of our belief in the loving mission of Him who came to give His life for us; and the danger at the same time is not only that men shall misread Christianity and lose the Gospel, but in losing the Gospel they may lose also those very fruits of the Gospel which they now claim to substitute for the Gospel itself.

Morals, Ideals and Moral Initiative.

You come to a city, sir, whose philanthropic agencies cannot be spoken of too highly, but you come at a time also when men need to be told that moral ideals are not worth much to men who have no moral initiative; that external efforts at moral reform need the enforcement of the power that can touch the inner springs of action and that after all the only real moral dynamic is to be found in the grace of God.

I look at these monumental expressions of the altruistic spirit and have no words in which to express my admiration. They seem to me to be the very efflorescence of Christianity; and yet when I find sometimes, as I do, a disposition on the part of men to let their religious life exhaust itself in transmitting material improvement to their fellows, in plans that take a care for those whose lot in life has been cast in unfortunate circumstances, I think I hear the Saviour say once more: "Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat and the body is more than raiment. But rather seek ye the Kingdom of God and all these things shall be added unto you."

Man Superior to His Environment.

Do not worry over the question of your earthly existence, but give your all to the essential problems. Life is more than meat, the body is more than raiment. Man is always superior to his environment. We may abolish poverty, but we can never abolish death, and until we do the dark secret of destiny will baffle us all unless we believe that that secret has been unlocked in that lesson.

My dear brother, I know that it is unnecessary for me to give you a formal charge. I know the Gospel that you intend to preach, and it is because we know it that we are glad to see you here and bid you Godspeed in the great work you have undertaken here, but if I felt that the appointment of the presbytery laid me under an obligation to close these remarks with a single word of injunction I would say: Let these truths be the basis of your preaching, let them give it form and force;

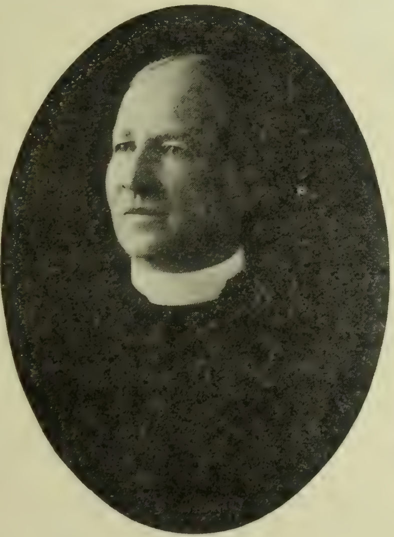
The revealed word,
The divine Christ,
Atoning blood,
The indwelling Spirit of God.

Moses, the Man Who Built According to Plan.

By Rev. R. P. McKim.
Rector St. Luke's Church, St. John, N. B.

GOD is surely looking for such men today. Many have given so much earnest thought, and there are so many carefully devised schemes. God's plan has been altered and presumably improved upon. I sometimes think God is looking for men who will be sufficiently simple and old-fashioned to take the pattern shewed in the Mount, and construct according to it; men who will know little enough to let God know something; who really believe that God does know something. Men who will be willing to build the Tabernacle with no windows in it, and to depend for light upon the radiance which burned and shone over the mercy seat.

It is inexpressibly sad that there is so much wisdom in the church today that is not the wisdom of God. What we need are men like Moses who will be prepared to set aside the wisdom which cannot know God, and who will go up into the Mount for God's pattern and God's wisdom, and then come down and work by it. We need more of the manifested presence of God; more of the marvelous radiance of the glory of God. The world looking at us sees so little supernatural light; so little supernatural power; men are not impressed, not convinced, not even attracted. I read of the glory of the Lord filling the Tabernacle and Temple. I read in those early chapters of Acts of the manifested presence working with mighty power, and I cannot help asking why we do not have more of it today. Why is the church not more of a compelling factor in the world today? Why are there not more conversions? Because we have not the presence and glory of God among us as they had. And we have not, because we have not built according to the pattern.


Rev. R. P. McKim, M. A.

The work given to Moses divides into two parts. The first part was deliverance. The people in whom God is interested are in bondage in Egypt. Moses is commissioned to preach a deliverance, and to demonstrate God's ability to consummate it. The latter part is devoted to construction, making those delivered people what God wanted them to be, a witness to Himself. Our work, as servants of Jesus Christ, corresponds closely with this: we are to get people out of the world, for Egypt is the world and the world is bondage. And when by God's grace and power that is done, these rescued, delivered, emancipated people are to be constructed into living witnesses to God who saved them.

The Deliverance.

Two elements contributed to Moses' education. He was the son of godly parents, who with simple faith believed that though Pharaoh's edict had condemned all Hebrew male children to death, God would somehow make a way for their boy to live, and afterward, when the mother was made the nurse, she would teach the boy those deep things of God which she knew so well herself. On the other hand, Moses was also the protege of Pharaoh's daughter, and consequently brought up in all the wisdom of the schools of Egypt. We do not know what thinking Moses may have done, in those early days, upon the political situation and upon the relative positions of Hebrew and Egyptian. We do not know that God told him to take any active part in the matter. All we know is that one day Moses saw an act of oppression, threw himself into the struggle and failed. The arm of flesh could not succeed in God's work. And then there came a death that there might be a new life. Moses became a shepherd in Midian. What a mortification to the man who had lived in the court of Egypt as the son of Pharaoh's daughter! But in God's procedure death comes before life, and at the place of death, God met Moses and began to tell him about life, a new life. There was the bush, burning but not consumed, the old and the new and Christ. And there and then, at the place of death and of life, Moses is given his commission. The old marked by failure will die, and the new will open up with possibilities made by God.

It was a huge undertaking, and there were tremendous difficulties. But Moses could always remember two things God said to him that day: "I AM hath sent thee." The One who is yesterday, today, and forever. The unchanging One who afterward said, "Lo I am with you always." Again God said, "Certainly I will be with thee, and this shall be a token unto thee that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." Always afterward there were with him the sound of that voice, and the sight of that mountain. God also gave him something to help him remember. A very ordinary thing it was which God selected, but God made it a very extraordinary thing. "And the Lord said unto Moses, 'What is that in thine hand?' And he said, 'A rod.'" Whenever afterwards Moses felt his fingers tighten on that rod, he remembered. We need some rods like it, and need them very much. There is a strong, cruel taskmaster. There are sore and weary shoulders, and heavy and broken hearts. There is need today for a deliverance, a rod that will bring with it just such power.

What was this rod? Where did it come from? Cut from some bush there in the wilderness. I have sometimes thought it might have been cut from the bush that was burning but not consumed. But at any rate one like it might be cut anywhere in that wilderness; just a common rod, grasped in a human hand. A hand strong and big? More so than most men's hands? It is said that character shows itself in one's hands. What do these hands show? Trustworthiness. And that is what connects the ordinary hand and the ordinary rod with the extraordinary power of God Who is Wonderful. And the rod of Moses in Exodus 4:2, becomes the rod of God in Exodus 4:20.

Moses has received his commission. He forthwith enters upon his controversy with Pharaoh. Egypt is a place not altogether wanting in religion. The man of the world will not admit that he is wholly irreligious. He has a religion and considers it sufficiently good to make the proposal to change something to debate upon. The magicians have much power and their enchantments are impressive. One must judge by results. Moses, sent of God, comes, presents his arguments and gets a hearing. There is discussion and deliberation, with the result that Pharaoh proposes compromise. But Moses contends that "the Lord doth put a difference." A difference in regard to the Word of God. Some received the message while others rejected it. A difference in regard to the Lamb of God. Some sprinkled the blood, others did not. A difference in regard to direction. Some passed out of Egypt, others did not. Moses was able to see that there was a difference and that it was a fundamental difference. And what was different from God's plan was something to which Moses could not but be opposed.

It takes a strong-hearted, stiff-lipped man to believe that those who are down in Egypt are lost; that there is only one way out—by the Word of God and the Lamb of God. Moses was trustworthy. He delivered his message and stuck to it. God is looking for men who are dependable.

The Construction.

The second great part of Moses' work was construction. It ought always follow deliverance, and it can only come after a deliverance. Everybody who is delivered should be a witness and only delivered ones can bear witness. Moses must teach these delivered people how to worship. Let us consider one of the methods used in teaching.

A tabernacle was to be built which should stand for God's love, His wish to be near the people whom He loved, and to have them near Him; a tent of meeting where God and man might meet one another; a place which would localize God's presence, and make it approachable for man. In it were to be a series of finger-posts marking the way by which men were to come to God, and what there was to do when they came into God's presence. This Tabernacle, then, was a very important institution. Toward its construction there were to be two contributions, God's, and man's.

God furnished the plan. Man furnished the material. And that material, the wood, the gold, silver, brass, and hangings, the goat's hair and skins, all were to be given, and out of them a place constructed in which to worship God. What are the best methods of securing all this costly material? And what are the best building plans? How many and what varying answers to these questions today! For these are some of the very important questions in church economy today. Moses exactly met those questions and found a very satisfactory answer. Indeed, I think, reading the story of what was done in those long ago days, they had better success than is obtained by many of the efforts of today.

According to Plan.

First, Moses went up into the Mount with God, "into the thick darkness where God was." There he spoke with God face to face. There God gave him the plan, including every outline, every detail of the building, and also full instructions as to obtaining the necessary material. There God warned him and said, "See thou make all things according to the pattern that was shewed thee in the Mount."

Then Moses came down and did what God told him. He secured the building material in the way God had instructed him (Exodus 25:2 and 35:5). He set people to work on the Tent, and every board and every socket, every vessel and every hanging, was made according to the pattern. May we suppose that there were any suggestions offered him to do otherwise? Had somebody a more approved scheme? Something more modern? Or are these suggestions only made nowadays? I know that when Jesus was building His tabernacle; when He was starting out to mark down for sinful men the way of approach to God; the suggestion was made that He turn stones into bread, and we know where the suggestion originated. Very probably there were suggestions offered to Moses. But Jesus was faithful to Him that appointed Him, as also was Moses in all his house (Heb. 3:2). And the man who could be depended upon for implicit obedience, set aside all other suggestions, and went on doing as God told him, with three results:

(1) There was a sufficiency of material (Exodus 36:6, 7).

(2) There were wise-hearted, willing men raised up to help him (Exodus 36:1).

(3) When the Tabernacle was finished and set up according to the pattern, the glory of the Lord filled it (Exodus 40:34).

I will place no value on anything I have or may possess, except in relation to the kingdom of Christ. If anything will advance the interests of that kingdom, it shall be given away or kept, only as by giving or keeping of it I shall most promote the glory of Him to Whom I owe all my hopes in time and eternity. May grace and strength sufficient to enable me to adhere faithfully to this resolution be imparted to me.—Dr. Livingstone.

Recognizing the Divine Element in Christian Service.

By Charles P. Meeker.

HOW often we find things to be strikingly opposite to what they at first appear. This is especially true when these same things are set in contrast with the Word of God. Take, for instance, the thoughts and theories of men, good theories and beautiful thoughts not excepted—the best of which, if ever, unless they are conceived under the guidance of the Holy Spirit, coincide with God's thoughts as revealed in His Word.

There seems to be a jealousy on God's part to secure an exact reproduction of His own thoughts in man, and what He desires is that we adopt His thoughts and follow implicitly His way. For this reason we have many repetitions in the Old and New Testaments. Men who have studied this matter say that there is a divine and progressive purpose easily traceable in these constant recurrences of similar thoughts and passages. The uniqueness of this method furnishes one of the most forceful arguments in support of the verbal and plenary inspiration of the Scriptures. It is as if God were saying over and over again, "My thoughts are not your thoughts, neither are my ways your ways." The difference between His thoughts and ways and ours, is as high as heaven and as vast as eternity.

A few examples might give point to these remarks. Take Cain and Abel and their two sacrifices. One man with his sacrifice was accepted; the other rejected. The question arises, Why was Cain and his offering refused? Was it because he did not bring the best he knew how? Or was it because he set aside God's specific provisions about acceptable sacrifices and brought what he thought would answer the purpose just as well? A study of this incident will convince the student that it was the latter. It was a case of substituting his thought about sacrifice for God's thought. God had not left it to Cain to bring the best offering he knew how. The form, the kind and the manner of offering was expressly provided for by God.

The Rock at Rephidim and the Rock at Kadesh.

There are two scenes in the life of Moses in which the rod and the rock are before us, one at Rephidim in the Wilderness of Sin (Exodus 17:4-6), and the other at Kadesh in the desert of Zin (Numbers 20:7-11). God's instruction to Moses on each occasion was different. In the first instance he was to take the rod in his hand and strike the rock and water would flow forth. In the second, he was to take the same rod in his hand, and speak to the rock and water would flow forth. The rock in both cases was a type of Christ (1 Cor. 10:4). The smiting in the first case typifies the smiting of Christ before the thirst of the human soul for holiness could be satisfied. The fact that the smiting was to be done in the presence of all the people sets forth clearly that God would show the people the way of salvation through the judgment of the Cross.

In the second incident Moses was disobedient. He was not to smite the rock but to speak to it. Now, understanding the spiritual and typical significance of the rock, to smite it the second time was equivalent to crucifying Christ twice. This would be a perversion of all Scripture, "For in that he died, he died unto sin **once**?" "By one offering he hath perfected **forever** them that are sanctified" (Heb. 10:14).

Moses, in smiting the rock the second time, destroyed the whole typical and spiritual significance of the incident, and his rashness cost him the coveted pleasure of leading God's people into the promised land.

And so other instances might be enumerated, such for example as Nadab and Abihu offering strange fire before the Lord; Saul's disobedience in sparing the Amalekites' cattle and King Agag; Samuel choosing a king in Saul's stead from among the sons of Jesse, and removing the Ark to Jerusalem from the house of Abinadab in Baalah of Judah.

Reading Leviticus.

One of the most profitable lessons the

writer ever learned was in connection with his first attempt to read the Bible through. When he came to Leviticus he found it so dry and repetitious that he passed it by. When he had finished the Bible he thought, "I have not read it through after all." It was some time before he could make up his mind to read that book Leviticus; but after praying for a blessing in reading it he began its careful perusal. Among many other helpful things, this priceless lesson was learned—God is exceedingly particular. The patience-racking repetition, and minute attention to the smallest details about the sacrifices seem superfluous, but they reveal the fact most forcefully that God would not trust the details of those offerings to be worked out by man. Everything was to be after the pattern revealed in the Holy Mount.

Has Man a Divine Spark?

There is abroad a notion that there is a divine spark in man, that this spark needs but a little fanning, to bring about results which the Scriptures declare impossible apart from the new birth. This doctrine has many beautiful and attractive features to commend it, when viewed apart from the fact that it is wholly unscriptural. Yet despite this fact the idea persists, even though it does great dishonor to God whose thought is so radically different. He, acting upon the obverse, has planned and executed man's redemption in such a way as to make His actions inexplicable on any other ground than that man is utterly devoid of a divine spark. God's thought is that man is really bad at heart, and bad in fact, beyond the possibility of redemption through mere human endeavor.

On the ground of such a notion as that stated above, how can the atonement of Jesus Christ be justified? Why did God not develop the spark and spare His Son? He can have no justification for the rivers of blood that have flowed in expiation for sin, if man needed only developing, and mending, and not a new creation. But if there is one thing that the atonement of Jesus Christ demonstrates, and the cross of Calvary stands for, it is the total absence of any divine spark in man. In fact nothing brings into evidence the absence of this so clearly and so forcefully, as the natural hatred toward God in the human heart which culminated in the death of His Son.

It would be a matter of no difficulty to gather a hundred passages or more from God's Word setting forth the fact that there is positively nothing good to be found in man or expected from him apart from an **entirely new and distinct act** of divine impartation and blessing. "I know that in me (that is, in my flesh) dwelleth no good thing" (Romans 7:18).

The Parable of the Sower.

The best we can say is, that man, after his Eden experience, when he lost his innocency, retained a capacity to receive God and respond to impressions made by Him. The parable of the sower strikingly illustrates this. In that parable there are four kinds of soil. The soil in three cases is represented as being inhospitable to the seed. Only in one case is it spoken of as good soil; but even here the good soil had no originating power. All that the good soil did was to receive the good seed that was sown upon it, for which it had a capacity, and assist in its development. Now if that parable teaches anything, it is that the soil is a very subordinate thing; that the important thing is the seed, not the soil. And if we are to accept the interpretation as generally given, the soil represents the heart and the seed the Word of God. It is, therefore, the planting of the Word of God in the heart, which has the capacity to receive it and assist in its development, that results in the reproduction of the divine image. This reception of the Word of God into the heart is definite, and more or less clearly marked in the experience of the individual, and is often effected by as positive a crisis as when a child is born into the world.

We now see the significance of Christ's conversation with Nicodemus and His three-fold repetition, so solemnly and emphatically uttered, "Ye must be born again." In the fifth verse of the third chapter of John He gives us the one instrument and the one active agent in effecting this new birth, when He says, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit he cannot enter into the kingdom of God." The word "water" here can be clearly demonstrated as typifying the Word of God, and is consistently so used in the Scriptures. Eph. 5:26; Titus 3:5; I Pet. 1:23, and John 15:3 are in the line of this demonstration.

These Scriptures give us the active agency and the instrument in the process, theologically called regeneration. This divine nature, this Christ nature, this nature of Spirit thus results from receiving the Word, and the action of the Holy Spirit upon the heart receiving it. In which case the Holy Spirit is the divine agent and infinite efficiency, while the written Word is the perfect instrument in the hands of the Spirit.

Whenever, therefore, the Spirit is mentioned in connection with water it signifies the Spirit in operation with the Word; it then signifies the Word used by the Spirit as His instrument. To be born, therefore, of water and of the Spirit, literally out of water and out of Spirit, is the New Testament way of saying that the Spirit is the agent, and the Word the instrument in this new birth of a human soul. "Seeing ye have purified your souls in obeying the truth through the Spirit" (I Peter 1:22). "It is the Spirit that quickeneth; the flesh profiteth nothing; the words I speak unto you, they are Spirit, and they are life" (John 6:63).

"In the new birth, then, the Word of God is the seed; the human heart is the soil; the preacher of the Word is the sower who drops the seed into the soil; God by his Spirit opens the heart to receive the seed (Acts 10:14); the hearer believes, the Spirit quickens the seed into life in the receptive heart; the new divine nature springs up out of the divine Word; the believer is born again, created anew, made alive, passed out of death into life." [R. A. Torrey.]

Now, what is the use of all this? Simply to set forth the absolute necessity, in all our service for God, of using His Word in entire dependence upon God's Spirit to quicken it; else we will find ourselves unhappily doing what the Apostle Paul prays he might not be found doing, beating the air.

Old Fashioned Doctrine.

One other startling fact in this connection is that the soil seems to grow weeds without any previous cultivation or planting; and the human heart seems to bring forth evil in the same way. Anyone who will watch children will be amazed to find the ease with which they fall in with evil, and will be puzzled oftentimes to know where it was first suggested. But it is the enemy's business to sow these evil seeds, and he rests not night or day.

Now, there is no purpose in saying this to support the doctrine of the total depravity of the human heart. But expression is given simply to a conviction which has come from observation. The feeling is emphatically strong that everything which falls short of a divine regeneration of the heart lacks permanency, and effectiveness. These things are now old fashioned doctrine, and the insistence upon them will place a man upon the shelf as a back number. They are not found in progressive theology, but what matter? The progressiveness which omits these fundamental things has done nothing for the church except to confound its faith and weaken its power.

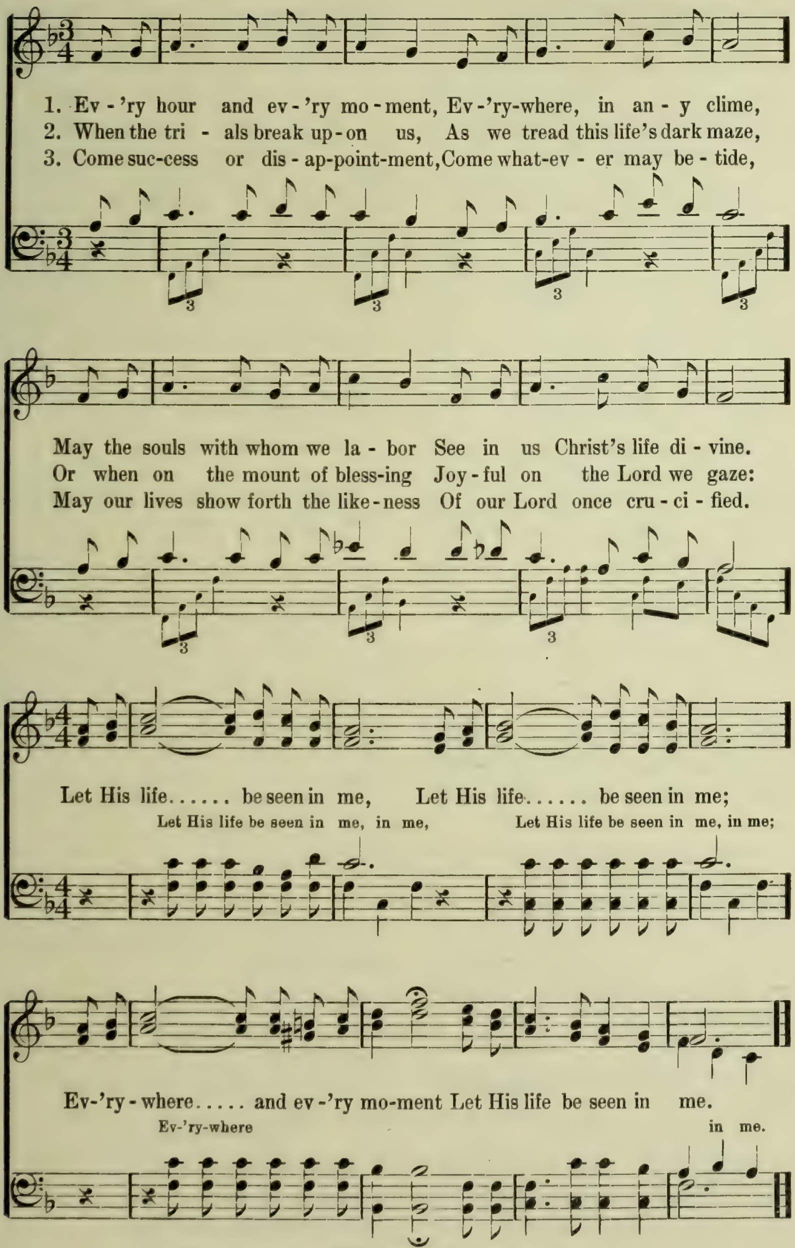
Doctrine That Honors God's Word.

There is one thing about the doctrine of the absolute necessity of the new birth, at least, and the insistence upon it, that is its own reward, namely, it honors God's Word and His Spirit by showing us our dependence upon both.

This, then, is the situation that we have to face, and the question is, how can we meet it? We have before us a great and wonderful capacity, with hidden powers and potentialities; but after all only a capacity, nothing more, to receive good; a plot of ground, possibly overgrown with weeds, it may be a child's heart or one more mature in years. What then can we do? We have a good Word and a divine Spirit. Now how shall we get this good Word planted in this heart that has the capacity to receive it and how shall we secure the co-operation of the divine Spirit in nourishing and developing this seed? Only through much prayer. We must bring the Word to the soul in the power of the Spirit, and bring the power of the Spirit upon the Word to the soul.

Class Song, December 1911.

Harry A. Whaley. **Edwin J. Heinmiller.**


1. Ev - 'ry hour and ev - 'ry mo - ment, Ev - 'ry-where, in an - y clime,
2. When the tri - als break up - on us, As we tread this life's dark maze,
3. Come suc-cess or dis - ap-point-ment, Come what-ev - er may be - tide,
May the souls with whom we la - bor See in us Christ's life di - vine.
Or when on the mount of bless-ing Joy - ful on the Lord we gaze:
May our lives show forth the like - ness Of our Lord once cru - ci - fied.
Let His life...... be seen in me, Let His life...... be seen in me;
Let His life be seen in me, in me, Let His life be seen in me, in me;
Ev-'ry - where..... and ev - 'ry mo-ment Let His life be seen in me.
Ev-'ry-where in me.

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PRACTICAL AND PERPLEXING QUESTIONS

ANSWERED BY THE EDITORS

Will you kindly harmonize Matt. 7:22, 23 and Mark 9:38, 39?

In harmonizing these two passages the Revised Version assists a little by translating Matt. 7:22 "Have we not prophesied by Thy Name?" while Mark 9:38 remains "in Thy Name." There is a difference in the significance of these prepositions—one suggests power merely, the other relationship. There may be something in this.

Again in Mark, the apostle complains that the wonder-worker "followeth not us." There is no assumption that he was not a disciple of Christ, however. Perhaps this explains it. But in any event, the main thought of Matthew is that of imposture, which is not present in Mark.

The outstanding lesson from the two passages is that one may do wonders by using Christ's name, and even be permitted by Christ to do so, and yet not belong to Him in any saving relationship. This is a very solemn thought for all of us, and contains a very solemn warning.

J. M. G.

If Jesus Christ was God, why did He give utterance to the words on the cross, "My God, my God, why hast Thou forsaken me?"

It must be remembered that while God, He was also man. He possessed two natures in one person, and it was in His human nature that He suffered and experienced the loss of the divine presence on the cross. This was part of the penalty He bore vicariously for us. He endured in that moment what they who accept Him as Saviour would otherwise have endured throughout eternity. J. M. G.

What is meant by "the blasphemy against the Holy Ghost" in Matthew 12:31, 32?

"Blasphemy against the Holy Ghost" is the sin of rejecting His testimony to Jesus Christ. One might speak a word against the Son of Man through ignorance that He was the Son of man, for which reason it might be forgiven him; but when through the Holy Ghost, witness is borne that He is the Son of Man, then to speak against Him is to do so in the face of light and knowledge. This is really speaking against the Holy Ghost who bears the witness. This can not be forgiven one because if he rejects the testimony of the Holy Ghost to Christ, there is no stronger testimony that can be borne to Christ. The rejection of that testimony, therefore, is the final rejection of Christ Himself, and the final rejection of Christ puts the rejector outside of the pale of forgiveness either in this world or that which is to come. J. M. G.

Which is correct, "Rev. So-and-So," or "Rev. Mr. So-and-So?"

Always the latter. "Reverend" is an adjective, and should not be used in place of the title "Mr.," or in place of the initials of a name. It is proper to say, "Rev. Mr. Jones," or "Rev. John Jones;" and if you wish to designate the gentleman more particularly you might say, "The Rev. John Jones." But "Rev. Jones" is bad English, and we hope you will never use it, not withstanding that its vulgarism is becoming more common in these days. J. M. G.

Why do you believe Moses wrote the Pentateuch?

Because, among other reasons, the whole Jewish nation have believed it for 3,500 years, and the whole Christian Church through all its history. There have only been the fewest exceptions to this. Latterly, higher criticism has sought to raise a doubt about it, but its position is being discredited more and more as time passes.

Next Month—"Where shall I find the most terse statement respecting the canon of the Old Testament?"

THE LAYMEN'S COMMENTARY ON THE OLD AND NEW TESTAMENTS

CONDUCTED BY JAMES M. GRAY

THE SECOND BOOK OF CHRONICLES.

Lesson 3. Jehoram to Hezekiah. Chapters 21-32.

1. Jehoram, c. 21.

Observe that Jehoshaphat followed Rehoboam's example in arranging for his sons (v. 3), but without the hoped-for result (v. 4). Such a brother as Jehoram proved might be expected to act in his kingly capacity as verses five to seven testify. "Elijah" (v. 12) may be a mistake of the transcribers for "Elisha," as the former died earlier (2 Kings 2); unless we take the view in the margin that this was a "writing" he left behind him. For the fulfillment of this "writing" read the rest of the chapter. We had a much fuller account of this reign in 2 Kings.

2. Ahaziah, c. 22.

This king is called "Jehoahaz" in the preceding chapter (v. 17). The discrepancy in the figures (22:2) was noticed in 2 Kings 8:26, and the fact that his mother was the **grand**-daughter of Omri (v. 2). Note her influence (v. 3) like that of the mother of what other king recently considered?

In the story of verses five to nine, it is of interest to know that archaeological research has found the names of both Hazael and Jehu on the Assyrian sculptures.

Athaliah's motive (v. 10) may have been inspired partly by anger at the destruction of her own house of Ahab, partly by the necessity of self-defense against Jehu, and partly by pride and ambition, since if any of the young princes became king his mother would supersede her in power and dignity.

Verse 12 means that the priests and their families, some of them at least, were privileged to dwell in the buildings in the outer wall of the temple.

3. Joash, cc. 23, 24.

"Chief of the fathers of Israel" (23:2), means doubtless Judah and Benjamin only, the name usually employed in this book for all that remained of Israel. 2 Chronicles 24:15-22 has no parallel in the record in Kings. It mentions the honor shown Jehoiada. Burial in cities, except Jerusalem, was prohibited, and in that case only allowed to kings. What request did the princes make to the king after the death of the faithful priest (v. 17)? Does the next verse indicate its character? And was the king himself guilty (v. 21)? Compare Matt. 23:29-35. In this last passage Christ speaks of the slain prophet as the son of Barachias instead of Jehoiada, but possibly he was the latter's grandson. In his death the prophet said: "The Lord shall see and require" (v. 22), and for the fulfillment of the warning read the chapter to the end.

4. Amaziah, c. 25.

This history is divided into three parts: (1) the general account of the reign, and its spirit, especially at the beginning (vv. 1-4); (2) the conquest of the Edomites (vv. 5-13); (3) the idolatry of the king and its punishment at the hands of Israel (vv. 14-28). The second of these events is given with detail not found in the earlier record, and is especially valuable for the reply of God's servant to the king (v. 9), the lesson of which should not be disregarded. The third event also contains new and important matter (vv. 14-16), which explains why the calamity of the following verses was permitted.

5. Uzziah, c. 26.

Two periods suggest themselves in this case, early obedience and prosperity (vv. 1-15), and then pride and punishment (vv. 16-23). A comparison of the record of the first period with that in 2 Kings 14 and 15 shows new matter illustrating Uzziah's prosperity, who is there called "Azariah." This latter name, by the way, is that of the Assyrian inscriptions also. Do not let verse five escape. "He sought God in the days of Zechariah, who had understanding in the visions of God." How valuable are the prophets in the history of God's people, and especially those who understand the **visions of God!** There is a difference even in prophets. Some understand what others do not. How necessary, therefore, that the Scripture interpreter should fear the Lord that he may possess his secrets.

Uzziah desired to exercise regal and sacerdotal functions at the same time, as in the case of pagan kings and emperors, but which was contrary to the divine law (Ex. 30, Num. 18). For the sin, compare 1 Samuel 13, and the punishment, Numbers 12, 2 Kings 5.

6. Jotham and Ahaz, cc. 27, 28.

Of Jotham's reign little need be said except to call particular attention to the lesson in verse six. The story of Ahaz is divided into four parts: (1) his general character and reign (vv. 1-5); (2) the invasions by Syria and Israel (vv. 6-15); (3) the alliance with Assyria (vv. 16-21); (4) the summary (vv. 22-27).

There is much that is new as compared with Kings, but the prophetic intercession for Judah with their brethren of Israel is particularly interesting (vv. 9-15). Was it their power, or God's judicial sentence that caused Israel to be victorious (v. 9)? How had they abused their opportunity? What should make them cautious and merciful (v. 10)? It has been pointed out that verses 12-15 accord with the parable of the Good Samaritan (Luke 10), and it is even thought that Christ may have drawn His materials from this episode.

Ahaz's alliance with Assyria is attested by the Assyrian monuments. In the summary of the close of his reign, what language (v.24) indicates the absolute suspension of the worship of God in his time?

7. Hezekiah, cc. 29-32.

After the beginning of Hezekiah's history, we have, in chapter 29, the cleansing and consecration of the temple. In 30, the great passover. In 31, the religious reforms following. In 32, Sennacherib's expedition, and Hezekiah's sickness and the close of the reign. In Kings the military and political side of the reign is given more fully, but not the inner religious and theocratic side, as we see by comparing chapters 29-31 with the introductory verses of 2 Kings 18.

Noting a few outstanding points, the phrase, "all the uncleanness" (29:16) means probably the sacrificial vessels formerly employed in idolatry, and possibly the remains of idolatrous offerings. "Ye have filled your hand unto the Lord" (v. 31 margin), means they had consecrated themselves to God (Ex. 28:41) after offering the expiatory sacrifices which, as we said in Leviticus, necessarily preceded such consecration. Keep in mind that God accepts nothing from us as either gift or service until He accepts us. And we can be accepted only on the ground of the expiatory sacrifice of Christ. Note the last word of this chapter in the light of its context. That is the way a revival comes. O, that God would now surprise us with one!

Why could they not keep the passover in the legally appointed first month (30:2-4)? Was a change ever permissible (Num. 9:6-13)? Note the breadth of the invitation (vv. 5-9), and the reception it met from Israel (vv. 10, 11). See the difficulty in the case of Judah and the cause of it (v. 12). "Healed the people" (v. 20) means forgave their guilt. "That they might be encouraged (steadfast) in the law of the Lord" (31:4), means that they might live care-free while performing their official duties.

Note that Hezekiah was a man of prayer and faith, who did not neglect means (32:1-8). To understand "he repaid not, etc." (v. 25), compare 2 Kings 20:12, etc. How disappointing this is in so good a man, and what a serious lesson it teaches as to the need of prayer and watchfulness to the very end of our lives (v. 31).

Questions on the Lesson.

1. Count the fulfillments of prophecy in this lesson.
2. What warning for mothers is found in it?
3. How is it corroborated by archaeology?
4. How may Athaliah's conduct be explained?
5. Recite the story of the reign of Joash.
6. Name the divisions of chapter 25.
7. What was Uzziah's sin?
8. Where is the parable of the Good Samaritan suggested here?
9. What comes first in the divine order, our salvation or our consecration?
10. What lesson is taught by the latter part of Hezekiah's life?

THE SECOND BOOK OF CHRONICLES.

Lesson. 4. Manasseh to the Captivity. Chapters 33-36.

1. Manasseh and Amon, c. 33.

The history of the first-named is divided into three parts: (1) the outline of his character and reign down to the crisis of his punishment (vv. 1-10); (2) his affliction and repentance in Babylon (vv. 11-13); (3) his later career and death (vv. 14-20). The first part was considered in Kings. For the reference to "groves" and "the host of heaven," compare Deut. 16:21 and 17:3. As we have learned, it was in such groves, and on the high hills, and under the trees, that the heathen were guilty of their idolatrous practices. As a comment on verse six turn to Deut. 18:9, etc. Verse seven is a forerunner of what we shall read of the Antichrist in Daniel and the books of the New Testament (Daniel 7-9, Matt. 24, 2 Thess. 2, Rev. 13, etc.).

God, as ever, is merciful and long-suffering, but without avail (v. 10). The Assyrian king now referred to was Esarhaddon, son and successor to Sennacherib. "Among thorns" may mean that Manasseh was hiding in such a thicket, but some versions have another Hebrew expression translated "among the living," as intended to show only that he was taken alive. His condition was humiliating indeed, hands manacled and ankles fastened together with rings and a bar.

Observe the process of his repentance—affliction, supplication, humility, mercy, spiritual apprehension, restoration, reformation, zeal, prosperity, (vv. 12-16). Here is a good outline for an expository discourse. It was some political motive that induced the Assyrian to restore him again to his kingdom, perhaps to use him as an ally against Egypt, "but God overruled the measure for higher purposes."

The story of Amon calls for no comment.

2. Josiah, cc. 34, 35.

The first ten years of this reign (vv. 1-7) are distinguished by a theocratic reformation and revival more thorough and widespread than that of Manasseh, and suggesting the earlier one under Hezekiah. The exact chronological order is not followed but the great facts are the same as in Kings. That a king of Judah should have such influence among the tribes of Israel, is explained by the fact that the captivity of the latter had taken place, and the remnant remaining in the land kept in close touch with Judah as their natural protector (v. 6). The word "mattocks" has been translated "deserts" and may mean the deserted localities or suburbs of these tribes.

The remainder of this chapter has been alluded to sufficiently in the earlier record.

The first half of chapter 35 is the account of the great passover, the origin and nature of which was treated in Exodus 12, but a few features call for attention here. For example, "the holy place" in this case, (v. 5), means the court of the priests where the animals for sacrifice were slain, and where the people were admitted according to their families, several households at a time. The Levites stood in rows from the slaughtering places to the altar, passing the blood and fat from one to another of the officiating priests. [Bible Commentary.] The Levites, both here and at Hezekiah's passover, did more than the law, strictly interpreted, authorized them to do, but the peculiar conditions in each case justified the liberty. The singers (v. 15) were chanting Psalms 113-118, and doubtless repeating them over and over as each group entered the holy place. The comparison with Samuel's passover (v. 18) suggests that of Hezekiah's, and Solomon's (30:26), the distinction being found in the terms on which the comparisons are based. One perhaps on the grandeur of the ceremonies, and the other on the ardor and devotion of the people.

In the story of Josiah's death (vv. 20-27), we need not repeat what was said in Kings. Egypt and Assyria are rivals for world power, and Palestine is the buffer between them. Judah is Assyria's vassal, and it is Josiah's duty to oppose her enemy's advances. The "valley of Megiddo" is identical with the plain of Esdraelon of which we shall hear later. Necho's reference to God's command (v. 21) may not mean Jehovah, but some false God of Egypt, and yet verse 22 raises a doubt about it. For this reason, some think Jeremiah, who was a contemporaneous prophet in Judah, may have communicated such a revelation to the Egyptian king. If so, it adds a new cause for Josiah's death, for if the prophet revealed it to Necho, he would hardly have kept it a secret from Josiah.

Jeremiah's lamentation is not recorded (v. 25) except as it may be found unidentified in his book of Lamentations. The event itself is thought to be again referred to in Zechariah 12:11.

3. Jehoahaz, c. 36:1-4.

This was the popular choice to succeed Josiah, but being his younger son, there was a question of its legitimacy, which may explain, in part, his removal by the king of Egypt and the substitution of his older brother. His reign was short, and as we learn from 2 Kings 23:32, it was also wicked.

4. Jehoiakim, vv. 5-8.

His brother was no improvement (compare Jer. 22:13-19). At first the vassal of Egypt, he subsequently sustained the same relationship to Babylon, which had now become the head of the Assyrian empire, and had finally driven the Egyptians out of Asia. Rebelling against Babylon later on, the latter punished him (vv. 6, 7). Daniel, the great prophet, was taken captive at this time (Dan. 1:1-6). Jehoiakim himself was not, however, although that seems to have been Nebuchadnezzar's original intention. (Compare with verse six, 2 Kings 24:2-7, Jeremiah as above, and also 36:30.)

5. **Jehoiachin, vv. 9, 10.**

This king is "Coniah" and "Jeconiah" in the book of Jeremiah (cc. 22, 23), and according to 2 Kings 24:8, was eighteen years old instead of eight when he began to reign. This age seems corroborated by what our lesson says of him (v. 9). Compare also Ezekiel 19: 1-9. "When the year was expired" (v. 10), means when the spring had come, and its opportunity for military campaigning.

6. **Zedekiah, vv. 11-21.**

As we know from Kings, Zedekiah was not the brother, but really the uncle of his predecessor, but called the first-named in accordance with the Hebrew latitude in speaking of family relationships. Note the great distinction given to a true prophet of God, implying both inspiration and authority (v. 12). Note carefully verse 21. We learnt in the Pentateuch that every seventh year in Israel was to be a sacred rest unto the Lord, the land itself was to lie fallow. But the greed of the people had disregarded this law with every other, and now they were to pay the penalty as per Leviticus 26:33-35. Judah, providentially, was not colonized as was Israel, by other peoples, so that at the close of seventy years there might be a return (Jer. 25:12, 13).

The reader will observe that this book concludes with an account of that return (vv. 22, 23), showing, in so far, that it was written after that event, as stated at the beginning of our lessons in Chronicles. The story of the return comes before us in detail in the book of Ezra.

Questions on the Lesson.

1. Give in outline Manasseh's history.
2. How does he become a type of the Antichrist?
3. Who succeeded Sennacherib in Assyria?
4. How do you explain Josiah's influence in Israel as well as Judah?
5. What are the Passover psalms?
6. Name four great passovers of the people after entering Canaan.
7. What testifies to the people's love for Josiah?
8. Name Judah's kings, and give their relationship, from Manasseh to the captivity.
9. What hint is given in this book that it was written after that event?

THE BOOK OF EZRA.

Lesson 1. Back to the Homeland. Chapters 1-6.

1. **Cyrus' Proclamation, c. 1.**

Babylon has had its day, and with its downfall has come that of the Assyrian Empire. The Medes and Persians, with Cyrus at their head, are now in power, and in the providence of God, Daniel, the Jewish prophet and statesman, has influence at his court, as in that of Nebuchadnezzar. By a study of the earlier prophets, especially Jeremiah, he has become aware that the time is nigh for the captivity of Judah to end and his people to return to their land (Dan. 9:1, 2; Jer. 25:12-14). He knows, also, that two hundred years earlier, Isaiah had, by inspiration of the Holy Spirit, mentioned Cyrus by name as the monarch by whose ukase this return would be brought about (Isa. cc. 44, 45.)

Doubtless he told these things to Cyrus, who issues this proclamation (v. 1) not from any intelligent desire to please Jehovah, but for political reasons. Nevertheless, thus is fulfilled again Romans 8:28.

The words of Cyrus, (v. 2) are not merely oriental hyperbole, as we may judge by Jeremiah 27 and Daniel 2. It is anticipating too much to enter on these prophets now, further than to say that the dominion they speak of as divinely entrusted to Nebuchadnezzar and Babylon, was to be transferred to their successors down to the end of this age. Of these successors Cyrus and the Persians were the first.

"Sheshbazzar" (v. 8) is the Persian name for Zerubbabel (3:8; 5:16), who, though born in exile, was recognized as heir to the throne of Judah.

2. **Zerubbabel's Company, c. 2.**

"Province" (v. 1) refers to Judah, and indicates that it is no longer an independent kingdom, but a dependency of Persia. "Children" is not to be taken in the sense of little ones, but that of descendants or posterity. "Tirshatha" (v. 63) means "Governor."

Verse 64 says: "The whole congregation, together, was forty-two thousand three hundred and threescore." This amount is 12,000 more than the numbers when added together. Reckoning up the smaller numbers we find that they amount to 29,818, in this chapter, and to 31,089 in the parallel chapter of Nehemiah. Ezra also mentions 494 persons omitted by Nehemiah, and Nehemiah mentions 1,765 not noticed by Ezra. If, therefore, Ezra's surplus be added to Nehemiah, and Nehemiah's to Ezra, they will both become 31,583. Subtracting this from 42,360, there will be a deficiency of 10,777. These are omitted because they did not belong to Judah and Benjamin or to the priests, but to the other tribes. The servants and singers are reckoned separately (v. 65), so that putting all these items together, the number of all who went with Zerubbabel amounted to 50,000 with 8,000 beasts of burden. [Davidson.]

3. The Altar and the Temple, c. 3.

The seventh month (v. 1) corresponds to our Sept. 15-Oct. 15, and was the time of the Feast of Tabernacles (Lev. 23). Jeshua (v. 2) was the hereditary high priest. "His (or its) bases" (v. 3) means the old foundations of the altar. After the altar which was necessary to be built first in order to sacrifice unto the Lord, the foundations of the temple itself begin to be laid (vv. 8-11). The sorrow of the older men (v. 12) was caused by the contrast between the prosperous circumstances under which Solomon's temple had been built, and those of the present. This second temple would be inferior in size and costliness, and destitute of the Ark, the Shekinah, the Urim and Thummim, and other features which contributed to the glory of the first temple. Read Haggai in this connection.

4. Adversaries, c. 4.

In verse one "Judah and Benjamin," and "the children of the captivity" are identical. "The adversaries," were the people settled in the land of Israel by the Assyrians after the captivity of the ten tribes. They intermarried with the Israelites who had been left behind, and their offspring went under the general name of Samaritans. Originally they were idolaters, but having received some instruction in the knowledge of the true God they claimed to be worshipping Him, though of course, in an ignorant and superstitious way. (Compare 2 Kings 17:24-41).

The refusal of their co-operation by the Jews was proper, but it brought serious and prolonged trouble to them (vv. 4, 5). (Compare John 4:9).

The nature of this trouble is shown in verse six, where "Ahasuerus" is another name for the famous Xerxes, king of Persia. The conspirators continued in the next reign also (vv. 7-16). "The great and noble Asnapper" (v. 10) is another name for Esar-Haddon, met with before, who transported these foreigners into the waste cities of Samaria after the captivity of Israel. The result of their efforts is shown in verses 23 and 24. "Darius" there spoken of is sometimes known as "Darius Hystaspes," and was the second of that name since Cyrus sat on the throne of Persia. The work ceased for about fifteen years.

5. Renewal of the Work, cc. 5, 6.

Do not omit to read Zechariah at this point, and observe the effect of his words, heaven-endued, upon the leaders (vv. 1, 2). The men of verse three, like those of chapter four, verses seven and eight, were satraps or viceroys of Persia set over provinces in proximity to Judah, who felt it their duty thus to inquire and protest. Verse four seems a mistranslation, and probably means that **they** inquired of the Jews instead of the reverse (see v. 10).

The Darius of chapter five acted differently from any of his predecessors. "Achmetha" (v. 2) is better known as "Ecbatana," the summer residence of the early kings of Persia. The work of the temple may proceed (v. 7), the Persian satraps are to assist (vv. 8-10), penalties are to follow interference (vv. 11, 12), and henceforth the turbulent Samaritans had better take care!

The work is ended (v. 15). Dr. Lightfoot says the foundation was laid April, 536 B. C., and the completion accomplished February 21, 515 B. C. The dedicatory feast is held with joy. Note the explanatory reason (v. 22). God receives the glory.

Questions on the Lesson.

1. What world-empire succeeded the Assyrian or Babylonian?
2. What prophet is used of God for the return of His people to Palestine?
3. Have you read Isaiah 44 and 45?
4. Are you familiar with Daniel 2?
5. What distinction belonged to Zerubbabel?

6. How many people of all classes returned in the first company?

7. What was the first religious work they set about?

8. What prophets, whose written works have come down to us, belong to this period?

9. Give the history of the Samaritans, so-called.

10. How many kings of Persia were named "Darius"?

LITTLE SERMONS.

By C. F. Ladd.

Race suicide—air ship contests.

"Chin music" often makes discord.

Suing for peace—getting a divorce.

Many a wife is the speaker of the house.

"On the fence" may really mean on the "hedge."

The folks who lack ability often possess vitality.

If you lead your children to the devil he will likely keep them.

The man who is seeking a higher plane in life might try the aeroplane.

Aviators are bound to keep on friendly terms. They can't afford to fall out.

GALVESTON GULF BIBLE CONFERENCE.

This conference was held in the First Presbyterian Church of Galveston, Tex., Nov. 19-26. The topic "New Life in Christ Jesus," was discussed through several days by Dr. C. I. Scofield, of New York, and the exposition of the book of Revelation was carried through the same days by Dr. A. C. Gaebelein, also of New York. Some other cities of Texas and the South are inspired by the success of this conference to arrange for similar conferences.

GOLF VERSUS THE CHURCH.

Rev. E. B. Stafford, D. D., superintendent of the Presbyterian City Missions in Chicago, speaking before the Methodist preachers of Chicago, Nov. 20, according to a newspaper report, said that among well-to-do persons who are moving into the suburbs of the north shore, that an extremely small percentage ever attends worship on Sunday. A canvass shows that only between 10 and 15 per cent of the persons who live in the suburbs between Evanston and Highland Park ever attend church of any denomination. It seems as if a greater part of them pass Sunday playing golf or sitting on the beach.

My Spikenard.

By Carrie Judd Montgomery.

I had a tiny box, a precious box
Of human love—my spikenard of great price:
I kept it close within my heart of hearts
And scarce would lift the lid lest it should waste
Its perfume on the air. One day a strange
Deep sorrow came with crushing weight, and fell
Upon my costly treasure, sweet and rare,
And brake the box to atoms. All my heart
Rose in dismay and sorrow at this waste,
But as I mourned, behold a miracle
Of grace divine. My human love was changed
To Heaven's own, and poured in healing streams
On other broken hearts, while soft and clear
A voice above me whispered, "Child of Mine,
With comfort wherewith thou art comforted,
From this time forth, go comfort other lives,
And thou shalt know blest fellowship with Me
Whose broken heart of love hath healed the world."

International Sunday-school Lessons

Practical and Suggestive Notes

By WILLIAM EVANS, D. D.

January 7.

The Birth of John the Baptist Foretold.

Luke 1:5-23.

Golden Text.—"Without faith it is impossible to please God."—Heb. 11:6.

The Old Testament closes with a prophecy; the New Testament opens with the announcement of the fulfillment of that prophecy. Thus both Testaments are characterized in this lesson: The Old Testament, prophecy; the New Testament, fulfillment. It is clear from our Lord's own words that John the Baptist fulfilled this Old Testament prediction, Matt. 17:10-13. It may be that further fulfillment is still future, preceding Christ's second coming.

Our attention is first drawn to the persons through whom God fulfills His promise. Zacharias and Elizabeth were both righteous. By that is not meant that they were either sinless or perfect, no human being is that, but that they were parents whose whole heart, mind, and strength were dedicated to the will and service of God. Zacharias' unbelief shows that he was not sinless.

This is the kind of people through whom God is willing, and ready even today to fulfill His promises and bless the world—not through perfect people, but through those who are constantly striving after perfection. There is no limit to the blessings God will confer upon the world through us if only we will not touch the glory.

The glorious vision and message came to Zacharias when he was performing his duty. And so it is always. While shepherds watch their flocks the angel comes. We must not forget that Elizabeth also, in her modest, humble seclusion, was used to bless the world just as much as Zacharias, who was exercising a priestly function so high, that the opportunity came to a priest but once in a lifetime. God chooses the weak things as well as the great things. D. L. Moody, the uneducated shoe clerk, as well as Paul, the scholar. So Isaac was a quiet man and dwelt in tents.

The next thing to which our attention is drawn is the content of the prophecy. First, it concerns a child. Zacharias and Elizabeth were childless. It is no sin to be childless provided that no law of nature is violated. It is a sad thing to be childless. At least it was so considered in Old Testament days. Would that it were considered so today! A revival of the mother instinct is needed.

This child was to be an extraordinary child—well, every mother's child is wonderful! This child was to go before the Lord and prepare His way, just as your child may follow after the Lord and walk in His steps, a worthy career for John, and your child, and every child. Why should we not hold this ideal constantly before childhood?

Upon the promised child was to rest the vow of the Nazarite. That meant two things: absolute prohibition from intoxicants, and entire dedication to God. Can you think of any two things more desirable for your child? These parents had an ideal before them for their child, and that was a tremendous help. Do you bring your child up at random? Start today with an ideal. Let it be high; let it be the highest, even Christ.

The mission of John the Baptist was to be performed by the aid of the Holy Spirit. Is there not a subtle contrast here between the prohibition of intoxicating liquor, and the filling with the Spirit? Just as the person under the influence of intoxicating liquor is governed and controlled by such spirits, so the Christian worker is to become so filled with the Spirit that every part of him—intellect, sensibilities, will, are under the Spirit's control. This spiritual equipment is what is needed for Christian workers today; "Not by might nor by power, but by Spirit, saith the Lord."

Because the Baptist was spirit-filled, he was enabled to turn the hearts of the children towards their fathers. Doubtless the Jews had become tainted with the idolatry of the surrounding nations so that they had to some extent forsaken the faith of the fathers. Spirit-filled men are needed today to turn the hearts of the present generation back towards the faith once delivered unto the saints.

Every Christian has the Holy Spirit, just as Egypt has the river Nile; but every Christian does not have the fullness of the Spirit, any more than Egypt always has the overflow of the Nile; and just as the overflow of the Nile means a bountiful harvest to Egypt, so the infilling and overflowing of the Spirit in the believer means a bountiful harvest of fruit unto eternal life.

It is strange, is it not, that Zacharias should doubt in the presence of the angelic visitor! Surely one should believe in the presence of such a sign as this. There are people today who say that they would believe if they could hear a voice from the other shore speaking to them, or if one should come to them from the other life. Did the Jews believe even though Lazarus came back to them from the dead? No. If we believe not the Scriptures, neither would we be persuaded in the presence of so supernatural a sign as this.

After this vision, Zacharias continued his ministrations. No vision of God should unfit us for practical, daily living. On the contrary, it should do for us what it did for the disciples as they came down from that wonderful vision on that Transfiguration Mount into the valley where the needy multitudes were, make us more able and ready to help those who are in need.

January 14.
The Birth of John the Baptist.
Luke 1:57-80.

Golden Text.—"Blessed be the Lord God of Israel, for He hath visited and redeemed his people."—Luke 1:66.

Another fulfilled prophecy added to last week's lesson. "Hath God said, and shall He not do it?" Heaven and earth may pass away, but one jot or tittle of His promises shall never fail. Strange that God should remember his promise to a single individual amidst the infinite multitude of the sons of men! Yet he does. He marks the fall of even a sparrow. And so according to God's promise, the child was born.

At the proper time, the child was dedicated to God in the temple. These righteous parents recognized that the child was God's gift. All godly parents should. Do we? Have we presented our children in dedication to the Lord in the church? The first place these parents took their child to was the church. Is this true of us?

The naming of the child is interesting. John means, "gracious gift of God." Zacharias thought of God in naming the child. What did you think of when you named your child? Did you give it a Christian name, or that of some heathenish, godless novelist? Does the name stand for anything? Is it an inspiration to the child? Does it express your hope and faith in God?

There are times when, in order to please God, we must differ with our friends. So it happened in the naming of John. Out of respect for Zacharias, and because of his advanced age, and knowing that he had no other child, his friends proposed naming the child after him, probably to perpetuate the family name. But already God had announced the name. The angel said that the child's name should be John. These godly parents stood fast by the Word of God, irrespective of the opinion of even well-meaning friends.

A striking question was asked: "What manner of child shall this be?" What strange thoughts must have been passing through the minds of these parents at this time as they recalled the angel's message and the predicted future of this child! As Zacharias looked into the unconscious face of his child he saw the prophet of the Most High.

Parents, what possibilities do you see in your child as you look into its face? That little life is for you to mold. To some extent you can tell what manner of child he is to be. Teacher, what do you see in the child? Just a bundle of nerves to be kept quiet, or the possibilities of a great life?

Zacharias' song is full of victorious and prophetic hope; it is itself a fulfillment of a prophecy: God hath visited His people. For over two thousand years the righteous in Israel had looked forward to the fulfillment of this prophecy.

The advent of this child brought joy, not only to Zacharias and his wife, but to their neighbors. It is a great gift to be able to rejoice with those that do rejoice, as did these friends of Zacharias and Elizabeth. It is much harder to rejoice with those who are successful than to mourn with those who mourn. Too often the prosperity of others arouses jealousy, and we rather rejoice in their failure than in their success.

The birth of this child brought forth this hymn of praise to God for His goodness. Did you ever thank God for your children? Who gave them to you? Children are the heritage of the Lord. How much would you take for them? All the wealth in the world could not buy them. Nor are you asked to sell them; but you are asked to think of the One who gave them to you. There are your children: Can they see, when so many have been born blind? Can they hear, when so many have been born deaf? Can they romp, when so many have been born lame? Can they speak when so many have been born dumb? Oh ye parents who have sweet children on earth—and it may be in heaven—does not their presence cause you to burst out in praise to God?

Another thing that led to this song of praise was the fact that Zacharias was filled with the Spirit. Joy and gladness are always associated with the Spirit: "Be filled with the Spirit; speaking to yourselves in spiritual songs, singing and making melody in your heart to the Lord." The Spirit-filled man is the happy man. Are you a happy Christian? If not, why not?

The song of Zacharias gives us a model for our hymns and spiritual songs.

The most prominent note in this song is that of salvation: From our enemies, that we may be enabled to live in peace and quietness; from sin, that we may be able to be constantly well-pleasing to God; from slavish fear in our service to God, in order that we may render service as sons, and not as servants or slaves; unto holiness, that our life may be one that is spent, not merely in overcoming the sins of our nature, but also in the cultivation of Christian graces.

What a description we have in the song of Zacharias of the deliverance which Christ brings to every soul that trusts Him: Deliverance from Satan, from death, from sin, from the world, from every enemy; a protection and covering from the righteous vengeance of God; freedom from the consequences of sin; the wonderful promise that some day—even now in a measure—we shall serve God with true holiness and righteousness in joy and blessing for evermore.

January 21.
The Birth of Christ.
Luke 2:1-20.

Golden Text.—"For unto you is born this day in the city of David a Saviour, which is Christ the Lord."—Luke 2:11.

Almost twenty centuries ago, in an obscure village in Palestine, an event occurred which has had more influence upon the history of the human race than any other event since time began. A child was born—not an unusual event surely. He was no child of distinguished parents, nor a prospective ruler of a world's empire. He was born in a stable, and cradled in a manger. And yet around that lowly crib and humble birth, the life, thoughts, and love of millions have from that day to this been centered. During these two thousand years many noble births have been registered, but none so great as this. Emperors, monarchs, and mighty men have lived and died, and are forgotten; nations have risen and waned; but the birth of the Christ child is more influential in this day than on the first birthday of our age twenty centuries ago.

The announcement of Christ's birth was made by angels. What more fitting accompaniment could there be to such an august event! How interested angels are in the welfare of mankind! How gladly they told the Christmas story to a handful of poor shepherds! How free from pride they were! They were not content that one of their number should tell the story—they all broke out in that great Christmas anthem.

Do we believe in angels any more? We used to. We used to sing, "There are angels hovering round." If we believe the Bible, we still believe in the ministry of angels.

Onward we go, for still we hear them singing;
Angels sing on, your faithful watches keeping.
Sing us sweet fragments of the song above.

The announcement was made to a small band of shepherds. No angelic host went to the Sanhedrin, or to the palace of Herod and broke the news of the birth of the Christ-child. Is there not a lesson here? Does not God have special regard for the lowly and the humble? Hath not God chosen the weak things to confound the mighty? If angels were willing to preach to a few farmers, should the preacher be ashamed of ministering to a small and humble people, or the Sunday-school teacher to a small class?

The scholars of the land were also notified of Christ's birth. The Scripture does not say: "Not any wise men are called," but "not many." It is a mistake to say that religion is good enough for women and children, but not for strong, brainy men. The brainiest men of the ages have been Christian men: Gladstone, the great statesman; Blackstone, the great lawyer; Herschel, the great scientist—these and many others, too numerous to name, have been Christians. So it has come to pass that the wise men of the east have been followed by the wise men of the west, and they all have bowed at this manger. The reason why every university must have its chapel is because brainy men must have a place to worship.

That the birth of Christ was mysterious and miraculous need not disturb us. How Christ's body was prepared, how the divine and human could become one—who can tell? We do not even understand our own birth, let alone His. If ever anything of a miraculous nature should take place, when should it be if not now when the King of all laws is coming into the world? Let us be careful lest in denying the Virgin birth, we challenge the purity of the Virgin's life.

The birth of Christ was the coming of God to and in man; not that God had never come to man before, for He had. But He had come only as a sojourner. In Christ He came to abide. His name is "Immanuel, God with us." Whatever else the incarnation may mean, it certainly means that God took our nature and became as one of us, He came unto His own.

The birth of Christ brings to us good tidings of great joy. If the angels sang, should not we? He came to save not angels, but men. The first note of this angelic song is a note of gladness, and song has characterized Christianity all through the centuries.

This birth in Bethlehem shows God's attitude toward men. God has good will toward men. He is not the hard, severe judge that men so often wrongly picture Him to be. Sinner, you have cursed God, but He has not cursed you back; you have lifted your hands against Him, but He has not destroyed you. He has thoughts of kindness, and of love toward you. If you have wrong thoughts of God, let them die away in the music of that first Christian anthem, "Good will toward men."

The Christmas story brings to us also a Saviour. Jesus Christ was born with reference to sin. He was the only man that ever was born with reference to that great fact. Other great men were teachers and reformers—He alone could save men from their sins. "His name shall be called Jesus for He shall save His people from their sins." This is good tidings of great joy to a sin-stricken world. If Christ the Lord cannot save you from your sins, no one else can.

He is a personal Saviour—unto you He was born; He is a mighty Saviour—He is Christ, the Anointed, the One to whom all power is given. When you lean upon Christ, you lean upon no uncommissioned Redeemer, but One in whom is vested all the authority of God.

January 28.
The Presentation in the Temple.
Luke 2:22-39.

Golden Text.—"For mine eyes have seen Thy salvation, which Thou hast pepared before the face of all people."—Luke 2:30, 31.

This lesson concerns the matter of the presentation of the Christ-child in the temple forty days after His birth. Ever since the redemption of the first-born of Israel on that dark night in Egypt, when the destroying angel passed through the land and smote all the first-born of the Egyptians, the first-born son of every Hebrew family belonged to God. As a substitute for all the first-born, the tribe of Levi was chosen later to act as priests. By this, however, Hebrew parents were not exempt from the presentation of their first-born to God. By reason of the choosing of the Levites, the first-born son of the family was released from priestly service on the payment of certain redemption money.

Joseph and Mary obeyed this law and presented the Christ-child in the temple. In thus presenting the child, these parents realized the great truth, that our children belong to God, and are but loaned to us. Christian parents should imitate the example of Joseph and Mary, not only in realizing that children are the heritage of the Lord, but also in presenting them publicly to the Lord.

Mary also made a personal offering as a token of her appreciation of the goodness of God. It was a small gift, but it was the best that she, in her humble circumstances, could make, and therefore, was as acceptable to God as any offering of much higher value. Would it not be a good thing to celebrate the birth of your child by making a special offering to the cause of God? A parent, whose child died some years ago, is in the habit every year on the anniversary of his child's birth, of sending a birthday gift to an orphan home.

We have a wonderful description of the work of Christ in this lesson. He is the Light of the world; not of a nation. Every nation is to feel the effect of His coming. On one occasion, when a Japanese convert to Christianity was summond before the magistrates and called upon to give a reason why he had forsaken his national religion, he was told that Japan had religion enough and did not want any more; that Confucianism was good enough for scholars, and Buddhism for the masses. The Japanese convert replied, "If Confucianism is an all-sufficient religion, why is it, since the founder lived thousands of years before Christ and taught during a long life, that it has not spread beyond China and Japan? And if Buddhism is an all-sufficient religion started by Buddha thousands of years before Christ, and taught by him through a long life, how is it, that it has not spread beyond India, China, and Japan? If Christianity is a bad religion, how is it, since its Founder only taught three years, and was put to death when he was thirty-three years old, that it has spread over all the world?"

Jesus is the desire of all nations. There is no satisfaction to be found in any religion outside of Him. Even Simeon representing the Old Testament, did not find full satisfaction until he had seen the Christ-child. The Old Testament itself is a book of longing and expectation, which did not find satisfaction until Christ, the theme of the New Testament, came into the world.

The salvation of the world centers in Christ. He is the only person who can save the world from its sin. The world had had reformers, scholars, philosophers and philanthropists, before Christ, but it had never had a Saviour. Jesus Christ is the only person born into the world with reference to the sins of men.

We may learn a lesson of what it means to have faith in Christ from the words of Simeon. He had seen no mighty works wrought by Christ; no miracles had been performed in his sight; had heard no words of kingly dignity from the lips of Jesus; Christ had pressed upon this good man's heart no claims to Messiahship—and yet with the eye of faith he saw all these things in the infant Jesus. Centuries have rolled by since Simeon lived and died, and Jesus Christ has been proven beyond all reasonable doubt to be and to do all that Simeon in prophecy claimed for Him. And yet we may ask, "Do we believe in the Christ of the past, as Simeon believed in the Christ of the future?"

Christ is a revealer of men's hearts. A man's character is judged by his attitude toward Christ. We see in the character of Christ absolute goodness, love, truth, honor, purity. To see these in Christ, and not to love and choose Him, is to reveal a state of heart which, like that of Gallio, cares for none of these things.

Simeon was satisfied when he had seen the Christ. We are often asked. "Have you seen the sights in Rome, in Greece, in Italy?" And if we reply in the negative, it is hinted that we have missed a great part of life. But there is a sight more important than any material vision, and that is the glory of God in the face of Jesus Christ. Have you seen this? Have you seen the face of Jesus? Have you seen the glory of God in the person of Jesus? Have you seen in Him your own personal Saviour? If you have, then all of life has a new meaning and eternity a great reward.

February 4.
The Wise Men Led by the Star.
Matt. 2.

Golden Text.—"Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else."—Isa. 45:22.

So quietly had Jesus made His appearance into the world that His arrival was unknown in Jerusalem until the wise men came from the East. Perhaps the shepherds had not told their tale of the heavenly vision, or perhaps they had told it but it had been unheeded or ridiculed. So as the morning star still rises without noise, and as the seed shoots up and the flower opens in silence, so was it with the coming of Christ, the Rose of Sharon, and the Bright and Morning Star. No thunder awoke the hills of Palestine; no trumpet peal went through its city; no herald went before Him; no royal salute greeted Him. His mother and the chosen few of the inner circle who had witnessed the wondrous birth, made no proclamation of it, they received all in silent, happy faith, and pondered these things in their hearts.

Even so does Christ today make His advent into many a heart. So silently does He oftimes come that one scarcely is able to tell the day or the hour when Christ was born in his life. The Kingdom of God does not always come with observation.

The inquiry of the wise men suggests a deep interest in Christ. Herod made no such inquiry save in jealousy; Jerusalem was not particularly interested in the subject; but a very few in Israel cared anything about it. How like conditions today! What little interest men manifest in Christ! There is interest in politics, business, personal welfare, philanthropic work, and even in church work, but little real interest in Christ. These three heathen men showed much more interest in Christ than His own countrymen did. So it is today. The heathen are deeply interesting themselves in the very story which scarcely moves our hearts.

The wise men confessed their ignorance. The truly wise man is never above asking questions. Pride keeps many people from Christ. Because, falsely, we say, "we see," our blindness remains with us. If we would find the Saviour, if we would know the forgiveness of sin, let us admit our ignorance and our need of a guide; let us cry to God to help us. It is better to ask God to lead us than to trust in our own reason. We seldom wander when on our knees.

The wise men had a motive for their search, they came to worship Him. And that is just the reason why they found Him. Herod could not find Him, nor could the chief priests and scribes, for the simple reason that they did not want to worship Him. No seeker will find Christ unless the motive of his seeking be that he may be saved by Him, and from henceforth live for and serve Him. A seeking sinner and a seeking Saviour will soon meet, and the meeting will be a blessed one. Have you found Christ? If not, why not?

"A very old Scotch lady, near the end of life, was visited by a young minister. Her well thumbed Bible, her cruse of oil, as she called it, from which she drew the bread of life, lay on a chair by her bedside. The minister said to her, 'Well, Nancy, after all your praying and watching and waiting, and hopes and expectation, what if God should suffer you to be lost forever?' The faithful old Christian raised herself on her elbow, laid her hand on her precious old Bible, and, turning with an earnest look towards the minister, said, 'And is that a' ye know about the Bible, mon?' Her eyes sparkled with heavenly brightness, and she continued, 'God would have the greater loss. Poor Nancy would only lose her soul. That would be a great loss indeed, but God would lose His honor and character. Haven't I hung my soul on His exceeding great and precious promises?'"

The wise men received encouragement in their search for Christ. They saw His star, which led them through the desert until they found their place by Christ's side. So will it always be with those who are really seeking Christ. There is a light that others may not see, a hand that others may not perceive, a voice that others may not hear, all these are visible and audible to those who by faith are seeking Christ. The church, the Bible, the preaching of the Gospel, exemplary Christians' lives, inward impulses, these may be stars that light the way to Him. The wise men did not consider it enough that they had seen the star. They continued their journey until they saw the Christ. Is there not danger of our seeing the church, the Bible, the sacraments, and yet miss Him? It would have been too bad for them to have come as far as Jerusalem and then to have given up without seeing Him, just as it would be too bad for us to have used all these spiritual aids, and yet not have found the Saviour.

As soon as these earnest seekers found Christ, they worshiped Him. What a glorious vision they had as they looked upon the Christ-child! They saw that which alone is worth the seeing; that which fills and gladdens the soul when seen and known; that which righteous men of old desired to see, but saw only in glimpses and at intervals; that for the seeing of which Moses prayed so earnestly; that to which the eye of every creature should turn in longing anticipation; that which everything in heaven and in earth is intended to reveal; that for the beholding of which our eyes were made, and for the appreciation of which our minds were formed, Jesus Christ, the Son of God, and the Saviour of the world. To see anything less than this in the Christ-child, is to miss the very heart of the vision.

They worshiped Him. They could not help it; nor can any man when once he has seen the glory of God in the face of Jesus Christ. It was said of Gladstone that when one was ushered into his presence, he was constrained to bow his head or raise his hat. So those who behold Christ must worship Him. Who can behold the sun without being dazzled? Who can behold deity without worshiping Him?

EVERYTHING IN GOD.

One of the Lord's people, who had been rich, was asked how he could bear his reduced state so happily; to which he replied, "When I was rich, I had God in everything; and now, that I am poor, I have everything in God."

—Selected.

THE GOSPEL IN THE WORLD

EDWARD A. MARSHALL, Editor.

The Presbyterian Home Mission Society is doing a noble work among our Indians. The denomination now has 108 churches, among fifty tribes in nineteen states, with an enrollment of nearly 7,000 members. There are 57 other stations where meetings are held. One hundred and four Sunday-schools have been organized with 7,000 scholars.

The census report of the prison population of our country is somewhat startling. Last year it numbered 109,311 while the commitments for the year were 462,530. The United States has the unenviable distinction of having more prisons and courts and prisoners than any country in the world, and eighty-five per cent of the crime is attributable to strong drink!—Advocate and Guardian.

Japan once struggled to gain military control of Korea, and got it. Now her people are struggling for religious control. Rev. Watase, a Japanese, has resigned his pastorate at Kobe, Japan, to superintend a five year campaign among Koreans. At the same time Japanese Buddhists are planning to establish thirty-five temples and a Buddhist middle school in Korea to save that country from losing their religion. Shall Christianity or Buddhism win the old Hermit Kingdom?

The John J. Kennedy estate in New York proved a bonanza to the Presbyterian Church. The total of his bequests to the Boards of Foreign Missions, Home Missions and Church Erection amounts to $8,790,000 or $2,930,000 for each. This is almost three-quarters of a million more than the original estimate when the will was probated. All three of these boards have already received more than two and one-half millions, and may now expect nearly $350,000 apiece additional. The College Board also will receive an increase, raising its original estimate from $750,000 to $975,000. The share of the Church Extension Committee of the Presbytery of New York is only a few thousands short of $2,000,000. The American Bible Society gets $975,000 and the Presbyterian Hospital a million and a half.—The Advance.

Nearly 20,000,000 copies of the Scriptures, in whole or in part, are issued annually by the nearly thirty Bible societies of America, Great Britain and Europe. Yet with all this output there are over a billion people in the world who have never read a line of God's revealed truth which he sent to save and instruct them.

The Christian people of America little realize what volcanic upheavals are taking place in conservative old China when it casts away its long used drug, opium, and severs its much cherished cue. Let the United States government pass an iron clad law that in the next five years all the manufacture and sale of liquor and cigarettes shall cease; then let the women of the land abandon "following the fashions", and America will awaken to the fact that the Chinese are a people of strong character and are accomplishing heroic things.

Not a few fields have recently experienced discouraging things. Elder O. E. Davis was reported to have been murdered by polygamist Indians in British Guiana; atrocities have been committed by natives living along the Amazon; famine and war have stalked abroad in China; cholera has raged in Syria and Turkey, while the crimes of the Turks in Tripoli make all the world wish that their military and religious rule may soon be broken throughout the world.

The Canadian Baptist gives the following interesting facts regarding the work of the Baptist denomination in foreign lands: "There are today, under the auspices of Baptist missionary societies, 4,760 misionaries at work in 6,213 mission stations, and a membership of 348,000. In the schools conducted by our missionaries there is an enrolment of 322,000 pupils. As a denomination we are laboring under twenty-two flags, and our missionaries are speaking seventy-seven different languages."

The Navajo Indians of New Mexico and Arizona now have a portion of the Bible to read in their own language as a result of the work of Rev. Alexander Black. One can realize something of the difficulties in this language when they attempt to learn the conjugation of its verbs which have over 1,500 forms. These Indians on their isolated reservations are quite shut away from association with the white man and might become a nation of Christians if sufficient workers were willing to carry them the Gospel. They number about 20,000.

Things that cheer us are occurring all over the world. Spiritual awakenings are reported from West Africa among one of the Cannibal tribes; inalienable rights are being accorded to the women of some Mohammedan lands; toleration is being given to missionaries in Madagascar; the Indian Government is dealing death blows to the horrible practice of Hinduism in dedicating girls to lives of shame in its temples; and Bolivia has at last instituted civil marriage in opposition to the Catholic priest who had compelled all ceremonies to be performed by them, to be legal.

There are said to be 350,000 lumbermen in the woods of Canada and even more in the forests of the North, West, and South, of the United States. Few men are more isolated and inaccessible, which, however, has a great advantage for they are so far removed from saloons and other places of vice that they welcome even a preacher, because he brings them news from the outside world. These men gather in their log houses at night as there is no other place in the forests to go. It is then the missionary has his golden opportunity to preach Christ. More men, adapted to work among these men, are wanted in various sections of North America.

MR. W. E. BLACKSTONE IN CHINA.

[We are very glad to give our readers a portion of an interesting letter received from Mr. W. E. Blackstone written in Nanking, China, October 6, 1911. Mr. Blackstone is entering his 71st year and speaks of the past year as being one of the most fruitful in his long life.—Editors.]

He says:

"I could not be more grateful with the outcome, thus far, of this Distribution Fund Work to which my time and energies are principally given. I am quite sure that the Lord has especially guided in the preparation of the Scripture literature which we are distributing, principally small portions of Scripture which we term Portionettes, with illustrations and explanations. Each one has also a notice of the whole Scripture and where to get it. The missionaries in all quarters are heartily approving these, and say that they are especially adapted to the Chinese, and the latter receive them most cordially.

I have just had to put new editions in the press, totaling about fourteen and one half million copies. I expect that the rest of the Fund will enable me to put out from twenty to thirty million copies, and from the present indications I shall be able to complete the Fund in two years more, instead of three, making five years altogether as at first expected. This has been a strenuous task and sometimes it has seemed as though I could not carry it through, but the Lord has upheld me and though I realize the weakness of body, incident to the climate, environment, and age, I still have confidence that the Lord will let me finish the work. I am grateful for the assurance that I am upheld by your prayers.

Mr. Tremain has arrived and is now giving valuable assistance. My new Advisory Committee here in China are a most valuable accession to my work, and I have with their advice, completed very satisfactory arrangements with the Bible societies, so that there seems nothing to hinder us all working together in harmony for the widest distribution of the Word of God which our united funds will provide.

The Lord has also enabled me to get out a most excellent edition of **Jesus is Coming** in Chinese. The translation was made by Rev. W. C. Longden, and was revised and edited by Rev. E. W. Baller, one of the best Mandarin scholars in China. We have printed ten thousand copies and they are going out to the native Christians very rapidly. I have also issued an edition of nine thousand copies in Dano-Norwegian, and have a translation in Korean under way."

Mr. Blackstone believes that the political agitations, rebellions, and revolutions in China will tend to the dissemination of the Gospel in that Empire, and that the movements about the Mediterranean Sea are but the fulfillment of the prophecies of the Scripture.

He represents the famine conditions in China to be appalling, especially in the valley of the Yang-Tze river, and reports missionary work about Nanking to be flourishing.

FOR SERMON AND SCRAP BOOK

WHERE THE LORD IS.

Before His people, Micah 2:13; John 10:4.

Behind His people, Ps. 139:5; Isa. 58:8.

Above His people, Deut 33:12; Ps. 63:7; 91:1.

Beneath His People, Deut. 32:11; 33:27; Isa. 40:11; 46:4.

Around His people, Psa. 125:2; 139:3.

With His people, Isa. 41:10; Numb. 23:21; Matt. 1:23; 28:20.

In the midst of His people, Isa. 12:6; Zeph. 3:17.

"Abide in Me, and I in you," John 15:4.

—A. C. P. Coote.

JESUS' FOUR ANSWERS TO THE CANAANITISH WOMAN.

Matt. 15:21-28.

1. The story.
2. Who is this woman?
3. What were her claims upon Jesus?
4. How had she heard of Him? Mark 3:8 and 7:24.

I. The Answer of Silence. v. 23.

The danger of silence.
Silence will not answer some questions.
Her need demanded an answer.

II. The Answer of Law. v. 24.

Jesus came to Jews first.
She had no claim upon "the Son of David."
This appeal only for Jews.

III. The Answer of Mercy. v. 26.

He is more than Messiah.
She makes the child's need a personal one.

IV. The Answer to Faith. v. 28.

Rewarded faith in Him as Saviour.
He the world Saviour, Israel's Messiah.
An abundant answer "even as thou wilt."

Note:—We should be at His feet.

It is His table, He is our Master.
He breaks the Bread, it is never out of reach.
He has abundant provisions.

FOUR GREAT PRIVILEGES.

Looking unto Jesus, Heb. 12:2.
Learning of Jesus, Matt. 11:29.
Leaning upon Jesus, Song of Sol. 8:5.
Living for Jesus, Phil. 1:21.

—A. C. P. Coote.

EXAMINE YOURSELVES. 2 Cor. 13:5.

A stock-taking exercise with which to begin the new year.

Your devotion in relation to Christ's cross. Gal. 6:14.

Your love in relation to Christ's person. John 21:15.

Your peace in relation to Christ's triumphs. John 16:33.

Your humility in relation to Christ's example. John 13:15, 16.

Your condition in relation to Christ's fulness. Col. 1:19.

Your success in relation to Christ's promises. Matt. 4:19.

Your attitude in relation to Christ's return. Rev. 22:20

THE GOSPEL OF THE DEVIL.

A Skeleton Sermon.

"Ye shall not surely die."—Genesis 3:4.

Doctrine—God will not punish sin in the way He says He will.

I. What the Devil's Gospel Is.

1. He has a Gospel.
2. It is an ancient Gospel.
3. It is a plausible Gospel.
4. It is a lying Gospel.

II. What It Does.

1. Comforts the wicked.
2. Encourages men in their sins.
3. Hinders men from repentance.

III. What It Leads To.

1. Suspicion of God's character.
2. Transgression of God's law.
3. Dislike of God's presence.

IV. What It Ends In.

1. Separation from God.
2. Shameful nakedness.
3. Irremediable misery.

BELIEVE IT NOT.

—Sword and Trowel.

SEVEN GREAT THINGS IN PHILIPPIANS 4.

1. A great exhortation. Verse 4.
2. A great command. Verse 6.
3. A precious privilege. Verse 6.
4. A blessed assurance. Verse 7.
5. A grand life lesson. Verse 11.
6. A true power. Verse 13.
7. An inexhaustible supply. Verse 19.

"A THREEFOLD CORD."

God so LOVED THE WORLD, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. John 3:16.

Herein is love, not that we loved God, but that He LOVED US, and sent His Son to be the propitiation for our sins. 1 John 4:10.

The life, which I now live in the flesh, I live by the faith of the Son of God, Who LOVED ME, and gave Himself for me. Gal. 2:20.

A. C. P. Coote.

A NEW YEAR PRAYER.

Father, let me dedicate
All this year to Thee,
In whatever worldly state
Thou wilt have me be.
Not from sorrow, pain, or care,
Freedom dare I claim;
This alone shall be my prayer:
Glorify Thy name.

—L. Tuttiett.

GOD CARES.

God cares!
How sweet the strain!
My aching heart and weary brain
Are rested by the sweet refrain—
He cares, our Father cares!

God cares!
Oh, sing the song
In lonely spot, amid the throng—
'Twill make the way less hard and long—
He cares, our Father cares!

God cares!
The words so sweet!
My lips and life shall e'er repeat,
My burdens all left at His feet—
God cares, He always cares!

—Selected.

THE FORWARD LOOK.

Let thine eyes look right on, and let thine eyelids look straight before thee. Prov. 4:25.

"Eyes to the front; forward!" is the order with which each new day should begin. Whatever the past has held it is past . . All the wisdom and all the power of all the ages cannot give us back even yesterday for our re-living; it is as hopelessly gone as that first far-away morning in Eden. The old times, whatever they may have been, are our times no more. St. Paul was right when he said: "Forgetting those things which are behind . . I press on." There is sanity and religion, courage, faith and fresh strength in the marching order, resolutely given for each new morning: "Eyes to the front, forward!"—J. R. Miller

"SOMEBODY ELSE."

Perhaps we think we are pretty busy people, but we are idle compared with a poor slave whose name is "Somebody Else." Whenever an awkward bit of work has to be done, it is sure to be left for her.

At a meeting, if the speaker asks for a good collection, people hope that "Somebody Else" may be able to give more than they "can afford at present."

If collecting cards or missionary boxes is proposed, a hesitating voice says, "I am always glad to do what I can; but as for collecting, I must leave that for 'Somebody Else.'"

If a bit of practical self-denial is proposed, there are excellent reasons given why it should refer solely to "Somebody Else."

Now and then, when a meeting is arranged for, so many persons stay at home "to leave a seat for 'Somebody Else'" that the poor creature would need a thousand bodies to fill all the reserved seats.

If a ringing call to go to the perishing heathen is heard, ten to one "Somebody Else" is put forward as the very one for the work.

Just sit down for five minutes and think. Can you expect this unfortunate "Somebody Else" to do everything? How can she give and collect and deny self and attend meetings and go to the heathen for the hundreds of people who pass their duties on to her?

Now, no matter what others do, you let "Somebody Else" have a rest. Give her a well-earned holiday, and every time you feel inclined to leave anything for her to do, do it yourself.—The Round Table.

REVIVE US.

Revival, correctly speaking, can be only among God's people. You cannot revive a "dead" person. There must be "some" life before revival is possible. Hence the unsaved cannot be revived; they need to be raised from the dead. It is the living who cry, "Revive us again."

CONTINUE STEADFAST.

Let no inference from the blessed truth of Christ's "ability to keep" beguile us into slacknest in watching, praying, adoring, reading, thinking, believing in secret. Rather let us all the more practice diligence over the secret means of grace, because of a joyful recognition of the mighty present reality of grace—that is to say, of "God working in us."—Handley C. G. Moule.

A SINGLE SIN.

However apparently trifling, however hidden in some obscure corner of our consciousness—a sin which we do not intend to renounce—is enough to render real prayer impracticable. A course of action not wholly upright and honorable; feelings not entirely kind and loving; habits not spotlessly chaste and temperate—any of these are impassable obstacles. If we know of a kind act which we might, but do not intend to, perform; if we be aware that our moral health requires the abandonment of some pleasure which yet we do not intend to abandon, here is cause enough for the loss of all spiritual power.—Selected.

THE ARTIST'S SECRET.

A story is told of an artist who became famous because of his ability to put into his pictures reds and crimsons of a hue no other artist could copy. He held the secret locked within his own breast. He was working on what he told his friends would be his masterpiece. The final touches were being put upon it. His friends called one morning, and no voice answering their knock, they pushed their way into his studio.

There was the masterpiece, and stretched upon the floor before it was the artist—dead! The examining physician said: "He has hardly a pint of blood in his whole body!"

The truth was out. He had mixed his own blood with the paint and had thus made the unexplainable crimson.—Alex. M. Damon.

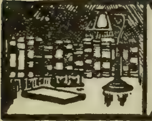
A LESSON IN GIVING.

A good story is told by a Methodist minister. He says that in one of his charges a good man regularly gave every Sabbath $5 for the support of the church. A poor widow was also a member of the same church, who supported herself and six children by washing. She was as regular as the rich man in making her offering of 5 cents per week, which was all she could spare from her scant earnings. One day the rich man came to the minister and said the poor woman ought not to pay anything, and that he would pay the 5 cents for her every week. The pastor called to tell her of the offer, which he did in a considerate manner. Tears came to the woman's eyes as she replied: "Do they want to take from me the comfort I experience in giving to the Lord? Think how much I owe to Him. My health is good, my children keep well, and I receive so many blessings that I feel I could not live if I did not make my little offering to Jesus each week."—Christian Observer.

WOODROW WILSON ON THE BIBLE.

I am sorry for the men who do not read the Bible every day. I wonder why they deprive themselves of the strength and of the pleasure. It is one of the most singular books in the world, for every time you open it some old text that you have read a score of times suddenly beams with a new meaning. Evidently the mood and the thought of that day, bred by the circumstances that you cannot analyze, has suddenly thrown its light upon that page and upon that passage, and there springs out upon the page to you something that you never saw lie upon it before. There is no other book that I know of of which this is true; there is no other book that yields its meaning so personally, that seems to fit itself so intimately to the very spirit that is seeking its guidance. * *

The beauty about the Bible is that it is the most wholesome, the most perfectly symmetrical, the least morbid picture of life and motives of men in the world. Almost every other book has a little streak of morbidness in it, but this book is wholesome and sweet and natural and naif from cover to cover. Here are no dull moralizings; here is the life of man set forth as it was simply lived from generation to generation.—From an address before Sunday-school workers, at Trenton, N. J., Oct. 1, 1911.



NOTES AND SUGGESTIONS

The Northwestern Bible and Missionary Training School, Minneapolis, Minn., has called as its head Rev. James O. Buswell.

The Cook Co. (Ill.) S. S. Association has set out to increase the membership of the adult Bible classes in the county at least 50 per cent by Jan. 1, 1913.

Mrs. Theodore L. Cuyler, widow of the well known pastor of the Lafayette Avenue Presbyterian Church, Brooklyn, celebrated her 80th birthday anniversary on Nov. 23 last.

Marion Lawrance, general secretary of the International S. S. Association, returned to Chicago on the 13th ult., after a three-months tour of England, Scotland and Wales on Sunday-school matters.

Dr. C. I. Scofield and Pastor F. E. Marsh expect to visit Great Britain during April and May, 1912. Their work will be that of conducting Bible conferences lasting from two to seven days in a place.

The Bowery Mission, New York City, celebrated its thirty-second anniversary Nov. 8, with its principal guest, Miss Fanny Crosby, the hymn writer, who is 91 years old. She was one of the first workers in the mission. In years gone by she attended every annual meeting.

Bible class D of the Third Presbyterian Church, Chicago, the pioneer of men's adult Bible classes, held a special service recently celebrating the accession to the class of its one thousandth member. The class was organized in 1874 and has been taught continuously by its present teacher, Miss Anna E. Wing.

London, Nov. 20.—The sale of the Huth library at Sothebys furnished a fresh sensation today when a Mazarin Bible fetched $29,000. Bernard Quaritch opened the bidding at $10,000. The next offer was $15,000, and this was followed by bids rising $2,500 each time, Mr. Quaritch taking the Bible at double the price obtained for this copy when it was last sold at auction.—Daily Paper.

Dr. Wilbert W. White, president of the Bible Teachers Training School, New York, has prepared an outline diagram of Chinese history, running back to 3,000 B. C., with notes which link up that history with contemporaneous Bible history and Jewish epochs and events.

Dr. J. R. Miller, known the world over, especially for his helpful devotional writings, has on account of physical disabilities, resigned the senior pastorate of the St. Paul Presbyterian Church of Philadelphia. By unanimous vote he was made pastor-emeritus. Dr. Miller has been a busy pastor for forty-four years. He continues as editorial secretary for the Presbyterian Board of Publication.

Pastor D. J. Findlay, of The Tabernacle, St. George's Cross, Glasgow, Scotland, recently issued a brief report (dated Nov. 25, 1911) recording the main facts of the work with which he has been connected for thirty-seven years. Notwithstanding Mr. Findlay's enforced absence from Glasgow during much of the year—on account of ill health—the work in all departments has prospered.

W. P. Nicholson has spent the past year at St. George's Cross, and returns to America the beginning of January and will take up work with Mr. Hemminger as soloist.

A MODIFIED SUNDAY SCHEDULE.

Several Presbyterian churches in the south, and possibly elsewhere, also, are adopting a plan for holding two services only on each Lord's Day—a **preaching** service at 11 a. m., and a **teaching** service at 3:30 p. m., an earnest effort being made, with co-operation of all branches of the church, to secure at both services the largest possible attendance of both adults and children; more children at the preaching and more adults at the teaching, service.

One pastor, whose church has adopted such a schedule, says enthusiastically: "I believe that the average church that faithfully adheres to this plan will accomplish more in a real spiritual way than by the plan now in use in most churches."

THE METROPOLITAN (SPURGEON'S) TABERNACLE UNDER DR. DIXON'S LEADERSHIP.

Our readers will appreciate the two excerpts printed below concerning present conditions in one of the world's famous churches, under the able direction of Dr. A. C. Dixon.

[From The Daily Chronicle, London.]

There is something like a return of the old glory at Spurgeon's Metropolitan Tabernacle. Since Dr. Dixon assumed the pastorship of this famous shrine of Nonconformity, the vast church organization at Newington-butts seems to have been filled with new life, and a revival (in, it must be confessed, a new form) of the dogmatic theology of the founder is in progress—quietly, unostentatiously, and, strange to say, successfully. For, with the exception of an occasional and sporadic mission, "soul-saving" churches, in the "revival" meaning of the term, are now few and far between.

The modern spiritual renaissance is expressed in institutional movements, ethical inquiry, and social reform. These are supposed to symbolize the broad school of evangelicalism. But here, at Spurgeon's old battleground, is a movement that points to a triumph of old-fashioned, straight-laced ideas of conversion, regeneration, and spiritual culture. Everyone knows that the Tabernacle, since Spurgeon's death, has passed through the crucible of trial. At one time the voice of dissension was heard within its walls; now the "time of the singing of birds" has arrived. Empty pews saddened and depressed the fathers and elders of the church; now the stewards perspire in the aisles in their endeavors to pack new-comers into the space.

[From The Life of Faith.]

I watched the steady flow of people into the Metropolitan Tabernacle last Thursday evening. It was not a special occasion; there was no extraordinary attraction, as the world interprets the word; it was simply the second service in connection with Dr. Dixon's Bible School, and the prosaic subject was the Book of Genesis. That was all—no music, no pictures, no sensationalism, no attack upon existing conditions, no oratory, just a talk about the first book of the Bible, a book at which the clever folks of today are sneering. Quickly the spacious area filled up, then the audience overflowed into the lower balcony. It was an inspiration to see this great crowd assembled on a week-night after the labors and duties of the day to study the Word of God, and to extract from it some lessons for the trials and the struggles of life.

WORKERS AMONG BOYS, TAKE COURAGE!

A pathetic interest attaches to the recent death of Rev. Henry Nave, of Portland, Ore. His ministry—a very fruitful one—was in connection at different times with several pastorates, in the middle west and, last of all, at Portland. In his last charge he was deeply interested in a class of twenty-one boys from 14 to 16 years of age whom he had gathered into a club. He had arranged for reserved seats for the boys in the Gipsy Smith meeting of Nov. 14, and though he died two days before, the class attended the meeting as planned, and under Gipsy Smith's appeal all the boys yielded their lives to Christ.

PRAYER FOR NEW YORK.

The newest thing in the religious life of New York is a series of seven prayer meetings on successive Monday afternoons in the Marble Collegiate Reformed church, conducted by the clerical conference of the New York City Federation of Churches, for the express purpose of praying for New York. Dr. Jowett led the first meeting. It was truly a prayer service. With his eyes closed and every head bowed Dr. Jowett uttered the following "litany," with pauses in between for the ministers to obey him:

"Pray for all the prodigal population of the town.

"All in our churches who have become lukewarm and cold.

"All the formalists.

"All who took the first step in the Christian life yesterday.

"All teachers in the Sunday-school.

"All little children, that they may come to Christ at an early age.

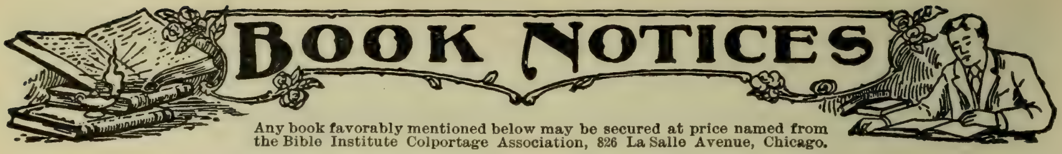
"All ministers and Christian workers who are discouraged.

"All elders, deacons and other church officers.

"All missionaries, especially those in China."

—Correspondent to The Continent.

A star does not talk, but its calm, steady beam shines down continually out of the sky, and is a benediction to many. Be like a star in your peaceful shining, and many will thank God for your life.—J. R. Miller.



BOOK NOTICES

Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association, 826 La Salle Avenue, Chicago.

"Hymns Tried and True," by D. B. Towner, Mus. Doc., Director of the Music Course of The Moody Bible Institute, Chicago.

In this latest production of Dr. Towner we have what scientists would call a "reversion to type." **"The Ideal Song and Hymn Book"** which preceded it two years ago was a kind of meeting-place between the church hymnal and the evangelistic song-book, but in this the author has gone back to his old love, the evangelistic song-book. Presumably this was because there is more of a demand for the latter, as evangelists call for a small and inexpensive book.

The prolific nature of Dr. Towner's work is seen in the abounding number of new compositions by himself. We notice also Miss Johnson's name as the writer of the words of many of his hymns, who seems to have become his "Fanny Crosby." An author of her genius is an unspeakable boon to a composer of hymn tunes.

It is interesting that among the newer composers in the book are several former students of the Moody Bible Institute who sat under Dr. Towner's instruction—Sellers, Trowbridge, Wilson, Schuler, Goodale, Lytle, Babbitt, Woleslagel, Reitz, Mrs. Henderson, and Mrs. Betts. Some of their songs are of marked merit, and it must be a comfort to their one-time preceptor that if he shall be promoted to the heavenly choir before the Lord comes, so many of his offspring in the realm of song may remain to gladden the daily walks of earth and sing men toward the kingdom.

168 pages, 5½ x 8 inches, Bible Institute Colportage Association. Cloth, postpaid 25c.

J. M. G.

Men Wanted, by Fred B. Smith.

The author of this latest word of the new movement for men is the campaign leader of the Men and Religion Movement. In his public speaking, Mr. Smith often conveys the impression of over emphasis; not so in these pages.

Beginning with a night's experience among the cheap lodging houses of New York, Mr. Smith discusses in a strong, vivid manner, such hackneyed subjects as Work, Honesty, Loyalty, Initiative, Perseverance, and Religion, four chapters to the last. The manner of treatment is not, however, by any means hackneyed.

Mr. Smith's definition of religion is: "That which Jesus Christ brought into this world, who came not simply to paint an ideal a little higher than the prophets, but by the Holy Spirit imparts divine life to the individual soul, working in it that which the Gospel calls salvation". His conclusion of the whole matter is that: "The superlative strength of every man's life is manifest in the hour when he deliberately sets himself to be a Christian."

Mr. Smith's world-encompassing experience and clear, fresh presentation, make the book worthy of thoughtful reading by all lovers of men.

223 pages. 5 x 7 inches. Association Press, New York. 75 cents.

E. O. S.

Sunday-school Essentials, by Amos R. Wells.

Mr. Amos R. Wells is too widely known to call forth comment upon his style, objective, or ability to express himself. This book is in his happiest vein. It consists of thirty-nine essays upon nearly every possible angle of Sunday-school teaching, any one of which may be read in about two minutes, but the principles involved will take a lifetime to master.

The book abounds with concrete illustrations as to the "how" of conducting the teachers' and superintendents' work, drawn from living experiences, each suggestion having passed through the laboratory test.

"How Socrates taught," "Good cheer for discouraged teachers," or, "How to talk to children," are chapters any one of which is worth the price of the book and are samples of practical subjects discussed.

We sincerely hope that every Sunday-school teacher in the land may have the opportunity and will take advantage of the privilege of reading this book, and taking its precepts to heart.

253 pages. 5 x 7½ inches. Cloth, $1.00. W. A. Wilde Company, Boston and Chicago.

E. O. S.

The Gist of the Lesson, by R. A. Torrey. This handy little volume of expositions of the International Sunday-school Lessons is now in its thirteenth year. It was the first, we believe, to be published in the vest pocket size which many men have found so handy to carry. During the years it has sustained the standard set in the beginning, and the new volume it as good as its predecessors. It does not attempt to go into many things touched on in the larger annual volumes, but we know nothing better to help a teacher in getting at the real spiritual teaching of the selected Scripture portion. Dr. Torrey is truly, a sane, safe, spiritual expositor of the Word. We commend it most heartily.

162 pages. 2½ x 5½ inches. Fleming H. Revell Company, Chicago and New York. 25 cents, net. J. H. H.

"Our Primary Department," by William D. Murray.

What has been done, not theoretical things to do, are related in this helpful book by the Superintendent of the Primary Department of the Crescent Avenue Presbyterian Church, Plainfield, N. J. The chapter on "Our Equipment," and that on "How We Teach the Lesson" are full of helpful hints and, indeed, so are all the twelve chapters which compose the book. Every Primary Department teacher should own a copy, and every Sunday-school should provide one copy to be passed around among those teachers who cannot, or will not, buy one. This would result in a complete and desirable transformation in many schools. About the only thing we would take exception to is Mr. Murray's use of the so-called "graded lesson," instead of the uniform lesson to be graded in the teaching.

140 pages. 4½ x 7 inches. The Sunday School Times Company, Philadelphia. 50 cents. J. H. H.

"Romans I-V" by the Rev W. H. Griffith-Thomas, D. D.

Dr. Thomas is Professor of Old Testament Literature and Exegesis in Wyckliffe College, Toronto. Last year he was one of the special lecturers at The Moody Bible Institute. This volume is one of the books in the "Devotional Commentary Series" edited by Rev. A. R. Buckland. Dr. Thomas' work on Romans will extend to three volumes; and the present volume includes introductory matter, conducive both to a careful analysis of the epistle and to a fuller grasp of its doctrinal positions. The entire volume is marked by clearness of exposition, careful arrangement of material and deep spiritual insight. It is valuable not only for the purpose of study, but splendid for personal meditation or as the basis of devotional addresses to a congregation. There is ample help in scholarly study, although the author disclaims any desire, or ability to displace the older and more exhaustive commentaries such as that by the Bishop of Durham, in the Expositors' Bible; and everything he has done in this direction is subordinate to the spiritual purpose. The apostle's own spiritual experience is the main key to the study of the epistle, and similar experiences on our part will be our best clue to the interpretation. As the author says, "So the man Paul really pervades the whole epistle; going back over the road he once trod so slowly and carefully, and taking us with him as his guide."

The value of this volume as an aid to study is seen from the usual division of a chapter: the analysis of the verses contained in a particular chapter, including side headings; the special theme of a division; and suggestions for meditation.

216 pages. 5 x 7½ inches. The Religious Tract Society, London, E. C. 50 cents net.
P. E. Z.

The Moslem World, editor, Rev. S. M. Zwemer, D. D., F. R. G. S.

This quarterly review, which began with 1911, promises to be of great usefulness in presenting the needs of Mohammedan lands to the church of Christ throughout the world. The editorship of the review is a guarantee of its trustworthiness and educational value. The last volume, published in October, contained articles on "Mohammed;" "Islam and Culture in Africa," by Dr. Martin Hartman; "A General Survey of the Moslem World," by Rev. S. M. Zwemer, D. D., also "Notes on Present Day Movements in the Moslem World," by Rev. W. H. T. Gardner.

We trust this quarterly will inagurate a new era in the spread of Christianity among the 200,000,000 Moslems scattered throughout Asia.

131 pages. 6⅛ x 9¾ inches. The Christian Literature Society for India, 35 John Street, Bedford Row, London, W. C. 1 s. Copies may be secured of Fleming H. Revell Company, New York. E. A. M.

The 1911 Bible, (The Authorized Version of 1611, with the text carefully amended by American scholars.)

This edition of the Authorized Version commemorates its tercentenary, and was prepared by a committee of between thirty and forty men of the different evangelical bodies of the United States, who were brought together for the purpose by the Oxford University Press. It is not another revision, much less another translation, but as a contemporary expresses it, "a carefully corrected text of the historic English Bible which has been so dear to so many generations of Christians."

The verses have been retained as in the Authorized, but the paragraph idea of the Revised Version has been added by the use of open spaces designating them. The chain references of the Scofield Bible are incorporated also, as well as a collected reference system by which all passages referring to the same thought can be readily discovered.

The edition has been cordially, even enthusiastically, received by a large part of the religious press. Dr. George William Carter, General Secretary of the New York Bible Society, says, **"It is all that could be desired."**

Printed on fine white and India papers. $1.25, $2.25, $2.75, $4.00, $5.50, $6.00, $7.50, $9.00. Oxford University Press, 35 West 32nd St., New York. Western Tract Society, Cincinnati. J. M. G.

A Pathfinder in South Central Africa, by Rev. William Chapman.

This volume is an account of the labors and observations of a missionary of the Primitive Methodist Church who labored for twelve years in South Central Africa. It narrates the difficulties connected with pioneering among the Africans and gives many touching incidents of hardship and suffering experienced by himself and other missionaries. The book breathes a spirit of love and devotion which permeated the daily routine of duties and which constitute that feature of permanency necessary in any land if the work is to abide. Many valuable lessons may be gained by the missionary candidate who desires to secure instruction in advance regarding the best way to deal with natives and officials.

385 pages. 5 x 7½ inches. Illustrated by photographs taken by the author. W. A. Hammond, Holborn Hall, Clerkenwell Road, E. C. London. E. A. M

The Gospel of Mark, A complete Analysis of the Gospel of Mark, with Annotations, by A. C. Gaebelein, Editor of Our Hope.

This is No. 2 in the new Bible Study Course of this well-known author, and we can say of it what we did of No. 1, covering the prophet Isaiah, which was reviewed in our December issue. When we consider the amount of matter crowded into this pamphlet, the method of analysis, the comment it represents, and the soundness of its teaching, to say nothing of its trifling cost, there is nothing to compare with it on the market, of which we know.

If any man or woman of means wishes to push Bible study—the real thing—through the printed page, we trust a kind providence will bring them into touch with this latest conception of Mr. Gaebelein.

Paper, single copies 10 cents postpaid; 25 copies or more, 8 cents a copy; 100 copies $6, postpaid. J. M. G.

The Teaching of the Lesson, by G. Campbell Morgan, D. D.

This vest pocket commentary on the Sunday-school lessons is characteristic of all of Dr. Morgan's works. It is filled with suggestive, helpful, and inspiring thoughts. No Sunday-school teacher will be at a loss for material in the preparation of his lesson for his class, if he possesses this small, but helpful book. It is multum in parvo.

148 pages, 2½ x 5½ inches. Hodder and Stoughton, London, New York, Toronto. Price 25c net. W. E.

Building a Working Church, by Rev. Samuel C. Black, D. D.

Here is a sane, sensible, readable presentation of present day church problems, accompanied by many concrete illustrations and suggestions. It is definite, practical, and sincere. Mr. Black has evidently had a wide experience and has drawn liberally upon the wider field of observation and experience.

He discusses brotherhoods, Sunday-schools, prayer meetings, missions, etc., and closes by presenting four different examples of personal work as illustrated by Christ's dealings with some of His followers.

We wish church officers as well as pastors would read, and ponder well, the pages of this book.

257 pages. 5 x 7½ inches. Fleming H. Revell Co., New York, Chicago, Toronto. $1.25 net. E. O. S.

Daily Reminders From the Gospel of John, by Griffin W. Bull.

These are absolutely the very best "daily reminders" we have ever seen. The author has accomplished the difficult task of setting forth great truths in a striking way without the use of fantastic or verbose language. These readings have been a blessing to thousands of men as they appeared in Association Men and will, we trust, bless many more now that they have appeared in permanent form. Pastors and teachers may profitably study Dr. Bull's clear twentieth century language. It is crisp, pungent, unique, constantly exalting Christ and His salvation.

221 pages. 4½ x 7 inches, $1.00 net. Fleming H. Revell Co., New York, Chicago and Toronto. E. O. S.

In the Master's Country, by Martha Tarbell, Ph. D.

The author has here produced a simple geographical aid to the study of the life of Christ. It opens with a chronological arrangement of the events narrated in the Scriptures. This is followed by a geographical study of the country with brief notes explaining specific features. The political divisions are then explained together with remarks concerning the climate. The reading portion closes with a description of over sixty important cities. At the back of the book will be found several outline maps which are designed to be filled in by the student.

43 pages. 6 x 9¼ inches. Illustrated. Hodder & Stoughton; George H. Doran Company, New York, 50 cents net. E. A. M.

The Authorized Biography of the late **Dr. Arthur T. Pierson** is being written by his son, Delevan Leonard Pierson, for twenty years co-editor with his father of the "Missionary Review of the World." The biography is to be published as early as possible in 1912 by The Baker & Taylor Co. of New York and by James Nisbet & Co. of London. It will be based on the many private sources of information at the disposal of the family, including personal letters, diaries, published articles and unpublished manuscripts. It will include an intimate picture of Dr. Pierson's early life and training, his world-wide work for missions, the controversy connected with his immersion and ministry of Spurgeon's Tabernacle, London, and his connection with some of the great men and movements of the past fifty years.

Messrs. Morgan and Scott, Ltd., of London, recently made the following announcement:

Under the title of **Hudson Taylor in Early Years, The Growth of a Soul,** the first part of the official biography of this great missionary leader, and founder of the China Inland Mission, is in the press and may be expected early in December. The record is by Dr. and Mrs. Howard Taylor. From a purely literary point of view, it will unquestionably occupy a foremost place in contemporary biography, for Mrs. Howard Taylor's exceedingly felicitous style is well known. Her life of "Pastor Hsi" is now in its fifty-eighth thousand, and has been translated in part or in whole into eighteen languages. Apart from its distinction in this respect, however, the biography has exceptional value, for Mr. Hudson Taylor's career marked a new and important epoch in the history of foreign missions. There are twenty-four full-page illustrations, besides maps, and the volume extends to over 500 pages.

"To Make Theologians Evangelists and Evangelists Theologians."

This was the aim Professor Denney had in mind in writing "The Death of Christ," he tells us in the preface in the new edition. This is just issued by the GEORGE H. DORAN COMPANY, and includes the "Atonement and the Modern Mind" as well as more or less fresh material which has sprung up as a result of the controversies and discussions which accompanied the first appearance of this book. The demand which has made it worth while to issue a new edition of this is in itself an answer to the claim often made that there is small demand for works on theology, and it is also proof that when a man writes with such a mission—to make theologians evangelists and evangelists theologians—there is a moral purpose which is apt to carry far.

The Thomas P. Crowell Company, of New York, makes the following announcement:

The steadily increasing interest evidenced by Americans in everything pertaining to India, especially the literature of that fascinating country, has led to the rendering into English of a collection of tales from the "Mahabharata" and other Indian epics, under the title **Stories of India's Gods and Heroes.** The work of retelling the stories for Western readers has been done by Mr. W. D. Monro.

THE EVANGELISTIC FIELD

SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for *news* in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

HAVE OPEN DATES.

E. R. Dow, Wheaton, Ill.

Chester Birch, Winona Lake, Ind.

W. H. Sargent, 153 Institute Place, Chicago.

C. E. Edwards, 153 Institute Place, Chicago.

Horace Geiger, 2343 Calumet Ave., Chicago.

C. R. L. Vawter, 1410 Eastern Ave., Cincinnati, O.

Ralph Carleton and Chas. Edward Faust, 4630 Langley Ave., Chicago, Ill.

After April 3, Herbert Booth, son of General Booth, will be open for engagements. Address "Kinmount," North Broadway, Yonkers, N. Y.

Mr. William McEwan, an English singer of unusual ability, who has been with Dr. R. A. Torrey for some time, will be open for engagements to assist pastors after the New Year. Mr. McEwan has a strong and sweet tenor voice of sympathetic quality, and is an earnest Christian worker. Address 7 York St., Binghamton, N. Y.

RECENT MEETINGS.

John M. Currie at Auburn, Ill.

Herbert Booth at Ithaca, N. Y.

R. Hayes Willis at Carlisle, O.

Albany R. Smith at Mystic, Conn.

Reuben S. Smith at Tinmouth, Vt.

Lewis E. Smith at Chilmark, Mass.

C. R. L. Vawter at Farmer City, Ill.

W. M. Runyan at Yates Center, Kan.

Clarence E. Edwards at Bellflower, Mo.

Hugh A. Knowles at Kalamazoo, Mich.

Edgar E. Davidson at Slatersville, R. I.

Baker and Hutchins at Overbrook, Kan.

Joseph C. Ludgate at Center Grove, Ind.

McCullough and Laraway at Farmington, Ill.

John S. Hamilton and party at Audubon, Ia.

Joel A. Smith and party at Gothenberg, Neb.

P. C. Nelson and N. D. Wood at Allerton, Ia.

John H. Elliott and party at Harrisburg, Pa.

F. E. Smiley at La Salle, Colo.

Robert L. Jones and Carl E. Burch at Randolph, N. Y.

John W. Erskine at Wolverine and Manchester, Mich.

GLEANINGS FROM THE MAIL.

"Had a splendid meeting at Cadwell, Ill."—G. A. De Flone.

Chas. H. Gray assisted in evangelistic meetings last month in Sumner, Ia.

"Meeting was good at Williamston, Mich. Slot machines had to go as a result."—J. Bascom McMinn.

"We have just closed a great meeting at Summitville, Ind., the greatest the town has ever known."—R. Sam Kirkland.

"We had a very good meeting at Hersey, Mich. I go from here to Cat Creek, Mich., and from there to Erie, Pa., Jan. 1."—Homer B. Sands.

Daniel S. Toy and Frank Dickson, after a very successful meeting in Emporia, Kan., assisted Henry Ostrom in a simultaneous campaign at Youngstown, O.

"We are having a great work here, (Manchester, Mich.) Several whole families have come out for the Lord, and men and women past middle life."—John Wesley Erskine.

"We closed at Sheridan, Wyo., with 505 deciding for Christ. So far 210 have come to Christ here (Clovis, Cal.). Two special trains have come to the meeting."—Dan Shannon.

Horace F. Geiger has returned from Europe and is ready for engagements to assist pastors. He was associated as a singer for a number of years with H. M. Wharton, of Baltimore.

"We closed a big union meeting at Mishawaka, with 317 conversions, in November. We are now in a meeting at Marion, Ohio, and expect to close here Dec. 24. God is blessing our meetings and men and women are turning to Christ."—John Walton.

Newlin and Maltbie, of Findlay, Ohio, have just closed a successful meeting at North Baltimore, Ohio, and in January will be at Ottawa, Ohio, for a union tabernacle meeting.

Ora Samuel Gray of Amherst, Mass., and J. J. Lowe, are conducting meetings in Nova Scotia, and recently closed a successful campaign at Lunenberg.

"Dr. and Mrs. Sensibaugh have just closed a successful meeting here, (Richland, Ia.) A goodly number of conversions resulted and many family altars were established."—B. L. Richardson.

"Just closed a meeting at Toronto, S. D., and am now in a meeting at Bradley, S. D. Mrs. Fauebust is associated with me and conducts children's meetings and women's meetings."—Nels Fauebust.

Myron J. Smith conducted meetings at Epworth M. E. Church, Elmira, N. Y. during November with good results. From there he went to Harford, Pa., to begin work with the Congregational and M. E. churches.

J. H. Earle and wife assisted Wm. J. Rutherford in a series of meetings at East Marion, L. I., during the early part of December. This was the first revival meeting in that church in fifteen years.

"We just closed a very successful revival at Ottumwa, Ia., with 209 conversions. Our next meeting was at Silvis, Ill. Having a fine time, souls being saved each night."—Hugh A. Knowles.

Thomas Needham conducted a successful meeting in Logansport, Ind., last month. Beginning Jan. 1, he will be associated for six months with Fred Barry of Lincoln, Neb., in special meetings in that state .

Chas. F. Allen, who was associated as a singer with Dr. J. Wilbur Chapman, and for the last three years with Ora Samuel Gray, has had charge of the music in the Lemon Hill work in Philadelphia, which is under the direction of Jos. B. Ely. Mr. Allen has accepted the invitation of the committee having this work in hand, and is now living in Philadelphia giving all his time with Dr. Ely, to special work in and near Philadelphia.

Owen F. Pugh, whose home has been Joliet, Ill., and who has been associated for a number of years with the simultaneous work conducted by Dr. Chapman, has moved to Redlands, Cal.

"Since writing you last I have associated with me Harry P. Armstrong, choir leader and soloist. We close here (Philadelphia) Dec. 19. This is my eighteenth meeting for the year. The Lord has been good and gracious unto us."—W. W. Orr.

Henry B. Roller has, according to the daily papers of Evansville, Ind., met with success in his recent revival work in that city. Besides the many calls in the central states, he had calls to California, where he spent five months in revival work last year.

"I. O. McCullough and I are just closing a campaign here (Farmington, Ill.). God has been pleased to bless the work, which has been mostly with the young people. My work has been made very interesting by having a good chorus choir."—A. R. Lytle.

C. P. Goodson, son-in-law of Dr. J. Wilbur Chapman, who quit his church in Chicago to join the Chapman-Alexander party, has recently declined a call from a New York church, because he would not leave the Presbyterian denomination. He has been on a long tour in Canada and may go to Australia for the evangelistic campaign planned for 1912.

"We are having good success, and many fine young people are being thoroughly converted. In September I began at Brookville, Kan., in a tent; October at Willis, Kan.; November at Roxbury, Kan., a union meeting with Methodists and Presbyterians, the best they have had in years. December in Gypsum, Kan."—A. John Fitt.

"Just closed a three weeks campaign in the Grand Central Ave. Baptist Church, of Elmira, N. Y. Over seventy took a stand for Christ. Truly this has been a great work by the Holy Spirit, being a hard field on account of its being a R. R. terminal and about all R. R. men. Several conductors, the depot agent, and some trainmen were among the number, but mostly boys and girls in the 'teen' age."—John C. Murphey.

"This has been my very best year and am now in a meeting at this place (Lufkin, Tex.) that promises to be the best of all. Have been here one week and there have been sixty professions and the meeting is taking hold of the town and will likely run 'til Christmas." —L. E. Finney.

John P. Hillis, who has been associated for many years as evangelistic singer with Henry Ostrom, has taken charge of a choir and music in the First Methodist Episcopal Church at Pasadena, Cal. Mr. Caswallan Davies, formerly a member of the Institute Faculty Quartette, is now singing with Dr. Ostrom.

Herbert Yeuell sends word from Walla Walla, Wash., that there have been nearly 300 conversions at that place during special services. Archie Bailey is assisting with solos and a good choir. Mr. Yeuell goes next to Portland, Ore., to follow up the work of Gipsy Smith.

Hart and Magann, of Fairbury, Ill., recently conducted a revival meeting in the First Methodist Church at Bluffton, Ind. Great interest was manifested in the work. They are to conduct a union revival campaign with all the churches of Council Bluffs, Ia., in a large tabernacle erected for the purpose during the month of January.

"We closed in Frewsburg, N. Y., last Sunday after a great time of refreshing from the presence of the dear Lord. We are in a little place four miles from Frewsburg, for ten days and God has ben pouring out His Spirit among the farmers here. We expect great things from the Lord within the next few days."—Frederick J. Betts.

"This city, (Warren, Ohio) has been enjoying the greatest religious awakening in her history. The churches united in calling M. H. Lyon, of Wheaton, Ill., and his evangelistic party to lead the campaign. The big tabernacle seating 4,000 has been thronged with great crowds every evening for the past five weeks. Thirteen hundred people have expressed a purpose to begin the Christian life and get right with God. Multitudes of professed Christians have decided for a higher life. Warren people are enthusiastic at the outcome of the campaign here. The Lyon party begins a campaign at Cambridge, Ohio, the first of the year."—R. Matthews.

Lewis E. Smith is giving his time this season to the small towns and rural communities of New England, going out under the direction of the Evangelistic Association of New England, preaching and singing the Gospel, and when occasion requires, associated with S. M. Sayford, general secretary of the association in work in the larger towns and cities.

"I was with D. D. Woodworth, a former Institute boy, in his church at Yuma, Colo., recently. We had some forty or fifty professed conversions in the two weeks. He has been pastor there over a year. I will be here (Van Meter, Ia.) two weeks, then go to the First M. E. Church at Osceola, Ia., for January. We are having a great meeting so far."—Charles R. Goff.

The publication of a little four-page monthly paper, entitled "The Midnight Cry," has been commenced by A. G. Lillicrap, 146 London Road, Reading, England. The reason, says the editor, is that "the coming of the Lord draweth nigh," and "it is high time to awake and sound an alarm amongst the sleepers." The papers can be used as tracts and are one shilling per 100 copies.

John S. Hamilton and helpers, T. W. Pearman, John R. Bursk, and Mrs. Hamilton, conducted a successful tabernacle meeting at Palestine, Ill., the past month. Owing to the difficult conditions in that district it took some time for preparation, but when results of the work began to be noticed there was great rejoicing and much singing over the reviving of former church members and the salvation of the lost ones. The pastors and business men think a new Palestine has come. Aside from the large number who came out for Christ there are happier homes, family altars erected, and the church will have a higher place in the thoughts and lives of the men, and all the churches will reap a rich reward of regenerated souls.

C. R. HAUDENSCHIELD IN TOMPOC, CAL.

C. R. Haudenschield conducted a union tabernacle meeting during the month of October, at Tompoc, Cal. The meeting commenced in the Methodist church, which is the largest in the city, but in less than one week, in order to accommodate the crowds, a large tabernacle was built.

HENRY W. STOUGH AT FREMONT, O.

"The coming of Dr. Stough has done more to arouse and consecrate the efforts of professing Christians—more souls won for Christ than in any revival ever held in Fremont," said the Fremont Journal. The work was well organized along all lines.

MANLEY WILSON AT AMBRIDGE, PA.

Manley Wilson, of Sandusky, Ohio, with his co-workers, Wilson A. Pugsley and Chas. H. Winter, have closed a successful campaign at Ambridge, Pa., where 538 walked down the sawdust trail and shook the evangelist by the hand. A tabernacle was constructed for the campaign which seated 1,000, and 1,500 were crowded into the tabernacle at the closing service. A special daily paper was issued for the benefit of the campaign.

WORD FROM ROBERT GARRY.

"I gave the West Side Gospel Mission and Bible School twelve days time during the Christian Workers Conference. Much interest was manifested along lines of Bible study. Was also with Bradford, Ohio, Y. M. C. A., Nov. 26-Dec. 3, and during that time conducted twenty-two sessions for Bible study, doing much personal work among the R. R. men. There were twelve decisions. This R. R. Y. M. C. A., is doing real Christian work for men."—Robert Garry.

GEO. W. TAYLOR IN EMMETT, IDA.

"I am just beginning a union tabernacle meeting here with the four evangelical churches of the town, assisted by Mrs. Taylor, cornetist and leader of personal workers, and J. E. Ogden, soloist and musical director. We are having large crowds, and although we have not got to the invitation yet, the outlook is very encouraging for a real work of grace and a great tidal wave of salvation."—Geo. W. Taylor.

KOST AND COTTERELL IN IOWA.

Evangelists Victor Kost and O. L. Cotterell conducted, a few weeks ago, a successful series of meetings at Clarinda, Ia. The services continued for four weeks and were held in the First M. E. Church. At the beginning the meetings were under the auspices of the M. E. Church only. Later they grew into union meetings, including several churches of different denominations. The congregations varied in size from 800 to 1,000 at the principal services.

REVIVAL IN STRASBURG, N. Y.

J. R. Hemminger conducted meetings during November at Strasburg, N. Y., in the M. E. church. Mr. Johnson, pianist, assisted. There were fifty-seven accessions to the M. E. and Presbyterian churches at the end of the first week. People attended the meetings from all over the country.

HERBERT BOOTH'S MISSIONS.

Herbert Booth, English evangelist, youngest son of General Booth, of London, has been conducting, with many tokens of the Lord's blessing, meetings at some prominent churches in Greater New York. He commenced the season's work by speaking at the Stoney Brook Presbyterian Assembly, and the conference of Baptist ministers in New York, when he delivered an address on Christian stewardship, which was much appreciated. Then followed meetings at several churches in the east. A deep and reverent spirit has pervaded all these meetings, in which the Holy Spirit has done a great work in the hearts of multitudes of saints and sinners alike. Mr. Booth's engagements will keep him occupied until Easter, after which he has open dates for meetings.

ELLIOTT AND REITZ AT PLATTSBURGH, N. Y.

John H. Elliott, and his associate, Albert Simpson Reitz, have just completed a remarkably successful mission in Plattsburgh, N. Y., with the united churches. From the very first service the meetings steadily increased in interest until the attention of the entire city was turned toward the churches with the result that many definite decisions for Christ, including a number of prominent men, were secured, and many additions to the churches were received. The pastors were enthusiastic in their expressions regarding the uplift which the churches received, especially because of the permanent nature of the work which has been done. The meetings for men were marked with great success. The service for the aged stirred the community mightily and it will be long remembered as a red letter day.

A distinct feature of the campaign was the music in charge of Mr. Reitz. Not only was his solo work effective but the wise handling of the chorus choir and congregation greatly impressed the people and awakened in them the desire to sing.

CHAPMAN AND ALEXANDER IN IRELAND.

By Robert Blair.

A remarkable evidence of the working of the Holy Spirit in the mission which J. Wilbur Chapman and Charles M. Alexander conducted recently in the city of Belfast, Ireland, was witnessed by a vast audience in the Assembly Hall three nights before the close of the mission. The very beginning of the mission was notable for direct and immediate answers to prayer. It was not necessary for the missioners to create an atmosphere, it was there, and they had but to step into it. For weeks before their arrival, hearts had been throbbing in the power house of prayer, and with every beat the current had been silently sent out, out, and out, till the very city was electrified with the divine presence. There was a power moving the city, and it was the mightiest power that can ever move among men—the power of the Spirit of God in the human heart.

Today the city is on fire for God, and the audience that attended on this most memorable night of the mission was composed not only of people who had not accepted Christ, but of Christian workers, of God-fearing parents in company with their children—people filled with a new desire, impelled by a new earnestness, stimulated with a new activity. They came for inspiration, to learn the secret of going to work; they came to be filled with a holy zeal, to have kindled within them a passion for souls.

When Mr. Alexander asked the people to sing an old hymn, they sang a new song, they sang with a prayer upon their lips and a Gospel message in their hearts, and the building was not only filled with melody, but rang with a message of hope, and comfort, and love, to the heart that was aching and the sin-sick soul. One had only to glance at the faces of the audience to see how the message of the Gospel hymn had found its way into the hearts of the people. Men and women entered into the spirit of the song and forgot the petty cares and worries of the day. Many of them had found a new way of praising God, and with the Psalmist were saying: "O sing unto the Lord a new song; for He hath done marvelous things; His right hand and His holy arm hath gotten Him the victory."

Dr. Chapman's address was an earnest and striking appeal for a more Christ-like influence in the home.

REPORT FROM M. F. HAM.

"Wichita Falls, Tex., is one of the most stirring and prosperous little western cities in this part of the country—called the 'busiest and best built city.' Like many of these western towns, the religious and moral condition was distressing at the beginning of our meeting. A few of the brethren managed to arouse enough interest to find two old tents and put them together, in which we began the meeting. The wind, dust storms, cold and disagreeable weather kept us shifting from churches to tent almost every other day, until finally a wind storm finished the job by blowing the tent away.

"The devil and his crowd shouted for joy that they were rid of the thing, but by this time there had been such an interest awakened that a subscription of $3,500 to build a permanent tabernacle was raised at once and within four days time a building 80 x 140, containing 48,000 feet of lumber was erected, lighted, seated and heated and dedicated.

"The old settlers say that it is by far the greatest meeting that has ever been in this city. There have been over 500 conversions, over 300 reclamations and an upheaval in the civic and business circles.

"All the churches and pastors of the town are enthusiastically enlisted in the work. We are having afternoon Bible readings now, which are largely and enthusiastically attended. Meetings are announced to close Sunday, but there is a strong protest against it. Pray for the work in this part of the country."—M. F. Ham.

GEO. H. WILEY'S MEETINGS.

Good reports of the meetings conducted by Geo. H. Wiley have been received. At Roanoke, Va., meetings were held in the St. James M. E. Church. At this point it was said, "The revival has been remarkable in its reach of those who had become discouraged, scores having been to the altars in the two weeks of the meetings to renew the covenant of the church, besides many outsiders. Not a service has been held in which some one did not come forward to confess Jesus Christ; at some of them a dozen young men and women have knelt about the chancel at one time for conversion."

At Vinton, Va., Mr. Wiley conducted meetings at the M. E. Church. At this place about one hundred conversions were reported and as many more were reclaimed at Roanoke.

DR. TORREY AT CAMBRIDGE UNIVERSITY.

Limerick, Ireland, Nov. 27.—It is with a strange mingling of joy and hesitation that I write about the work in Cambridge; joy because God has done such wonderful things; hesitation through fear that I might seem to take any of the glory to myself. The work was so manifestly of God from the very beginning that one could not for a moment dream of thinking that he was at all an essential factor in it. I believe that God would have done great things at Cambridge, even though I had never gone there. I am told that 50,000 people in different parts of the world were praying for the work and I believe that the results were due far more to their praying than to any preaching or other work of mine. Indeed, I think the chief benefit from my going there was that it stirred some of these people to pray. I found upon reaching Cambridge that the Spirit of God was already at work and there had been an encouraging number of conversions.

I reached Cambridge, Wednesday, Nov. 1. For two days I met some of the Christian students quietly in a room in one of the colleges at 5 in the afternoon and 8:30 at night to give them suggestions as to how to deal with inquirers. Saturday night, Nov. 4, there was a welcome meeting at which I outlined the purpose of the mission. The regularly advertised meetings were held Nov. 5-12. Ordinarily a prayer meeting was held in the Henry Martyn Hall from 1:05 to 1:25; a Bible Reading from 5:45 to 6:15, and an evangelistic meeting each night at 8:30 in St. Andrew's Hall, or Guild Hall. God manifested His presence from the very outset. It was feared by some that there would be the same disturbance at the meetings that there was when Mr. Moody was at Cambridge thirty years ago. There was a mild attempt at disorder at the first Sunday night meeting but it was stopped almost instantly and the presence of God was mightily manifested and there were conversions at that meeting. At only one other meeting was there any attempt at a disturbance. At that meeting some students, who had evidently formed a combination beforehand, attempted to applaud at some improper place. There were two or three attempts made in the early part of the meeting, but each failed and a deep solemnity fell on the whole meeting.

The crowning meeting was Sunday night, Nov. 12. At this meeting a very large number of students, some say as many as 100, arose in the public meeting and avowed their acceptance of Jesus Christ as their Saviour, and surrender to Him as their Lord and Master. It was a wonderful sight.

It was decided to continue the meetings on such nights in the following week as the Guild Hall could be secured, namely, on Tuesday and Wednesday, and Sunday, Nov. 19. There had been conversions every night during the week and there were conversions at these extra meetings which followed—a very large number on the closing Sunday night.

This last week I met the students for personal conversation each day from 11 to 1; 4:30 to 6:30, and on such nights as there were no meetings, from 8 to 10. I had a great many private interviews with all classes of inquirers, including quite a number who claimed to be agnostics or atheists. The conversations were almost all very satisfactory, though evidently a few did not desire to know the truth.

Among those who accepted Christ were many men of great promise, including some leaders in the athletic, social, and intellectual life of the university. I do not think it would be wise to give specific instances, though they would be of the deepest interest.

Many persons who had been prominent in Christian work in Cambridge in the past, or who were deeply interested in men now at Cambridge, came up to help in the work, and had regular hours at which they met the students who wished to talk with them. Prominent among these were Charles Studd, one of the fruits of Mr. Moody's work thirty years before and one of the "Cambridge Seven," and Barclay Buxton, very prominent in the religious life of Cambridge, and who remained to continue the work after we left.

Though there were a very large number of conversions, many think that the best part of the work was in the new earnestness that came into the life of many who were already professing Christians.

During the meetings many of the Christian students volunteered for service in foreign lands. There is a hope which was publicly expressed on a number of occasions by the leaders in the work, that as there were seven volunteering for China as the outcome of Mr. Moody's work, that this time there would be a "Cambridge Seventy" volunteering for the unevangelized portions of the world.

The whole work from beginning to end was manifestly of God. I am inclined to think that the two and a half weeks spent at Cambridge will prove, in ultimate results, the most fruitful two and a half weeks of my entire life. Apparently the work has just begun and it is generally hoped that the large number who have already accepted Christ will be far more than doubled before the next University term closes. Will the readers of this letter join with us in thanksgiving to God for what He has already wrought and prayer that far larger things may yet be accomplished?

We began here in Limerick last night. The Spirit of God was manifestly present and there were a large number of decisions and open confessions of Christ at this first meeting.

Sincerely yours,
R. A. Torrey.

A. J. FITT IN KANSAS.

"The Evangelistic meetings at Roxbury closed last Sunday night with the largest crowd ever assembled under one roof in this place. Many were turned away. The results of the meeting were very satisfactory and were characterized throughout by thoroughness. Over sixty-five professed conversions. The work was mostly among the young men and boys. Sixty persons have united with the churches and several more will do so later as a result of the meetings"—G. T. Renner.

FRENCH E. OLIVER AT LA PORTE, IND.

"Under the direction of French E. Oliver we are in the midst of a glorious revival in this wicked city. Despite the malicious opposition of the newspapers a great victory is being proclaimed for our Lord Jesus Christ. The Word is being held forth with power and God is honoring it. So far there have been 1,031 decisions with two weeks meetings yet in the future. From here Dr. Oliver and party go to Butler, Pa., to open a six-weeks campaign."—John R. Snyder.

I. E. HONEYWELL IN CALIFORNIA.

Evangelist I. E. Honeywell, of Oak Park, Ill, and his corps of helpers have just closed a union tabernacle meeting at Colusa, Cal. The churches have been greatly quickened and lifted to a higher plane of Christian activity while hundreds of the unsaved have been won for the Kingdom.

L. OLENSLAYGER IN KANSAS.

L. Olenslayger closed two blessed meetings in Kansas, one at Winchester, and the other at Wilson. Both were held in M. E. churches. At Wilson the power of the Holy Spirit was manifested in a marked way. In all the services about forty-five were converted and all taken into the church before the evangelist left. There were some conversions after the special meetings were closed.

Mr. Olenslayger later went to Norwich, Kan., in the M. E. church, where the meetings were well attended every night. At the time this report was received there had been thirty-five conversions at that point.

FUTURE ENGAGEMENTS.

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Locket Adair—Jan., Summerville and Denton, Tex.; Sulphur, Okla., and Brownwood, Tex.

Baker and Hutchins—Jan., Olin, Ia.

L. Y. and F. T. Barkman of Chapel Car "Good Will," —Until Jan. 15, Winnemucca, Nev.; Jan. 20-Feb. 20, Sparks, Nev.; March, Mason, Nev.

Beadles-Fischer Party—Jan.-Feb., Jacksonville, Ill.; Feb.-March, Clinton, Ill.

Hay Bell—Jan., Neoga, Ill.; Feb., Grayville, Ill.; March, Cedar Rapids, Ia.

W. E. Biederwolf—To close of season with Men and Religion Movement.

Chester Birch—Jan. 1-14, Chelsea, Mich.; Jan. 17-30, Kendallville, Ind.; Feb. 1-14, Fort Jefferson, N. Y.; March 3-24, Holland, Mich.; May 5-June 2, Virginia, Minn.

J. L. Blankenship—Jan. 1-15, Portsmouth, Va.; Jan. 15-30, Louisa, Ky.; Feb. 1-14, Newport, Tenn.; Feb. 14-28, Quitman, Miss.

Herbert Booth—Until Jan. 9, Baltimore, Md.; Jan. 10-23, Camden, N. J.; Jan. 24-Feb. 6, Greensboro, N. C.; Feb. 21-March 5, Pittsburg, Pa.; March 6-20, Gloversville, N. Y.; March 21-April 3, Binghamton, N. Y.

Ralph Carleton and Chas. Edward Faust—Until Jan. 14, Elgin, Minn.; Jan. 17-29, Fairfax, Minn.; Feb. 2-11, Plainview, Minn.

H. T. Crossley, of Crossley and Hunter—Jan. 1-22, Harriston, Ont.

John M. Currie—Jan. 2-21, Alexis, Ill.; Jan. 23-Feb. 11, Palmer, Ill.; Feb. 14-March 3, Edinboro, Pa.

Alexander B. Davidson—Until Jan., 17, Bellows Falls, Vt.

Edgar E. Davidson—Jan. 7, Peckville, Pa.

G. A. De Flone—Jan., Sailor Springs, Ill.; Feb., Geary, Okla.

Edwin R. Dow and Party—Jan., Mediapolis, Ia.

John H. Elliott and Albert Simpson Reitz—Jan. 1-Feb. 11, with Men and Religion Movement in New York City, Worcester, Mass., Rochester, N. Y., Philadelphia, Newark, N. J., and Toledo, O.; Feb. 13-March 4, Norristown, Pa.; March 6-April 1, Ithaca, N. Y.; April 3-30, Danville, Ky.

John Wesley Erskine—Until Jan. 21, Fife Lake, Mich.; Jan. 28-Feb. 18, Vermontville, Mich.

Nels Fauebust and Wife—Jan., Howard, S. D.; March, Gary, S. D.

L. E. Finney—For several months in Texas at the following points: San Saba, Forth Worth, Kingsville, Lewisville, Dublin, Nacogdoches, Big Springs, Gorman.

Geo. A. Fisher and Wife—Jan. 7-21, Augusta, Ga.; Jan. 24-Feb. 8, Natchez, Miss. All meetings with Dr. J. Ernest Thacker.

A. J. Fitt—Jan., Nehawka, Neb.; Feb., Agra, Kan.; March, Wiota, Ia.; June and July, tent work in Denver.

E. J. Forsythe and Party—Jan., Grundy Center, Ia.; Feb., Olin, Ia.

Gale and Collisson—Jan., Maine and Massachusetts.

Charles R. Goff—Jan., Osceola, Ia.; Jan.-Feb., Sterling, Colo.; March, Fort Morgan, Colo.

S. D. Goodale—Jan. 1-21, Osborn, Mo.; Jan. 28-Feb. 18, Worth, Mo.; Feb. 25-March 18, Mansfield, Ark.

A. H. Griffith—Jan. 9-21, Earlham, Ia.; Jan. 28-Feb. 11, Winterset, Ia.; Feb. 14-28, North Bend, Neb.; March 3-17, Martin, Mich.; April 2-14, Davenport, Ia.

Hart and Magann—Jan., Council Bluffs, Ia.; Feb., Homestead, Pa.

C. R. Haudenschield—Until Jan. 28, Emmett, Ida.; March, Prescott, Ariz.; April, Glendale, Cal.

Jesse E. Heins—Jan., Hopkinton, Ia.; Feb., Martelle, Ia.

J. R. Hemminger (with W. P. Nicholson, of Scotland) —Jan., Carlisle, Pa.; Feb., Harrisburg, Pa..

E. R. Hermiston—Jan., Bakersfield, Cal.; Feb., McKitterick, Cal.

Charles E. Hillis—Jan., Nokomis, Ill.; Feb., Tremont, Ill.

I. E. Honeywell and Party—Jan. 1-Feb. 4, Bryan, O.; Feb. 11-March 17, Delta, O.; March 24-April 28, Wauseon, O.

C. M. Huggins—Jan. 1-22, Corydon, Ia.

M. Edwin Johnson and Ernest J. Arthur—Jan., Kansas City, Mo.; Feb., Middletown, N. Y.; March, Huntington, Ind.; April, St. Louis, Mo.; May to Sept., New Pisa Chautauqua.

Robert L. Jones and Carl E. Burch—Until Jan. 21, Silver Creek, N. Y.; Jan. 28-Feb. 18, Perry, N. Y.; Feb. 25-March 17, Emlonton, Pa.; March 24-April 14, Cattaraugus, N. Y.

H. D. Kennedy and Wife—Jan. 1-Jan. 26, Peru, Ind.; Jan. 28-Feb. 16, Greensburg, Ind.

Hugh A. Knowles—Jan. 1-Jan. 28, Astoria, Ill.; Feb. 2, Clear Lake, Ia.

Wm. D. Laumaster—Jan., Washington, D. C.

George W. Lewis—Jan., Bellaire, O.

Frank E. Lindgren—Dec. 31-Jan. 21, Danbury, Ia.; Jan. 28-Feb. 18, Brimfield, Ill.

Lowry and Moody—Jan. 1-28, Moscow, Ida.; Feb. 4-March 3, Alliance, Neb.; March 10-Apr. 7, Beatrice, Neb.

Joseph C. Ludgate—Jan., Sheldon, Ia.

Milford H. Lyon and Party—Jan. 1-Feb. 4, Cambridge, O.; Feb. 11-March 17, Middletown, O.; March 24-Apr. 28, Massillon, O.

J. W. Mahood and Mr. and Mrs. George—Jan. 1-Jan. 14, Cedar Rapids, Ia.; Jan. 17-Feb. 5, Topeka, Kan.

Frank McCarty and Wife—Jan., Port Angeles, Wash.; Feb., Tacoma, Wash.; March, Spokane, Wash.; April, Seattle, Wash.

I. O. McCullough and A. R. Lytle—Jan., Gardner, Ill.

J. Bascom McMinn—Jan. 1-25, Bath, Mich.; Feb., Hillsboro, Ia.; March, East St. Louis, Ill.; April, Mowaqua, Wis.

O. A. Miller—Jan. 24, Mondovi, Wis.

P. C. Nelson and N. D. Wood—Jan. 7-28, Shenandoah, Ia.

J. Wesley Oborn—Jan. 1-Jan. 14, Summitville, Ind.

L. Olenslayger—Jan. 3-21, Conway Springs, Kan.; Jan. 25-Feb. 15, Fairfield, Neb.

French E. Oliver and Party—Jan. 1, Butler, Pa.; Feb. 15, Van Wert, O.; April 1, Cairo, Ill.; May 12-June 16, La Porte, Ind.

Orr and Armstrong—Jan. 1-21, Oakmont, Pa.; Jan. 22-Feb. 4, East Liverpool, O.; Feb. 6-22, Wilkinsburg, Pa.; Feb. 25-March 10, Blairsville, Pa.; March 13-27, Zanesville O.; March 31-April 14, Pittsburg, Pa.; April 17-May 5, Tarentum, Pa.; May 8-22, Wooster, O.; May 26-June 9, Walton, N. Y.

Price and Huston—Jan. 7, Springfield, Mo.; Feb. 4, Charleston, Mo.

Milton S. Rees—Jan. 1, Tyrone, Pa.; Jan. 28, Mauch Chunk, Pa.; Feb. 24, Portsmouth, O.

Henry B. Roller—For next few months at Morristown, Ind., Logansport, Indianapolis, Evansville, and Jasonville, Ind., and Shirland, Ill., Oakland City, Yankton, and Ambia, Ind., College Corner, O.

W. M. Runyan—Jan., Clay Center, Kan.; Feb., Newton Kan.; March, Belvidere, Neb.

Harold F. Sayles—Jan. 1-Jan. 10, Chicago, Ill.; Jan. 14-30, Leslie, Mich.

C. R. Scoville and Party—To close of season with Men and Religion Movement.

Dan Shannon—Jan. 1-Feb. 15, Merced, Cal.; Feb. 16-April 1, Eureka, Cal.

L. Shelhorn—Jan., Georgetown, Del.

James Small—Jan., Eustis, Fla.; Feb., Bowling Green, Mo.

Albany R. Smith—Jan., Kenosha, Wis., and Mondovi, Wis.

Charles Cullen Smith and Party—Jan., Decorah, Ia.; Feb., Roseburg, Ore.

Gipsy Smith—Jan. 22, San Francisco, Cal.; Jan. 27-Feb. 12, Los Angeles, Cal.; Feb. 24-March 11 (probably), Dallas, Tex.

Joel A. Smith—Jan., Orleans, Neb., and Maysville, Mo.

Lewis E. Smith—Until Jan. 12, W. Boxford, Mass.; Jan. 16-26, Pownal, Me.

Myron J. Smith—Jan., Bald Mount, Pa.; Feb., Dalton, Pa.

Reuben S. Smith—Until Jan. 12, Stonington, Me.; Jan. 14-26, Deer Isle, Me.

W. A. Sunday and Party—Jan.-Feb., Canton, O.; Feb.-March, Wheeling, W. Va.; April-May, Fargo, N. D.

Alfred Sturgeon—Reserve, Kan.; Eagle, Neb.; Utica, Neb.; Arcadia, Neb.; Sargent, Neb.; Keosauqua, Ia.; Florence, Cal.

Geo. W. Taylor—Jan., Payette, Ida.

John Walton—Until Jan. 7, Patriot, Ind.; Jan. 7, Charlestown, Ind.

E. B. Westhafer—Jan., Hamilton, Ind.

Charles T. Wheeler—Jan., Cincinnati, O.; Feb., Brazil, Ind.; March, Bluffton, Ind; May, Brookfield, Mo.

Chaplain E. W. White—Jan. 1-24, Oelwein, Ia.; Jan. 29, Independence, Ia.

George H. Wiley—Jan. 7, Washington, D. C.; Jan. 21, Front Royal, Va.; Feb. 4, Clarendon, Va.; Feb. 19, Aberdeen, Md.

R. Hayes Willis—Jan. 3-22, Gettysburgh, O.

E. L. Woleslagel—Jan. 7-28, Indianola, Miss.

FORTHCOMING CONFERENCES.

Atlanta Bible Conference, March 1-10, 1912. Rev. Len G. Broughton, director, Atlanta, Ga.

Bible Conference and Annual Meeting of the Brotherhood of Rescue Mission Superintendents, Grand Rapids, Mich., Jan. 14-21, 1912. M. E. Trotter, Director, Grand Rapids, Mich.

Cook County (Ill.) Sunday-school Convention, Moody Church, Chicago, April 16-19, 1912. Chas. B. Hall, Sec., Hartford Bldg., Chicago.

Illinois State Sunday-school Convention, Elgin, May 28-30, 1912. W. B. Jacobs, Sec., Hartford Bldg., Chicago.

Illinois State Y. M. C. A. Convention, Peoria, Feb. 29, March 1, 1912. K. A. Shumaker, Sec., Association Bldg., Chicago.

Mid-winter Bible Conference for New England, Park Street Church, Boston, Jan. 22-25, 1912. Particulars may be obtained from A. C. Gaebelein, 80 Second St., New York.

World's Seventh Sunday-school Convention, Zurich, Switzerland, July 8-15, 1913.

C. E. PRAYER MEETING TOPICS.

January.

7. The Christian Virtues. I. Courage. Ps. 27:1-14. (Consecration meeting.)
14. How to Win Young People to Christ. Prov. 11:30; Rev. 22:16, 17. (Honorary members' meeting.)
21. Worth-while Ambitions. John 17:20-24; Rom. 8: 18-21.
28. **The Foreign Missionary Whose Life Has Most Inspired Me. 2 Cor. 5:14-20.**

HOPE FOR ALL WHO ENTER HERE

RESCUE MISSIONS AND THEIR WORK

MISSION SUPERINTENDENTS CONFERENCE AT GRAND RAPIDS.

The twelfth annual meeting and Bible conference, and meeting of the Brotherhood of Rescue Mission Superintendents, will be held at the Grand Rapids Rescue Mission building, corner of Market and Louis Streets, Grand Rapids, Mich., Jan. 14-21, inclusive.

The purpose of the conference is to get together to exchange ideas and thought, to study methods, plan work, and spend time in prayer for an outpouring of the Spirit of God.

The program provides for special features every day during the week. There will be two special days given to Sunday-school workers and a conference each day with rescue mission superintendents.

We might mention that such noted workers and speakers as the following will be present at the conference: Dr. C. I. Scofield, Dr. Harris H. Gregg, Dr. James M. Gray, Eleanor Stafford Millar, E. K. Mohr, Louis H. Chafer, and Major James H. Cole. Dr. D. B. Towner, or E. O. Sellers, with Peter Quartel will have charge of the music.

BETHEL MISSION,
Ashland, Ore.

The first report of the Bethel Mission, Ashland, Ore., has been issued. H. Isaac is superintendent. The work is carried on over a large district, the headquarters being at 5th and Main streets, Ashland. The workers visit the railroad, lumber, logging, mining and power construction camps, speaking, singing, and giving out Gospel literature. So far there have been seven men who have made public confession of Christ in the camps. On Thanksgiving, dinner was served to about a hundred homeless men and boys in the mission. Miss Nellie Baker has been assisting with solos, and Mr. Isaac's wife and girls also help in the work.

The Whosoever-Will Rescue Mission, San Francisco, Cal., gave its eighth Thanksgiving dinner to the poor in the district Nov. 30 last. This mission helps about a thousand people each year at this dinner.

ANOTHER ANNIVERSARY CELEBRATION.

"You are most cordially invited to celebrate with me my Third Anniversary of deliverance from the bondage of sin on Nov. 29 in the Bible Rescue Mission. After years of sin, 'Having no hope and without God in the world,' I went into the Old Jerry McAuley Mission in New York City and gave my heart to God. He has kept me ever since and I shall never cease to praise Him for calling me out of darkness into His marvelous light. Come and rejoice with me. Dinner will be served to attendants of the mission at 7 p. m.—C. J. Balf (Lucky Baldwin.)" The foregoing was the invitation sent out by Mr. Balf. The Bible Rescue Mission is located at 609 W. Madison Street, Chicago, and has been the center of much active work for the Master. John Stewart is superintendent.

MRS. CALLAHAN'S CLASS FIVE YEARS OLD.

Mrs. John Callahan celebrated the fifth anniversary of her Bowery Bible Class recently in the Hadley Rescue Hall, New York. The attendance during the period has been 33,244, and 2,165 have been forward for prayer. About 150 to 200 attend the class weekly to hear Mrs. Callahan teach a chapter of the Bible. Following the lessons a testimony meeting is held at which the men tell of their conversions.

They tell me that down in the vilest dens
  Of the city's crime and muck,
There are men with the heart of angels,
  Doing the angels' work;
That they win back the lost and the strayed,
  That they help the weak to stand,
By the wonderful power of living words
  And the help of God's right hand.
And often and over, the dear Lord knows,
  I've knelt and prayed to Him
That somehow, somewhere, it would happen—
  That they'd find and save my Jim.

—Selected.

The Moody Bible Institute

FALL TERM GRADUATION EXERCISES.

The closing exercises of the fall term of 1911 were held on Monday and Tuesday, Dec. 18, 19, with the following program:

Monday, Dec. 18, 4 p. m., oral examinations; 5:30 p. m., supper with the graduating class as guests of honor.

Tuesday, Dec. 19, 11 a. m., class exercises in the lecture room of the men's building; 8 p. m., graduating exercises held in The Moody Church.

The address was delivered by Rev. Robert Johnston, D. D., pastor of the American Presbyterian Church, Montreal. The subject of Dr. Johnston's address was, "The Life Symmetrical."

The members of the Graduating Class were as follows: Geo. D. Ainger, John P. Barkman, Thomas Bowdich, Harper R. Burns, Wallace W. Carpenter, Mark Gullixon, Mont Hawkins, Edwin J. Heinmiller, Harry W. Hoebeke, Orville Hugh Hood, Harvey J. Nelson, Abram Nightingale, Bernard N. Olson, Harry F. Phillippi, Harry L. Shook, G. Chester Waite, G. Charles Weaver, Harry A. Whaley, Clara Black, Minnie A. Christenson, Nellie De Neen Covert, Irene Olivette Impey, Adaline Amelia Morgan, Beatrice Bernice Russell, Kate Dunham Seaman, Mabel Sprague, Hattie Vruwink.

In the absence of Mr. Henry P. Crowell, president of the Board of Trustees, the vice-president, Mr. Henry S. Osborne, presented the diplomas to the graduates. He said the Board of Trustees loved the Institute, looked on all students who go out from it as beloved brethren in the Lord, and prayed that they might be unmovable, always abounding in the work of the Lord.

There was one graduate of the Evening Department, Miss Milda Lofgren.

The following persons finished Correspondence Courses since September 1, 1911: Rev. C. J. Rysning, Marinette, Wis., and Miss Mabel Childs, Sunfield, Mich., in Bible Doctrine, and Miss Emma Huffman of Toronto, Can., in Practical Christian Work.

Those from the Men's Department expect to take up work as follows: 3 pastors, 9 further studies, 2 evangelistic work, 2 foreign missions, 1 rescue mission, 1 Sunday-school and colportage work.

Those from the Women's Department: 3 home missionary work, 1 foreign missions, 1 further study at the Institute, 1 housekeeping, 1 rescue mission, 1 work among the Jews, 1 will become a minister's wife.

The Class exercises were held in the lecture room on Tuesday Morning, December 19, and partook of the usual interesting character. Addresses were delivered by the students as follows: On behalf of the Bible Course, Men's Department, Mr. Harper R. Burns; of the Women's Department, Miss Clara Black; of the Music Course, Mr. Harry A. Whaley.

The class song which was used is found on another page of this magazine. The class decided to observe the custom of former graduates and circulate a class letter.

DR. GRAY'S ENGAGEMENTS.

During December, in addition to his usual work in the Institute, Dr. Gray spoke in connection with the Men and Religion Movement at South Bend, Indiana; preached at the Bethany Presbyterian Church, and the Second United Presbyterian Church, Chicago, and taught a weekly Bible Class at Grand Rapids, Mich.

His invitations for Bible conferences from January to April include Boston; Hickory, N. C.; Montgomery, Ala.; Pittsburgh, St. Louis, Little Rock, and Los Angeles, some of which he will be obliged to decline.

FAREWELL AND INTRODUCTION.

On Monday evening, December 11, the members of the Evening Department gathered in the large Dining Hall of the Women's Building for a social supper. This gathering was also made the occasion for saying farewell to Rev. John H. Hunter, who has been the Director of the Evening Department since its beginning, and who now goes to Los Angeles, Cal., to be associated with Rev. R. A. Torrey, D. D., in the work of the International Bible Institute at that place. The new Director of the Department, Mr. E. O. Sellers, was introduced, and plans were announced for the continuance and enlargement of the work.

The Evening Department now has an enrolment of 211 students and is intended especially for busy people. Its representatives come from about 80 of the Chicago churches, and the varied character of the classes is indicated by the fact that it includes bookkeepers and blacksmiths, cashiers and carpenters, evangelists and engineers, lawyers and laborers, teachers and tailors. At the social hour in the Dining Room announcement was made that up to the present time annual pledges for the support of the Evening Department had been received to the amount of $525. New pledges were made amounting to $235; and it is the hope of the director and teachers that the amount soon will reach $3,000.

Following the social hour the members of the Department adjourned to The Moody Church to take part in the service there, which was addressed by Rev. John F. Carson, D. D., Moderator of the General Assembly of the Presbyterian Church. Before Dr. Carson's address Dr. Gray read a letter of appreciation which had been written to Mr. Hunter by the Board of Trustees of The Moody Bible Institute, and in behalf of the trustees presented Mr. Hunter with a check as indicated in the letter from the trustees. Mr. Hunter then spoke about the beginning and growth and value of the work of the Evening Department, and he was followed by Mr. E. O. Sellers who made some announcements about the plans for the coming months.

Dr. Carson's address was genuinely impromptu. He expressed his high satisfaction in speaking for the Institute, which believes in the old Word without thrills, or limitations, or expurgations.

He said that for which the Institute stands, Bible Study, is badly needed in the home, where religion is now so rarely found; in the Sunday-schools where Bible study is almost crowded out; in pulpits, where expounding the Scriptures has largely given way to expurgating them.

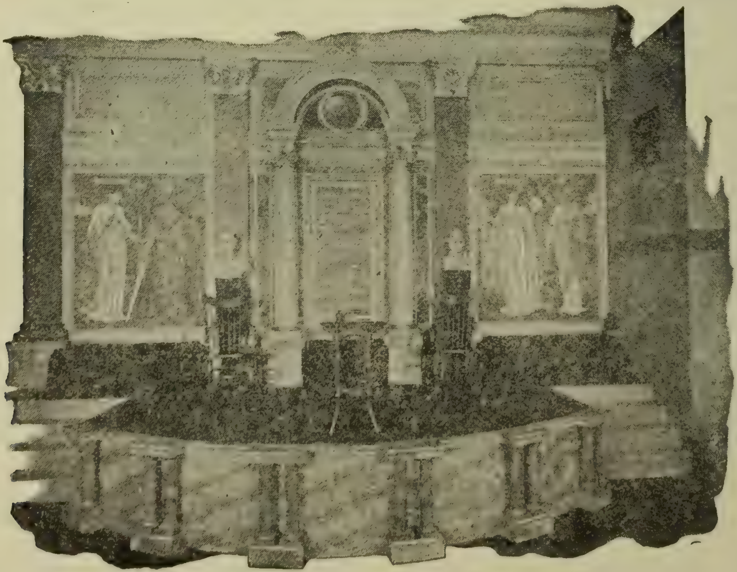
Dr. Carson, who has been a leader for the preservation of the Bible in the public schools of New York, received applause as he said, "The exclusion of the Bible from the public schools is nothing short of a crime against the youth of America."

He strongly urged the study of the entire Bible, the Old Testament giving a revelation of God to man, and the New Testament revealing man's reconciliation to God through the sacrificial death of Jesus Christ.

FROM A NEW PLATFORM.

Beginning January 1, 1912, and continuing until April 30, 1912, The Moody Bible Institute of Chicago will be in charge of the noonday meetings in Willard Hall, The Woman's Temple, Chicago. This arrangement has been made after much consideration and many conferences, and the work will be carried on at the request of the Chicago Central Women's Christian Temperance Union, which has been in charge of these noon-day meetings ever since the opening of Willard Hall. The work will be in direct charge of the Extension Department of the Institute.

While it is true that this will be a new platform from which to carry on certain features of the Institute, yet the character of the work



Platform at Willard Hall, Chicago.

will maintain the same standard of excellence and the same evangelical and evangelistic tone as that which is done continuously in the Institute; the purpose being to emphasize the fundamental truths of belief, life, and service, and the entire plan will be consistent with that idea which was in the mind of the founders of the Temple, and the originators of this Willard Hall work.

The purpose of The Moody Bible Institute is to use its own teachers so far as possible and the speakers who will be heard are: Rev. James M. Gray, D. D., Dean; Rev. William Evans, D. D., Director of the Bible Course; Rev. Howard W. Pope, Superintendent of Men; Rev. Edward A. Marshall, Instructor in Missions; Dr. D. B. Towner, Director of the Music Course; Mr. E. O. Sellers, Director of the Evening Department; and Rev. Parley E. Zartmann, D. D., Secretary of the Extension Department, Rev. J. H. Ralston, secretary of the Correspondence Department.

In addition to this there will be other speakers of prominence and ability. The tentative schedule includes the presentation of Bible Exposition, Sunday-school Methods, Young People's Work, Missions, Evangelism, The Gospel in Song, Christian Service and Studies in Christian Life.

January 1-6 has been announced as "A week of Prayer," although January 8-13 will be observed as the regular week of prayer as suggested by the Evangelical Alliance. For this first week Rev. James M. Gray, D. D., will be the speaker daily, and the following subjects have been announced:

Monday—The Lack of Prayer.
Tuesday—Prayer in the Apostolic Church.
Wednesday—The Life that Can Pray.
Thursday—Desiring and Praying.
Friday—The Holy Spirit in Prayer.
Saturday—Prayer and Revival.

In other years great blessing has attended the meetings in Willard Hall, and there have gone forth from them many elevating and inspiring and saving influences; and The Moody Bible Institute requests the readers of this Magazine to pray earnestly that God's richest blessing may rest upon these meetings for the coming months.

On Dec. 8 the following was adopted by the students: "The students of The Moody Bible Institute wish to express their heartfelt gratitude to the Trustees and Faculty of the Institute for the pleasant time arranged by them for the students on Thanksgiving Day. May God's richest blessings be on all those who have the needs and welfare of this great Institute at heart."

THE NEW DIRECTOR OF THE EVENING DEPARTMENT.

Mr. E. O. Sellers was born in Hastings, Mich., but when he was two years of age his family removed to Lansing, where he resided during the period of his education. Afterward he entered the office of the city engineer of Lansing. Later he was elected to succeed that official, assuming charge of the department in which he was trained.

E. O. Sellers.

In 1897 he became a student at the Moody Bible Institute, following which he was associated in evangelistic work with Fred B. Smith, now campaign leader of the Men and Religion Forward Movement.

In 1899 he became interested in Y. M. C. A. work, first as secretary at Macon, Ga., then at Washington, D. C. as assistant secretary, and later as general secretary at Wilmington, Del., when he left the Association field to become a Brotherhood secretary in the Euclid Avenue Baptist Church, at Cleveland, O., having charge of the music of the church as well. He remained in Cleveland until September, 1907, when he was called to the work of the Moody Bible Institute, and at length became assistant director of the music course.

The men's work with which Mr. Sellers was connected in Cleveland came into wide notice, there being a membership at one time of more than five hundred men, out of which grew a flourishing teachers training class and subsequently a strong mission. While in that city he also organized the May Festival Chorus consisting of 1,200 voices, which will give its tenth annual concert this coming May.

Mr. Sellers has always been an enthusiastic Sunday-school man and believes it to be the most efficient recruiting agency of the church. Soon after coming to Chicago he was chosen teacher of the Friendly Bible Class of The Moody Church, the average attendance of which last year was 292.

His connection with the Sunday-school work has brought him many engagements in different parts of the country to speak on the adult work, men's Bible classes, and shop work. He is at present chairman of the adult committee of the Cook County Sunday-school Association, and a member of the Men and Religion Forward Movement committee of this city. He is, as well, contributor to the magazines and religious press on subjects with which he is familiar, and is favorably known as a composer of Gospel music.

It is believed that as director of the Evening Department of the Moody Bible Institute, Mr. Sellers' energy, executive ability and good cheer, will be valuable factors in building a strong superstructure on the deep and broad foundation of his predecessor, John H. Hunter. It is needless to add that his views of the Bible and the whole scheme of Christian truth are in vital accord with what the Institute has always stood for, and that he will have gathered around him the same corps of earnest and consecrated teachers that have cooperated so nobly in the Evening Department hitherto.

THANKSGIVING DAY AT THE INSTITUTE.

Thanksgiving was made a special day for the faculty and students, and the gathering was not only one of great festivity, but of real joy and blessing. The following special program was observed:

1 p. m., dinner. After dinner speeches, Dr. Gray presiding. Responses as follows: "The Old Hearthstone," Myfawney Lodwick; "Some Things I Have Learned," W. W. Carpenter; "Some Things That Have Helped Me in the Life of the Institute," Virginia Williams; "Views of a New-comer," Preston Bradley; Greetings from former students.

3 p. m., intermission with outdoor recreation.

4 p. m., musical program in Massey Chapel.

5 p. m., games in the lecture room. Tour of buildings. During these hours the gymnasium was used as a playroom for the older children and the faculty dining room as a nursery.

6 p. m., social hour for the faculty, former and present students, in the reception room of the women's building.

7 p. m., luncheon served in the dining room.

7:30 p. m., song service in Massey Chapel, Norman H. Camp presiding.

8:00 p. m., praise service in the lecture room led by John H. Hunter.

EXTENSION DEPARTMENT.

Miss E. Stafford Millar who has been at her home in Australia since last June, says that she will return to the United States in time for evangelistic work beginning January 1. Her first engagement will be with the Scarritt Bible and Training School, Kansas City, Mo. She will then go to St. Louis for work under the direction of the Young Women's Christian Association of that city.

Miss Angy Manning Taylor is recovering from her long illness and will take up her work soon after the beginning of the new year.

C. P. Meeker, after the close of his campaign in western Pennsylvania, went to Michigan and has conducted meetings in Crystal and Linden. God's blessing has been upon his services, and it is expected that he will continue the work in Michigan throughout the season.

CORRESPONDENCE DEPARTMENT.

The secretary of this department has received within the last few months scores of testimonials from students in all parts of the world, to the great increase of their knowledge of the Bible, their great efficiency in work, and their special delight in the studies.

The number of students would be largely increased were it more widely known that The Moody Bible Institute among its well established and organized departments has three correspondence courses of the highest grade. While the present courses have been most fruitful and satisfactory, the department will provide for demands of students of the Bible as they may be made. Some new courses may be added soon to meet the demands of a large number of inquirers for courses of a specific kind.

It is the purpose of the Executive Committee of the Institute to make this department more efficient than ever, and are placing at its disposal facilities for development and efficient work such as has not characterized it in any period of the past. The office force will be increased so that the teacher may be relieved of some details of office work so that he can continue personal examination of the increasingly large number of lessons coming in.

A system of credits has been arranged for the benefit of those who take the courses and expect afterward to enter the Institute as regular students. Information on this point will be gladly forwarded to any interested. To meet the recent demand for adaptation of the course to class work, plans are ready to be sent out to any pastors, Sunday-school workers, Bible teachers, and others interested, on application.

From the local papers we learn that Wm. A. Leighton has recently conducted a course of Bible study in the Y. M. C. A. at Kankakee, Ill. He is to be the regular teacher of the class. Dr. Wetherford's book, "Introducing Men to Christ" is used in the study.

CHARLES BUTLER ORDAINED.

Many graduates of the Institute, and readers of this magazine, will remember with great pleasure Charles Underwood Butler, who was associated with Dr. R. A. Torrey as a singer, and whose services in Gospel song have been blessed wherever he has gone. In the latter part of October he was ordained for the Baptist ministry at a special meeting held in Spartanburg, S. C. The Herald of that city speaks in the highest terms of the personal and professional qualities of Mr. Butler and says that he is blessed with the aid of his wife who renders him invaluable assistance in song service, and wins many by her devout Christian character. At his ordination Mr. Butler heard many words of appreciation, and received appropriate material marks of gratitude from men in the railroad shops to whom he had been a blessing.

Anna C. Dukesherer—China.

INTO FOREIGN FIELDS.

It is a pleasure to present to the readers of The Christian Workers Magazine, pictures of the students who have recently gone out from The Moody Bible Institute to missionary work in foreign fields, thus increasing the long list of men and women who have gone forth from the Institute to make Christ known in the uttermost parts of the earth. We are indebted to the officers of the China Inland Mission and the Africa Inland Mission for the loan of the cuts shown on these pages.

Elizabeth Kearney—China.

PERSONALIA.

Mrs. Harriet J. Musselman, "10", is assisting pastors in Broken Bow, Nebraska.

Miss Rena Avery, "09", is engaged in rural work in Vermont.

Hiram J. Lloyd is now located at Lake Crystal, Minn., as a practicing physician.

Miss M. Lula Hindes, "08", is at her home in Lodi, Wis., taking an enforced rest.

Oliver Bergstrom is now in charge of a church at Clear Brook, Minn.

Miss Goldia Whitesell, "08", is doing evangelistic work in Kansas.

Miss M. L. Steckel—B. E. Africa.

Miss Mary E. Copeland, "07", is pastor's assistant in Castana, Iowa.

O. D. Crawford, until recently pastor at Hersey, Mich., is now pastor at large with headquarters at Grand Rapids, Mich.

Mr. and Mrs. H. A. Bolomey have gone to Serena, Ill., where Mr. Bolomey has taken charge of a French church.

F. P. Fletcher has removed from Plymouth, N. H., to Salem, N. H., where he is now pastor of a Methodist Episcopal church.

Rev. Herman L. Sawyer has removed from Sherrard, Ill., to Rochester, Wis., and has become pastor of the First Congregational Church in the latter place.

A. A. Walker is engaged in missionary evangelistic work under the direction of the Birmingham Baptist Association, with headquarters at Birmingham, Ala.

J. R. Humphries, of the class of August, 1911, is now pastor of the Baptist Church at Richland Centre, Wis. He was a recent visitor at the Institute.

Franklin F. Farrington has removed from Somonauk, Ill., to Dwight, Ill., where he has accepted the pastorate of the Congregational church.

Mr. Harold Coffin will spend the month of January in Knoxville, Tenn., and February in Mattoon, Ill., assisting in evangelistic services.

Rev. Frank M. Dunk, pastor of the Baptist church at St. Anne, Ill., was ordained to the full gospel ministry by the Gilman Baptist Association at St. Anne, Dec. 11.

W. H. Crapper, after doing evangelistic work for several months, has decided to continue his studies and has enrolled in the Western Theological Seminary, Pittsburg, Pa., as a special student.

J. A. Chinault writes from Kyoto, Japan, expressing gratitude for the training received at the Institute. He has with him Rev. K. Taniguchi, a Moody Bible Institute student, whom he describes as a fine Bible preacher.

A Soul Winning Conference for Christian Workers will be held in the Euclid Avenue Baptist Church, St. Louis, Mo., Jan. 17-21. The conference is under the direction of the Brotherhood of the church. J. F. Rake is the pastor, and William Evans, Moody Institute, director of the Moody Institute Bible Course, is one of the speakers.

Carl G. Gowman—China.

W. H. Sinks—China.

Rev. Hiram H. Appleman recently became pastor of the First Congregational Church at Amboy, Ill. The Sunday-school has more than doubled in membership, A Young Men's Bible Class has been started, the pastor's Bible Class is increasing in membership, a new piano is being secured for the use of the Sunday-school, and by the death of a member recently, the church receives a legacy of $1,000.

John Best, pastor of Bethesda Congregational Church, Chicago, has resigned, the resignation to take effect not later than Jan. 15, after seven years of service. The financial support has more than doubled, and there are more voluntary workers than ever before, but Mr. Best feels that the establishment of the Firmin Settlement House has made a new kind of leadership necessary.

In a recent letter sent from Pi Yang Hsien, H. Nowack says: "All communication with Hankow is cut off. Have had no local disturbance yet, but cannot cash Hankow checks, and am living on borrowed money. Just received word from the consulate at Pekin that foreigners are to leave immediately for the coast. Expect to get wife and children, Miss Malott and Miss Taylor off for Kio Shan (our R. R. Station) tomorrow morning and remain a bit longer myself if the Lord so leads. Shall have to commit all to Him. I feel most for our dear Christians. We have had a cry together this morning. I know the Lord will keep them and helpers in whose charge we must leave the work. **Pray much.**

STUDENT ARRIVALS.

Miss Martha Muluix, Chicago; Miss Clara Jenks, Paris, Ill.; Miss Winnifred Kennedy, Montrose, Ia.; R. F. Pittman, Ayden, N. C.; Martin Eikaas, Chicago; Andrew C. Stewart, Glasgow, Scotland; Seth Cobb, Brimfield, Ill.; Jacob Borglum, Racine, Wis.

STUDENT DEPARTURES.

Miss Grace Hollister, Lodi, Wis.; Miss Annie Fox, Cleveland, Tenn.; Miss Dollina Lockie, O.; Miss Jennie Uhl, Millersburg, O.; Miss Gertrude Hovey, Cleveland, O.; Miss Clara Blanchard, Culver, Ind.; Miss Ruth Voorhorst, Hamilton, Mich.; Miss Elizabeth Kellogg, Wheaton, Ill.; J. C. Phillips, Oak Park, Ill.; M. P. Williams, St. Louis, Mo.; W. J. Simmons, Chicago; T. J. Murphy, Weston, O.; J. C. McKeehan, Knobnoster, Mo.; C. Perrin, Cleveland, O.; C. R. Strawman, Lindsey, O.; Mr. and Mrs. H. A. Bolomey, Serena, Ill.; Mr. and Mrs. David E. Jones, Green Ridge, Mo.; H. G. White, Hamilton, Ont., Can.; L. E. Ellison, Moline, Ill.; W. J. Davis, Chicago; P. M. Boyd; J. F. Jordan, Savannah, Ga.

SOME RECENT VISITORS.

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SUGGESTED PRAYER-MEETING TOPICS FOR JANUARY, 1912.

Jan. 3. Vowing unto God. Ps. 56:10-13.
Jan. 10. Week of Prayer.
Jan. 17. The Outpouring of the Spirit. Matt. 3:11.
Jan. 24. God and Revivals. Hab. 3:1-3.
Jan. 31. Victory over difficulties. Ex. 14:21-31.

The Bible Institute Colportage Association

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This is the title of a helpful leaflet by Dr. J. Wilbur Chapman, recently issued by the Colportage Association. It takes up the phases of the subject under these heads: "What it is; How it is brought about; When it takes place; and How it is confirmed." Price, 2 cents a copy; 20 cents a dozen; $1 a hundred. Evangelists and pastors will find this tract most useful.

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Ohio, 70 books, 15 gospels.
Iowa, 20 books, 15 gospels.
Georgia, 24 books.
New Jersey, 75 books.
Washington, 50 books, 50 gospels.
Texas, 5 books.

Fire Station Book Fund:

Illinois, 26 books.

Alaska Book Fund:

St. Michael Division, 250 books.

Hospital Book Fund:

Michigan, 25 books, 5 magazines.

Army and Navy Book Fund:

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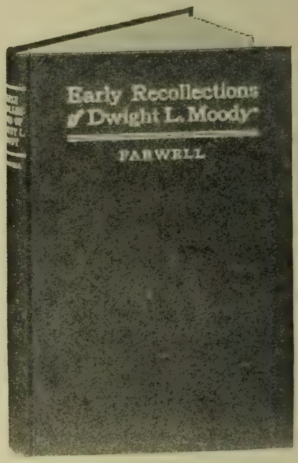

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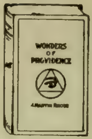

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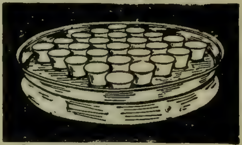

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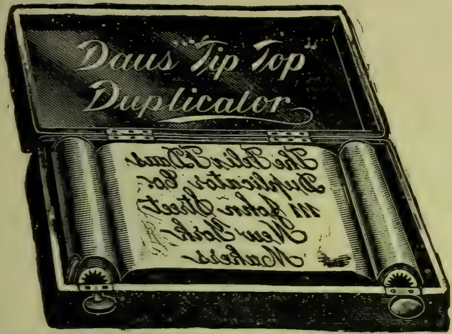

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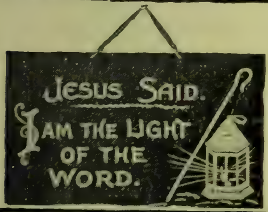

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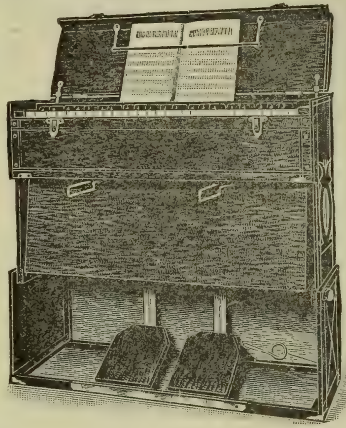

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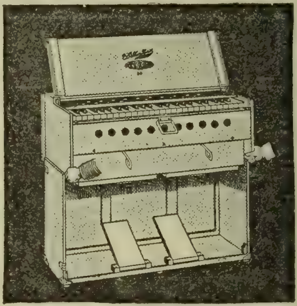

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THE

Christian Workers Magazine

February, 1912

Editorial Notes

"Stir up the gift of God which is in thee."—2 Tim. 1:6.

Cut from the Loaf.

D. L. Moody met a stranger on the piazza of the hotel at Northfield, and said to him in his abrupt and eager way, "My friend, are you a Christian?" The man, stiffening a little, replied: "What do **you** think?"

"Not red hot!" exclaimed Mr. Moody, as he hastened on.

You can tell a red hot Christian when you see him, or when you hear him either. And yet he does not have to be boisterous to reveal it.

The trouble with so many of us is that we are not "red hot." The whole Church is not "red hot." The Christian press is not "red hot." If we were "red hot" sin would be burned out in our lives, and our neighbors would feel the warmth.

How may we become "red hot?" There is responsibility resting upon us in the matter, for the Greek of our text might be rendered, **"Stir into flame** the gift of God which is in thee." The gift is the Holy Spirit Himself. Is it possible we can have more of the fire of God if we desire it? D. L. Moody's own experience is an affirmative answer to this. Let us therefore ask that we may receive, and seek that we may find, and knock that it may be opened unto us.

* *

D. L. Moody's Face.

We love to look on D. L. Moody's face, and that is the reason we place it on our cover this month, in which is commemorated his birthday. Naturally we think our readers love to look upon his face as well. It is a good face from many points of view, but chiefly because the light and love of God shine through it. Its owner was not faultless, and we have no mind to deify him, but Jesus said, "If any man serve Me, him will the Father honor." D. L. Moody served Jesus Christ as did comparatively few men of his generation, and the Father has honored him by causing men to honor him.

A happy illustration of this is The Moody Bible Institute of Chicago, under whose auspices this magazine is published. Much as it has prospered and developed since his departure, yet it is conducted along the old lines, holding to the same faith and seeking the same ends. Again and again in its counsels when trying problems are calling for solution, the question is asked by one or another, "What would D. L. Moody do?" And that which it is believed he would do, by those who knew him well, they try to do. Their trust is in the same God, and He never disappoints them as He never disappointed him.

* *

D. L. Moody as an Evangelist.

A ministerial correspondent writes: "Can you not say something to evangelists to try and be more thorough in their work with those who come forward? I remember well being in Mr. Moody's meetings, and still feel the influence of them in my life. The pastors are asking for evangelists who do thorough work. Surely Mr. Moody was a prince among evangelists. Blessed and dear man, filled with the Holy Spirit, the influence of his life was felt in his meetings. I feel sure your magazine can say something of more thorough work in revivals."

This correspondent has said the thing himself, and we are pleased to quote his words.

A New Idea in Giving.

A Christian woman desired to be a missionary but lacked the necessary education or the means to obtain it. Moreover she was considered too old to prepare for the field. Whereupon she conceived the idea of insuring her life for the benefit of The Moody Bible Institute, that, after she had been called home, either the principal might be used in missionary work or the interest on it applied to the training of a substitute in her name. She thought that possibly thus she might accomplish more good for the cause than if she had herself entered on the work. One day she was asked if the payment of the premium was a burden to her, to which she replied that it was a pleasure. This was true even in a year when, because of prolonged illness, she had been obliged to borrow the money for the premiums and pay interest upon it. Surely, where there's a will to serve the Lord, there's a way!

It might be said in passing, that $3,000 will found a scholarship in The Moody Bible Institute. Many who read these lines would not find it hard to pay an annual premium on this sum, and thus perpetuate themselves in the Lord's work on earth long after being called to heaven.

* *

"A New Kind of Man."

A noted religious teacher says that the tendency away from the churches is not confined to any one church, any one country, or any one kind of preaching, conservative or liberal, orthodox or unorthodox. And he says, too, that the reason for it is neither theological nor economic, but that we are making "a new kind of man in whom the religious faculty is atrophied." Who is not inclined to assent to this when it is put before him?

But we were glad to have him add that the cure for this is not so much in our hands as in the hands of God. He thinks a spiritual reaction is certain, and that the Church must be faithful in the meantime to "strike her spiritual note as clearly and strongly as she ever did."

This is the counsel we have been giving in our humble sphere for a long while, and by the spiritual note we mean the Gospel revealed in the New Testament. "Preach the Word; be instant in season and out of season," and keep praying for the Holy Spirit to water the seed and cause it to germinate. The real revival is coming!

* *

Elmore Harris.

It seems but yesterday that we referred editorially to Dr. Harris, commending him for his courageous stand for the truth against the assaults of a university professor, and now we must speak of him as one who is called home. It seems so sad that he should have departed this life among strangers and in a foreign land, and especially as a victim of the dreaded disease of small-pox; but we have no doubt that his end was peace, and that the Master walked with him all the way.

The Church can poorly afford to lose so able and valiant a defender of the Gospel, and if his going meant that the Toronto Bible School, of his founding, was to come to an end, it were a calamity indeed. We trust this may not be the case, but that the efficient and consecrated helpers he has drawn around him there may see it as the Lord's will to continue the work so greatly needed.

We have known Dr. Harris socially, as well as a Bible teacher of renown, and in both capacities he had commanded our highest regard. We seriously miss him, while we thank God for his life and labors which were a blessing to so many during these trying years.

* *

The Liquor Curse.

The United States now has the unenviable distinction of consuming more beer than any other country in the world, and more distilled liquor than any other country except Russia. We learn also that last year the high-water mark was reached in this particular, nothwithstanding all our prohibition, anti-saloon, and local option efforts. We hoped that "with the progress of thought, liquor-drinking would show an emphatic decrease," writes a contemporary. But it depends on whose "thought" we are progressing in, man's thought or God's thought. We have not observed much progress in God's thought for sometime, and indeed, less and less are men pausing to inquire what that thought is.

That this state of affairs should incite to renewed efforts on behalf of temperance goes without saying; and yet from the Gospel point of view it is the individual we are to deal with, and in his case the effectual offset to the habit of strong drink is "the washing of regeneration and the renewing of the Holy Ghost."

The liquor journals say that prohibition is a failure, which if true, is only because every device of man for the bettering of this world is a failure. There is one thing that never fails, and that is the power of God in the heart of a man.

Point is given to what is here said by the beautiful and pathetic illustration on another page, entitled, "Pay Day," for which we are indebted to "Law Enforcement." "Pay day," as that journal says, "should be the brightest, the most interesting and the happiest of all the days of the week, but in thousands of homes the saloon has turned it into that which is most dreaded."

* * *

Family Worship.

We have been reading The Life of the Rev. Elisha Macurdy, a Pennsylvania pastor of a century ago, of whom it is said that in his family visitation, "he made it a point to inquire whether parents were faithful in the observance of family worship, and he suffered none to remain in the church who lived in the neglect of this duty." If Macurdy were alive now where would he find a congregation?

A Familiar Talk on D. L. Moody and Abraham Lincoln.

By Gen. O. O. Howard.

[Gen. Howard was breveted major general in 1865 for special service at the Battle of Ezra Church and during the Atlanta campaign. He received the thanks of Congress in 1864 for his work at Gettysburg. In 1893, nearly thirty years later, he was awarded the medal of honor for distinguished courage at the battle of Fair Oaks, Virginia, in 1862, when he was twice severely wounded, necessitating the amputation of his right arm.

[This talk was given before the faculty and students of The Moody Bible Institute the day following Decoration Day, and shortly before the lamented death of the brave and honored Christian soldier.—Editors.]

IN 1892 on the steamer we called "The Sprig" (sometimes pronounced "Spray"), I was coming with my daughter-in-law from Germany. We had with us her little child about three years old. At Southampton, Mr. Moody and his son Will came on board. I noticed the people following him, seeming very reluctant to bid him adieu. A friendship, which is included in the world's Christian fellowship, was given him over there as well as here. The country gave him world-wide honor because he was so faithful a follower of his Master.

We got out about eleven hundred miles when, in the night, the main shaft broke in two pieces, and the middle fragment fell, breaking a hole through the bottom of the ship. There was danger for a while of going down, but the bulk-heads were fixed and pumps were set going. The captain and his men were faithful, every man in his place, and the work was carried on until only three compartments, back in the ship, had to be left as they were. By pumping from them a sort of geyser was formed, which shook the vessel nearly to pieces. Every precaution was taken, large barrels were burned, everything was done that could be done to notify some ship that we were in distress, but for about forty-eight hours, there was no hope except in God.

Mr. Moody's Simple Prayer.

The next morning Mr. Moody was a little sea-sick, and could not walk about as Will and I could, we being constitutionally young, and so we went around among the passengers a good deal. A little later, Mr. Moody came down to my state-room, and said, "Come down with me. You, too, my son, come down to my state-room." We went down to his state-room, he closed the door, and prayed something like this, "Oh, Lord Jesus, Thy power is great and we are in danger. Are we not Thy disciples? Please send us a ship, please smooth the waves, that we may not be drowned." Then I followed in a prayer, thinking about going down and that we would be delivered from that, and Will included both petitions in his prayer. Then Mr. Moody read the 93rd Psalm, after reading which he turned to us and said, "Do you not think that Psalm was written just for this occasion?" I answered, "I think so."

Later we had a big meeting for prayer, all the people on the ship coming together, about 750 passengers of every race, and name, Jew and Gentile; I don't know about the "bond and free." We were not any of us very free, we were all in bonds for a while, but it was a wonderful meeting. A portion of the 14th of John was read, then prayer was offered in German and in English. Mr. Moody led this meeting.

The captain said there was but little time to eat, but by installments every part of the ship finally did eat, the second-class passengers coming into the first-class passengers' dining-room.

I afterward went to Captain Villeroy, speaking about the service. The captain said, "I like to have such services." We then arranged to have a service from 10 to 11 the next morning.

After that I began to watch out in every direction as far as I could see, about thirteen miles, hoping to catch a view of a steamer somewhere, but it all proved vain; nothing occurred. I was very much disappointed when I went to bed that night.

In the night the nurse of our child, who could speak scarcely a word of English, appeared. I looked up and saw her face which seemed to shine like the face of an angel. She used these four words, "The ship is coming, Herr General." It seemed my daughter had managed to teach her just those four words, "the ship is coming," and then she went back to the German, "Herr General."

Sure enough, at nine o'clock that morning we were hitched on. The ship was just the right size, a tramp ship named "The Huron." We were eight days being pulled back into Queenstown, but we had a smooth sea. Mr. Moody's prayer was answered literally, i. e., the ship came and the sea was smooth.

The people were in great distress, and a good many of the ministers especially, were asking whether Mr. Moody thought his prayers were better than theirs? One man wanted to know whether I thought that the ship was saved through prayer? I said I thought so; certainly we asked very earnestly and the thing came. What business is it of ours whether the Lord performed a miracle or not? It is our business to ask, and His business to give or to withhold.

Abe Lincoln and the Senator.

But this is not what I had in mind. I had another subject, something in regard to Mr. Lincoln, and I wish to connect it with that remarkable Scripture, 2 Peter 1:5-7: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

"Add to your faith virtue." I never saw a man in my life illustrating that more than Abraham Lincoln. This little incident is to the point: A senator talking in a room where Mr. Lincoln was present in the White House, at about the darkest time of the war, said, "If we would only do what is right, the Lord would give us the victory." Mr. Lincoln, standing up by the table, cried out (he could pitch his voice high, using great strength of tone when he spoke), "My faith is greater than yours."

"How is that?" asked the senator.

"Why," said he, "God will **make us do right** to give us the victory."

Now if you take that in, you will understand the confidence he had in the God of our fathers. He will **make us do right** to give us the victory. "Add to your faith virtue," and virtue, I understand, means valor, like the valor of Joshua. Abraham Lincoln had it; I could give a good many instances of it.

He was to have been murdered in Baltimore, but he found it out and outflanked the situation by going through Baltimore one night before he was expected, and when they came to kill him, he was already in Washington and they could not do it.

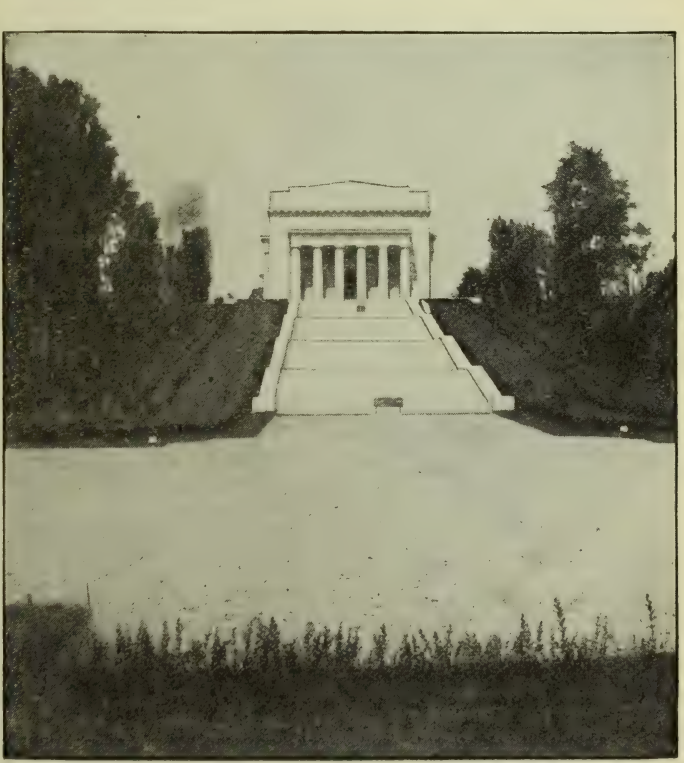
"And to virtue (or valor) knowledge." I think to students, Abraham Lincoln's early life is worth looking at. His mother taught him to read; he owed everything to his aged mother. He showed love to his mother, and she showed her love to him. She taught him to read the Bible. That was his first book, and he was always full of it. There was nothing in the Scriptures he was not familiar with, and yet people said he was not a Christian. But the sayings of our Lord and Saviour were always in his heart and, with a slight modification, on his lips. "With charity toward all and malice toward none." He came nearer loving his enemies than any man I ever met. Sometimes we think we do, but we do not.

"Mary, bring in Some Water."

"And to knowledge temperance." I want to detain you for a single illustration: He never drank strong drink; he never believed in it. When he was nominated, a delegation came to him at Springfield, from your city of Chicago, saying, "We came to notify you that you are nominated. He arose and received them, and then said, "Mary, bring in some water." And Mary came in with as many tumblers as there were people, and a large pitcher of spring water. He poured it out very carefully and formally until all the tumblers were filled. Then taking one himself, he said, "This is the best brew that was ever made — Adam's ale," and he drank, and they all drank. I think that was quite a little temperance lecture.

"And to temperance patience. I never knew a man more patient. There are times when we get a little impatient, but he not only was patient himself, but he insisted on other people being patient. If a man came to him impatient he would not do any business with him. Senator Fessenden one time had an appointment with him. Mr. Lincoln saw him coming in the distance, and discerned by the way he walked that something was wrong. He came up the stairway and had hardly gotten to the door, when Lincoln cried out, "Are you not an Episcopalian?" (He saw anger in every step.) Fessenden answered, "Yes, I suppose I belong to that denomination." "I thought so," said Lincoln, "you swear so much like S———, and he is an Episcopalian. You ought to hear Stanton swear, you know he is a Presbyterian, and he can beat you both."

Mr. Lincoln never swore. That story in The Crisis is wrong; he had a great reverence.



Front View of the Lincoln Birthplace Memorial Building.
[Courtesy P. F. Collier & Son.]

The Sleeping Sentinel.

I will now give some illustrations of **"brotherly kindness:"** There were two ladies who came in to see Mr. Lincoln and went out one after the other. One of them was the mother of a son who was to be executed the next day for sleeping on his post, and she wanted very much to plead his case with Mr. Lincoln. General Speed was with Mr. Lincoln at the time.

She sat down and he talked to her very gently, and asked her to tell him how it came about that her son slept on post. She said he had been on post, and the second night, on account of the illness of a comrade, he was very tired. It was very hard for him to keep awake and so he did sleep, and soundly. He was discovered sleeping, tried, and found guilty and condemned to be shot. The next day was fixed for the shooting.

Mr. Lincoln told her she need not be worried, he did not shoot many people. He said to the General, "I can not do it, it is impossible. I can not take the lives of these boys, there must be some other way, I can not do it." He finally granted her her petition, bade her good-bye and she went away.

The other lady came in. Her brother had been put in the Capitol prison by Stanton, on account of what we then called "Copperheadism."

Of course a copperhead is a snake, and these copperheads were people, but they were both twisted. These people jumped over into Canada any time any danger seemed to appear, and began to talk against President Lincoln and his administration, and the government of the United States, in fact against everything. We would not have minded if they had gone over to the other side, but they were so much like snakes that they staid where they ought not to be.

I am sorry that I feel that way towards anyone, but during the McKinley campaign a meeting was held at a city in Michigan, and a lot of these people were standing around on the corners of the streets and started to hiss when they saw me. I think there were about twenty, and I looked at them, and called out, "I know you, I know you, I knew your fathers before you, you are the sons of the copperheads. They kept from defending their country when there was great danger of its being destroyed." They very soon were running right and left in the crowd, and disappeared and we did not see them any more.

One of these was put into the old Capitol prison. His sister came to Mr. Lincoln and wished he would pardon him. She promised he never would say anything more against his administration, nor the government, if he would let him out, she would see that he would not. After getting a promise from her that she would look out for him, he granted the pardon.

Then he went to the door with the lady, and she took one of his big hands in hers, saying, "I cannot reward you in any way; I wish I could; but I am poor and can not do it, but I do hope I may meet you in heaven." Mr. Lincoln replied, "In the rough and tumble of this life I do not know if I will ever get to that place, but one thing I know, you could not offer me a better wish than that." Then he turned back.

When he came back he said to General Speed, "I hope it will be said of me when I am gone, by those who knew me best and loved me most, that I never failed to pluck a thistle and plant a flower where I thought a flower would grow."

Several other instances might be mentioned, but I want to speak a word about his carrying that **"loving kindness"** even further.

Just after the great siege, or rather evacuation, of Richmond, Mr. Lincoln went down to that city, and, on going about the streets met one of the Confederate officers who recognized him, and said, "Mr. Lincoln, are you walking about without a guard? Don't you know that a great many people, the moment you are recognized, would shoot you?" He answered, "I guess they don't want to kill me. I guess not."

He went on until he came to Pickett's house (General George Pickett, of the charge at Gettysburg). He knocked, and Mrs. Pickett came to the door with a little child in her arms. The servants were away and she was all alone, and as she saw this tall man in the dusk of the evening she asked, "Who is it?" "Why," he said, "Abraham Lincoln." "Not President Lincoln?" "No, not President Lincoln, but just simply Abraham Lincoln." Just as he came in, the little child put out its hands towards him and pursed up its lips as though it expected a salute. Mr. Lincoln stooped down and kissed it. Then he talked with Mrs. Pickett, and at the end of the interview, shaking his finger at the child, he said, "Now your papa has been a pretty bad boy, but I am going to forgive him on account of the salute you gave me when I came in here."

Mr. Lincoln's Faith in God.

There was a certain Prof. Manis, afterwards president of an Illinois college, and during Mr. Lincoln's second term, he appointed him on the board of visitors to West Point. It might have been Lincoln's first term. He appointed him because he knew his father very well. When he was going on the circuit with the lawyers and judges from place to place, he used to visit Mr. Manis' home and enjoyed his hospitality. The boy was very fond of him, and Lincoln told him that whenever he met him he should stretch out both of his hands, and he used to do this. The young man grew up and became president of this college, and was appointed on this board of visitors to West Point. After he had gone

The Lincoln Birthplace Cabin as It Appears in the Memorial Building.
[Courtesy P. F. Collier & Son.]

all through and seen everything, there was some information he wanted from the War Department, and he went on to Washington. While looking up this information it struck him that he wanted to see Mr. Lincoln, and he wrote a note, saying, "Dear Mr. Lincoln, please give me five minutes." Mr. Lincoln answered, "I will give you an hour. A. Lincoln."

He went over and they had a long conversation together about the situation, about their constituency, etc. When they got through, Mr. Manis said, "Up there in Illinois we are unusually anxious about the future, and you are right here at the center; you know what is going on; can not you give me some message that I can tell the people? Shall we succeed in this war?"

As soon as he said that Mr. Lincoln became haggard, tears coursed down his face, and for some time he could not speak on account of his emotion. At last he answered: "President Manis, we shall succeed in this war," and then stopped. "Now," said President Manis, "perhaps I ought not to ask, but are you willing to tell me on what you base your opinion that we shall succeed?" "Well," said Mr. Lincoln, "I don't base it on my constituency, I do not know of any man who ever had a more loyal, faithful, devoted constituency, increasing in numbers. I don't base it upon my generals, though really no man ever had such generals, more competent or more faithful. They are willing to make every sacrifice for their country. I do not even base it on the boys in blue, though no other nation has such faithful boys, none who ever did better, or were more patriotic. They are ready to give even life itself, that the country may live. No, I don't base it on them. But I base it on the God of our fathers, who brought us here as a nation and will never, never suffer it to perish."

Abraham Lincoln.

By Edwin Markham.

The color of the ground was in him, the red earth,
The tang and odor of the primal things—
The rectitude and patience of the rocks;
The gladness of the wind that shakes the corn;
The courage of the bird that dares the sea;
The justice of the rain that loves all leaves;
The pity of the snow that hides all scars;
The loving kindness of the wayside well;
The tolerance and equity of light
That gives as freely to the shrinking weed
As to the great oak, flaring to the wind;
To the grave's low hill as to the Matterhorn
That shoulders out the sky.

Moody and Sankey's Early Days.

By Martha Pickens Halsey.

THE recent celebration of the anniversary of the birth of Dwight L. Moody and the suggestion that Chicago should in some fitting way testify an appreciation of his character and work have recalled a host of recollections of the career of this evangelist. His name recalls that of another who is forever associated with him, Ira D. Sankey. The latter's music was as potential in its way as were the words of the great preacher.

They came to the old Fullerton Avenue Church at the invitation of its pastor many years ago before they first went abroad—two young and comparatively unknown men—to hold a series of religious meetings. Who dreamed then that one of them would be ranked among the great men of the century, and the other would be recognized as one of the world's most persuasive influences for good? Yet even at that early period they showed in a remarkable degree that ability to move men that afterward so impressed the English people.

Ira D. Sankey.
Aug. 28, 1840. Apr. 13, 1908.

Never in the history of Chicago has a series of so-called revival meetings been more impressive, more tender and more deeply spiritual, than that held in the plain, frame church, near Fullerton Avenue and North Clark street. It has since been replaced by a handsomer structure, but the old building was dear to those who worshiped there.

Early Meetings Inspired.

There is a passage in a recent book—Aunt Jane of Kentucky—in which an old woman in a delightfully reminiscent way, recalls the Sunday when the new organ was first played in "the old church." As she described the scene she stood in the middle of the floor with a far-away expression in her eyes. The breeze that came to me through the open window was not the one that fanned her cheek—it was blowing over the fields of memory and it was freighted with the perfume of the flowers placed upon the instrument so long ago. So to me a wind is blowing down the vista of years, and it is

> "Laden with memories that never will fail
> To bring back life's summer to me."

Among these recollections none is more vivid or potent or inspiring than those that come thronging at the thought of the early Gospel meetings held in the old church. They continued two weeks, the sessions being held every afternoon and evening.

The impression left by those meetings never has been effaced. It entered deeply into the lives of those who attended them. How shall I describe those meetings so as to give some conception of their persuasive power? They were quiet and orderly; there was deep feeling, but no excitement. At times it seemed that a wave of emotion swept over the audience and bowed every head beneath its constraining influence. It could not be accounted for in any ordinary way; it could only be felt. But it was felt in every fiber of one's being.

Some Powerful Sermons.

Mr. Moody preached some of his most powerful sermons at that time. Two may briefly be referred to: One was on the raising of Lazarus from the dead. Nothing could exceed the graphic way in which he told the story, so human in its elements and triumphant in its finality. It was thrilling throughout, from the sending of the message, "Lord, he whom Thou lovest is sick," to the wonderful exhibition of divine power at the tomb. The conversation with Martha and Mary was related with inimitable pathos and then the preacher reached a climax when, with the intense earnestness and the ringing utterance characteristic of him, he exclaimed:

"They walked to the grave together, Martha and Mary, and the Resurrection and the Life walked between!"

No one who heard that sermon could doubt that for him the grave was robbed of its terrors.

The other sermon was from the text, "And sitting down, they watched Him there." In it he pictured the crucifixion and the different classes gathered around the cross. It was a realistic and affecting portrayal of the scene.

The hymns sung at these services were sweet and uplifting. There was sympathy in Mr. Sankey's voice that never failed. I have recognized the same quality since in some great singers. It never has seemed more appealing than in his early solos. He introduced us then to some of the hymns that have since become great favorites. I recall "I Need Thee Every Hour," "Hallelujah, What a Saviour!" "The Great Physician," "Tell Me the Old, Old Story," "The Home of the Soul," "O, Land of the Blessed" and one other, that will always be identified with Mr. Sankey and these meetings, "Waiting and Watching for Me." It was always sung as a solo and at almost every service. If not volunteered by the singer it was called for, so deeply did it touch the heart.

Sankey's Touching Hymns.

"For Love we'll dream and Faith we'll trust,
That somehow, somewhere, meet we must."

When Mr. Sankey, seating himself at the organ, played his own accompaniment and sang these words they touched and comforted every heart.

"When my final farewell to the world I have said,
And gladly lie down to my rest;
When softly the watchers shall say, he is dead,
And fold my pale hands o'er my breast;
And when with my glorified vision at last
The walls of that city I see,
Will any one then at the beautiful gate,
Be watching and waiting for me?"

There was more in the name than a belief in a blessed immortality shared with those dearest, that made its appeal so irresistible. It touched the keynote of altruism, the underlying motive of all the religious and benevolent agencies of a great city.

In her recent eloquent address on "The Songs of a City" at Orchestra Hall, Eva Booth in her appeal for "music that fills the soul and leads to heaven," said: "The story of the birth of these songs might be written, but their history, never." No, it can never be written unless it were possible to write the history of the countless impressions made by them in their ministry, for

"Who has sight so keen and strong,
That it can follow the flight of song?"

After the evangelists had become famous and when they had preached and sung the Gospel to high and low all over England they returned to Chicago to hold another series of meetings, but on a far larger scale than those described. They were held in the great tabernacle erected for the purpose at Franklin and Monroe streets. They stirred the city and were the means of arousing thousands and of rescuing uncounted numbers from degradation.—Chicago Record-Herald.

My Choice

EVA RUPERT.

Might I choose the day of His coming,
Would it be the day of his birth?
Then, instead of the heavenly choir,
Then would sing the reclaimed of the earth.

Perhaps I would choose the glad Easter,
When His victory was made complete,
When He sent that word with the women:
"Where I told you before, we will meet."

Should the joyous surprise prevent us
From remembering the place foretold,
A message He surely will send us,
As He did the disciples of old.

Perhaps for the day of the rapture,
I'd select the Ascension Day:
In clouds He is certainly coming,
The same Jesus, as He went away.

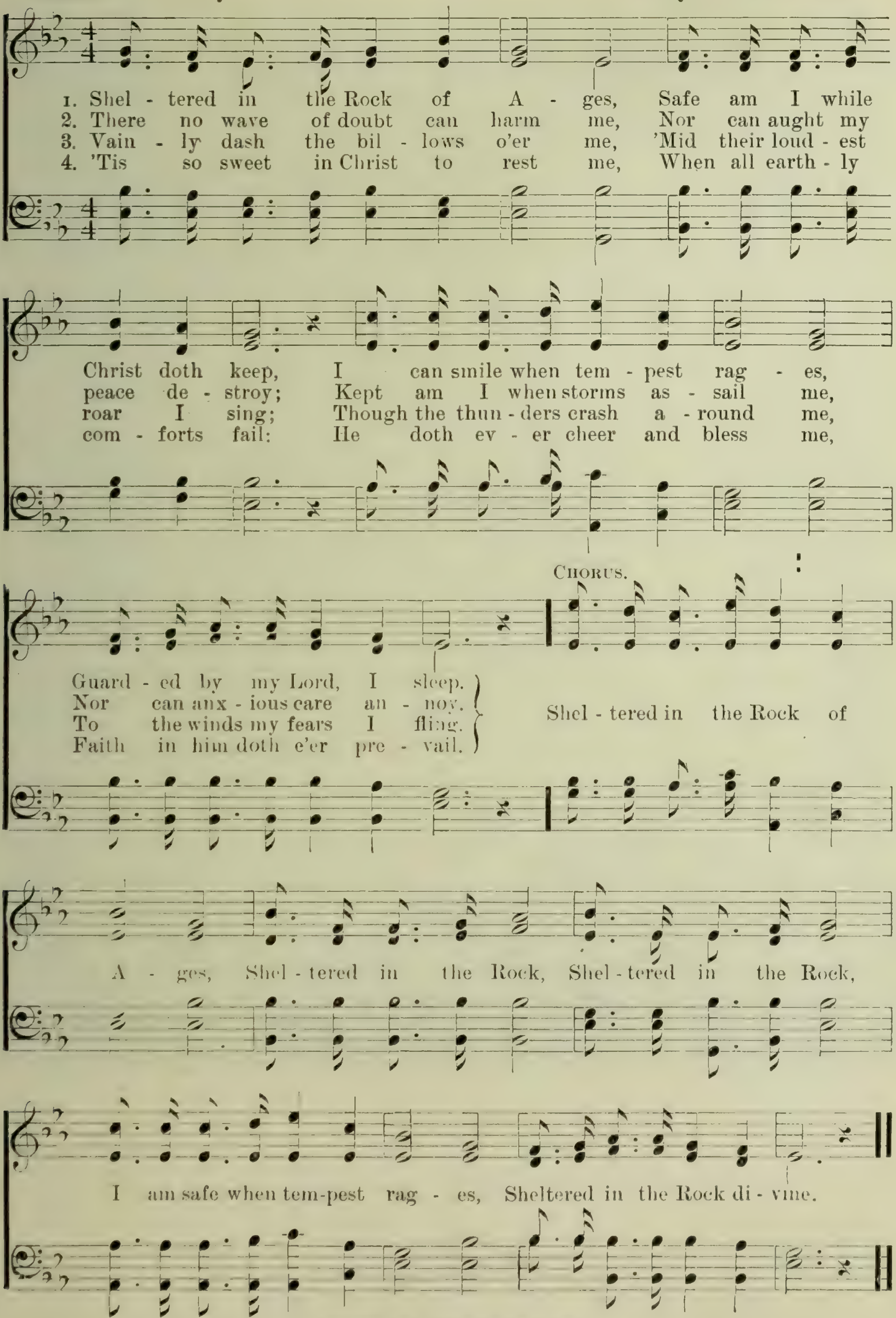
Might I choose the day of His coming,
I would choose today, I believe;
I'm so tired of sin and of struggle,
All the troubles that He will relieve.

But choose Thou the time of Thy coming,
Choose the year, the day, and the hour!
My choice is the time that Thou choosest;
I rest in Thy love and Thy power.

67 Sheltered in the Rock of Ages.

Dedicated to the Eighth Avenue Mission, New York City.

Ernest G. W. Wesley. Benjamin Franklin Butts.


1. Shel - tered in the Rock of A - ges, Safe am I while Christ doth keep, I can smile when tem - pest rag - es, Guard - ed by my Lord, I sleep.
2. There no wave of doubt can harm me, Nor can aught my peace de - stroy; Kept am I when storms as - sail me, Nor can anx - ious care an - noy.
3. Vain - ly dash the bil - lows o'er me, 'Mid their loud - est roar I sing; Though the thun - ders crash a - round me, To the winds my fears I fling.
4. 'Tis so sweet in Christ to rest me, When all earth - ly com - forts fail: He doth ev - er cheer and bless me, Faith in him doth e'er pre - vail.
Chorus.
Shel - tered in the Rock of A - ges, Shel - tered in the Rock, Shel - tered in the Rock, I am safe when tem-pest rag - es, Sheltered in the Rock di - vine.

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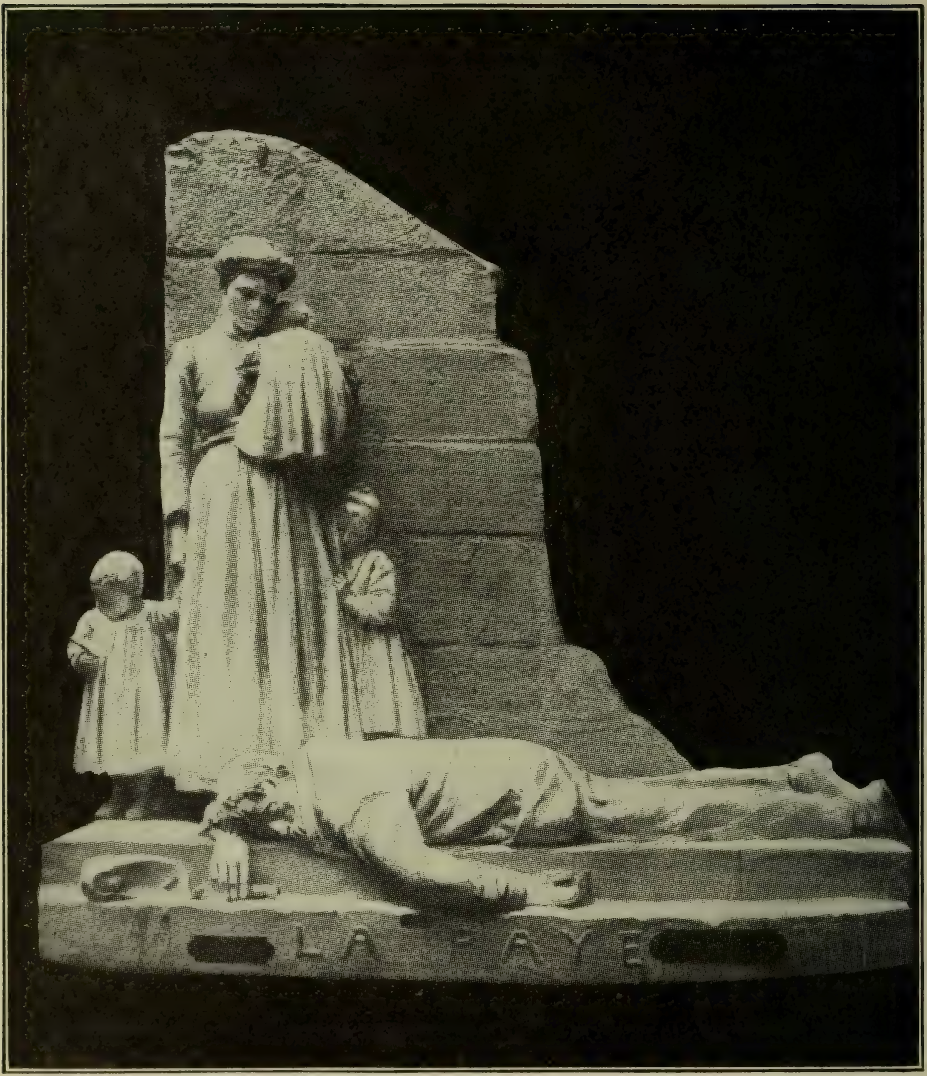


"Pay Day."

See Editorial "The Liquor Curse" on page 396.

[Courtesy of Law Enforcement, Chicago.]

Additional Appendices to "Did Daniel Write Daniel?"

By Rev. Joseph D. Wilson, D. D.

Professor of History in the Theological Seminary of the Reformed Episcopal Church.

[The first of this series of articles by Dr. Wilson was published in the November number, under the title, "An Appendix to 'Did Daniel Write Daniel?'" The second article appeared in the December number under the title, "The Tone of the Book of Daniel Not That of the Maccabean Age."—Editors.]

Was Jehoiakim's Third Year in Daniel a Mistake?

(See "Did Daniel Write Daniel?" p. 34.)

PROF. Kamphausen in the Encyclopedia Biblica notes a supposed discrepancy between Daniel 1:1, which gives Jehoiakim's **third** year as the beginning of the deportation of captives to Babylon; and Jeremiah 25, foretelling the seventy years captivity and the desolation of Judea in Jehoiakim's **fourth** year, and Jeremiah 26:9, in Jehoiakim's **fifth** year when a fast was proclaimed in view of impending disasters. Daniel's date is said to be at least two years too early.

In considering this matter, it is well to bear in mind that the writer of the Book of Daniel knew what Jeremiah said as well as we do. He had Jeremiah's book before him. He read therein (Dan. 9:2) about the seventy years' captivity in the very chapter (Jer. 25) which speaks of the **fourth** year. Evidently he saw no discrepancy.

The writer of Daniel, fully aware of Jeremiah's words, dates the beginning of the captivity in Jehoiakim's third year. The reason is because it **was** in the third year. The events recorded as of the fourth and fifth years came afterward.

The first deportation, made up of young nobles, was hardly a captivity in the usual sense of the word. The young men were introduced to Babylon as prospective members of Nebuchadnezzar's court. They were to be fed from the king's table, educated at his expense; the purpose stated being that when properly trained they should "stand before the king." Nebuchadnezzar wished to make friends of the Jewish people. As a wise ruler he would reward loyalty to himself and this act was an earnest of his wish. At the same time the presence of these youths "of the royal seed and of the princes" was a guaranty of good behavior on Jehoiakim's part. Practices of this sort were not uncommon in ancient times, nor are they uncommon today. That the young nobles' residence in Babylon became really a captivity was due to Jehoiakim's bad conduct persisted in against the earnest protests of Jeremiah and other good men.

The First Deportation.

A glance at the history and the political situation will help towards a determination of the date of the first deportation.

The kingdom of Judah lay between two great empires, Egypt on the southwest, and Assyria, afterwards Babylon, on the northeast. While not necessarily involved as a combatant in the military operations of these rivals, its friendship was a matter of importance to both. Alone it could not stand against either of them, but as an ally it could delay or annoy the adversary. So long as the two great empires were nearly equal in strength, it was not the policy of either of them to destroy Judah, but by fear or favor to maintain it as a friend. King Josiah favored Babylon, and when Pharaoh Necho in 609 B. C. advanced against Babylon, Josiah ventured to interpose with his army at Megiddo (2 Kings 29; 2 Chron. 35:20). It was a heroic but rash attempt. He was defeated and slain.

The people of Jerusalem at once made Jehoahaz, third son of Josiah, king. They thus passed by Jehoiakim (Eliakim), the second son, who would legitimately have succeeded his father, the firstborn son presumably being dead. This action of the people was doubtless for the purpose of continuing the pro-Babylonian policy of good King Josiah. After Megiddo, Necho continued his march to Riblah in the land of Hamath, north of Palestine, and possibly to the Euphrates (2 Kings 23:29, 33). He ventured no farther, however, but returned to Egypt. It is not impossible that in the conflict at Megiddo his army was severely handled; at all events, he prudently retired, having accomplished nothing against Babylon. But while he did not strike Babylon, he sought to leave behind him a friendly power in Jerusalem. He deposed Jehoahaz after he had reigned three months, and placed Jehoiakim upon the throne. He punished Jerusalem by a heavy fine, exacted not from the royal treasury but from the people (2 Kings 23:33-35). With this money, and Jehoahaz as a prisoner, the fruits of his inglorious campaign, he returned to Egypt.

Conditions at Jerusalem are not difficult to understand. For years there had been an Egyptian party in Jerusalem; that party was now strengthened by one of its own members on the throne; and, moreover, the strict legitimists must have been pleased. But on the other hand there was irritation towards the Egyptian for the heavy fine which he had imposed; and the religious men of the city, favoring the policy of good King Josiah and listening to the voice of the prophets, preferred friendship with Babylon. Jeremiah was outspoken. In the beginning of the reign of Jehoiakim (Jer. 26:1) he foretold disaster and exhorted to reform before it should be too late.

In 605 B. C., i. e. four years after setting up Jehoiakim, Necho came again against Babylon. What had occurred at Jerusalem in the interval? Was Nebuchadnezzar, the able and astute commander of the Babylonian army, indifferent to the attitude of the kingdom of Judah? Was it not to his interest to secure its friendship in view of the coming conflict? In 609 Josiah, though defeated, had secured Babylonia from invasion. If Jehoiakim should take a stand like that of his father, Babylon would be safer. We cannot accuse Nebuchadnezzar of neglecting the chance to get Judah on his side as a buffer state. To suppose that he allowed four years to pass without an endeavor to conciliate Judah, is to do violence to all the probabilities. A sentiment in his favor existed in Jerusalem. It needed but a show of force to bring Jehoiakim into alliance with him. Jehoiakim's personal preference must give way to the presence of force. It was in that interval of four years, I apprehend, that Nebuchadnezzar visited Jerusalem and secured the subservience of Jehoiakim, and it was in that time that he took away the young nobles. He may have called them guests; they were hostages. The "third year" of Jehoiakim fits in this period.

The statement in 2 Kings 24:1, is, that King Nebuchadnezzar came to Jerusalem, and Jehoiakim became his servant three years, and then turned and rebelled. To me it seems probable that this was betwen 609 and 605 B. C., i. e. between the first and second invasions of Necho. With Necho in Egypt, and Nebuchadnezzar at hand, Jehoiakim would act wisely, however unwilling at heart, in yielding to Babylon; but when the tramp of Egypt's armies was heard in 605 B. C., Jehoiakim would as surely abandon his pretense and take sides with the Egyptian. Jeremiah protested earnestly (Jer. c. 25), but in vain. The sequel is well known. Necho marched on to Carchemish on the Euphrates, and there met disastrous defeat. Thereafter, the kingdom of Judah existed by sufferance of the king of Babylon, who, according to Berosus (Jos. cont. Ap. 1, 19), recovered Celo-syria and Phoenicia. This was in 605, the fourth year of Jehoiakim, which was the first year of Nebuchadnezzar as king. We can fix this date because Berosus says that, learning of his father's death, Nebuchadnezzar with a few followers hurried home to Babylon to secure his succession, to the throne across the desert. He must then have been in Palestine, and as he recovered Syria, it must have been his before. The account of Berosus is much condensed, and overmuch stress need not be laid upon it; but, taking it for what it is worth, it harmonizes with the opinion that all the states of Syria had been in subordination to Babylon before the battle of Carchemish, that all or some of them went over to Necho when he appeared, and that they returned again to Babylonian allegiance upon Necho's defeat and the approach of the conquering Nebuchadnezzar—in other words, that these weak nations did what good sense dictated and what they were compelled to do.

Commentators and critics pass lightly over the three years' subjection of Jehoiakim above noted, but as a rule seem to consider it as occurring after the battle of Carchemish. I think it was before, and that Jehoiakim's vacillation in adhering first to Necho who placed him on the throne, then to Nebuchadnezzar upon Necho's first retreat, then to Necho when with a second army he appeared in 605, was dictated by policy in the face of mighty armies with which he could not hope to contend.

However, wherever we place the three years' subjection of 2 Kings 24:1, there is no good reason why the deportation of the young nobles should not have been made in the third year of Jehoiakim. Such a deportation is in line with the statesmanship of Nebuchadnezzar.

Two Possible Objections to This Theory Refuted.

The first is that Nebuchadnezzar is called "king", when in fact he did not succeed his father till the following year. There is little validity in this. This account was written after he became king.

The second objection is based on the supposition that an Egyptian army remained at Carchemish from 609 to 605 B. C.

For this there is no evidence. Necho himself appears to have gone back to Egypt soon after setting up Jehoiakim (2 Kings 23:31-35), and the notion that an isolated detachment was left by Necho at Carchemish on the Euphrates within easy reach of Babylon exhibits a singularly low estimate of Nebuchadnezzar as a military officer.

The view that the three years' vassalage of Jehoiakim to Nebuchadnezzar (2 Kings 24:1) was between 609 and 605 B. C., is indirectly supported by the statement in the Seder Olam Rabbah c. 24, that, "Nebuchadnezzar in the first year overthrew Nineveh and in the second year, Jehoiakim."

The surrender of Jehoiakim may have been an entire year after Nineveh's fall or only a few months. Nineveh fell, chronologers now think, in 608 or 607 B. C. Then, according to the Seder Olam, Nebuchadnezzar appeared before Jerusalem probably in 607. Josephus is no doubt correct in saying that there was but little opposition (Ant. X. 6). This would be in the third year of Jehoiakim, just as Daniel says (1:1). The deportation of the young nobles would naturally occur then or shortly after. This gives us the beginning of the three years vassalage. The years 607, 606, 605 could well have been employed by Nebuchadnezzar in securing the allegiance of all the Syrian tribes. It is difficult to imagine that they were not so employed. But when in 605 the Egyptian army again appeared, all these nations, Judah among them, fell away from the Babylonian. How could they do otherwise in the face of overwhelming odds? If Jehoiakim had repeated the error of his father Josiah and resisted Necho, he would in human probability have met Josiah's fate. With him, moreover, inclination coincided with policy. He had no wish to oppose the man who had placed him on the throne, and so as we read, he rebelled against Nebuchadnezzar. The circumstances were such, however, that he could plead necessity, and when, after the defeat of Necho at Carchemish, the angry Nebuchadnezzar came to Jerusalem and put his rebellious vassal in fetters to be carried to Babylon (2 Chron. 34:6) he seems to have relented and replaced Jehoiakim upon the throne of Judah, where he reigned till 598 B. C.

After the battle of Carchemish when the power of Egypt in Syria was broken and Nebuchadnezzar was in control up to the borders of Egypt, Jehoiakim was in no condition either to make treaties of peace with Babylon or to rebel. Judah existed upon sufferance. It was made to feel its helplessness. A nod to the Ammonites, Moabites, and Syrians was sufficient and Judea was ravaged by predatory bands (2 Kings 24:2). Still Nebuchadnezzar would not extinguish the kingdom. He punished Jehoiachin, the son of Jehoiakim, for his presumption in venturing to succeed his father on the throne of Judah, but he placed Zedekiah, Jehoiakim's brother, there, and not until patience was exhausted in 587 B. C., did he destroy Jerusalem and end the Jewish monarchy. His endeavor to make Judah a friendly state, however statesmanlike, was a failure. In the divine decree Judah was destined to captivity and the folly of its rulers in spite of the pleadings of the prophets, brought the disaster.

The Seder Olan Rabbah is the earliest Jewish chronicle after the captivity. It is an attempt to give the whole history of Israel from the first, to and through, the Persian regime. It has been much quoted by Jewish writers, and is useful in verifying other accounts.

The Aramaic of Daniel.

(See "Did Daniel Write Daniel?", p. 63.)

Prof. Cobern in his discussion of the date of Daniel, while giving the usual arguments against the exilic date, sees little validity in them. He bases his conclusions upon the Aramaic. Daniel's Aramaic, he supposes, is more modern than the Aramaic of the exile. The Aramaic scholars, at the time Prof. Cobern wrote (1903), had very little to work upon and reached large conclusions from small premises. Since then light has come from Babylonian tablets, and Egyptian papyri. Prof. Clay, of the University of Pennsylvania, and later of Yale, has been engaged translating Babylonian tablets, thousands of which are in the possession of the University of Pennsylvania. The tablets are, in general, business contracts and are written in the Babylonian tongue.

There are inscriptions on the backs of many of the tablets. They are "dockets" or filing endorsements stating in brief what the contract is about. They are not in Babylonian but in Aramaic, i. e., in the popular language for quick reference by the clerks in the office.

Something similar was the case in England three hundred years ago. Formal proceedings in law courts, indictments, pleadings, etc., were in Latin, while the arguments before juries were, of course, in English. These formal proceedings in the Latin tongue have been preserved, while the speeches of counsel have in most cases left no record. When Macaulay's New Zealander excavates the ruins of London in some future century, there will be a fine opportunity for somebody to prove that English was not spoken in the time of Queen Elizabeth.

But the discovery of Dr. Clay, important as it is in showing that Aramaic was the common language in Babylon, could not add much to the Aramaic vocabulary for comparison with Daniel's Aramaic of the fifth century B. C. In 1906 Sayce-Cauley published a number of business contracts found in Assuan, opposite the island Elephantine, in Upper Egypt. From these it appears that a colony of Jews resided at Elephantine, maintaining their own worship, and though by that fact separated from their neighbors, yet maintaining friendly relations with the Egyptians. The Aramaic in these contracts coincides with the Aramaic of Ezra and Daniel (Aramaic Papyri at Assuan, Oxford Press).

Still more interesting is the later find at Elephantine, published at Berlin by Eduard Sachau in 1908, which consists of three papyri relating to the destruction and proposed rebuilding of a temple to Jehovah at Elephantine. These papyri are letters sent to Bagohi, Persian governor of Judea—Josephus calls him Bagoses (Ant. XI. 7)—and to John the high priest at Jerusalem, reciting that when Cambyses, son of Cyrus, visited the fortress of Jeb (Elephantine) he destroyed the temples of the Egyptian gods, but did not injure the temple of Jehovah (B. C. 525); that afterward Waidrang, the Persian governor of the district, in collusion with the priest of the Egyptian god Chnub, had pillaged and destroyed that temple. The letters ask permission to rebuild (Drei Aramaische Payrusurkunden aus Elephantine, Berlin, 1908). They are dated in the reign of Darius Nothus (424-404 B. C.) and are fixed at 407 or 408 B. C.

This Jeb is the Pathros of Jeremiah 44:1. Jeremiah rebuked the Jews dwelling there for mingling the worship of Jehovah with that of heathen gods. They answered impudently that they would continue as they had been doing and these papyri appear to show that they kept their bad promise. We find in them an oath taken in the court of the Hebrews by the Jewess Mibhtahyah in the name of the goddess Sati. It seems to have been held as binding as oaths in the name of Jehovah.

Here we have Aramaic, not indeed as early as the time of Daniel, but close upon the time of Ezra, and taking into view the different subjects treated—business on one side and religious matters on the other—the same language on the banks of the Nile and in the palace at Babylon.

The Aramaic argument against Daniel never had much value in the judgment of the critics on account of the limited number of texts with which to make comparisons; of no value in itself, it was thrown in as a makeweight.

There is a little Aramaic of the eighth and ninth centuries B. C. Noldeke comparing these ancient texts with the Aramaic of Daniel thought he found more resemblance in Daniel to the Aramaic of two or three centuries after the exile—the "Western"—than to the Aramaic of two or three centuries before. The data on which he worked were imperfect. Recently Prof. R. D. Wilson, of Princeton, has studied all the Aramaic texts now known and finds that Daniel's Aramaic is not "Western." It agrees in many particulars with "unvarying use" of the earlier centuries. So this last prop of the Maccabean theory—which never was anything but a "tottering reed" goes the way of the rest.

Letter in Aramaic From Jews in Elephantine, B. C. 407-8.

(From the German of Eduard Sachau, Translated by Bertha May Clark, Ph. D.)

To our Lord Bagohi of Judah (from) thy servant Yedonya together with his colleagues, the priests in the fortress of Jeb (Elephantine).

May the Lord the God of heaven richly vouchsafe his blessing for all time. May he grant thee grace in the sight of king Darius and the princes of the royal house a thousandfold more plenteously than now and give thee long life. Be blessed and in good health for evermore.

Now thus speak thy servants Yedonya and his colleagues. In the month of Tamuz in the fourteenth year of king Darius when Arsham had departed and had journeyed to the king, the priests of the god Chnub (Anubis) in the fortress of Jeb made a conspiracy with Waidrang, who was in command here, that the temple of the god Jahu (Jehovah) in the fortress of Jeb must be destroyed.

Thereupon this Waidrang, a Lechite, sent letters to his son Naphayan who was in command of the fortress of Syene (Assuan) saying that the temple in the fortress of Jeb must be destroyed.

Thereupon Nephayan brought in Egyptian and other troops with their———— they came to the fortress Jeb, broke into the temple and razed it to the ground.

The stone columns that were there they shattered. It also befell that five stone gates, built of hewn stone, which were in the temple, they destroyed. Only the swinging doors were left standing and the bronze hinges of these doors. The roof composed entirely of cedar beams together with the rest of the walls (?) and everything else there, they burnt with fire. The bowls of gold and silver and the utensils that were in this temple—everything they pillaged and appropriated to themselves.

But in the days of the kings of Egypt our fathers had already built this temple in the fortress of Jeb, for when Cambyses invaded Egypt he found this temple already erected, and though he tore down all the temples of the gods of Egypt no one harmed anything in this temple.

After they (Waidrang and the priests of Chnub) had accomplished this, we clothed ourselves, our wives and children, in sackcloth, and fasted and prayed to Jahu the Lord of heaven, who gave us an answer in this way: Waidrang, the buckles have been taken from his feet; all the treasures which he acquired have been lost and all the men who wished evil against this temple have been slain. These things we have observed with joy. Once before when this misfortune came upon us, we sent a writing to our Lord and likewise to Jehochanan the high priest and his colleagues the priests at Jerusalem; and to his brother Ostan (i.e., Anani) and to the elders of the Jews. But they have sent us back no letter.

And from the day of Tammus in the fourteenth year of King Darius to this day we wear sackcloth and fast. Our wives are becoming like widows. We have not anointed ourselves with oil nor drunk wine. Nor from that time until the present day in the seventeenth year of King Darius have meat offerings and frankincense or burnt offerings been offered in this temple.

Therefore, now thus speak thy servants Yedonya and his colleagues and all the Jews who are citizens of Jeb: If it seems good to our Lord take heed for this temple to build it again. Think of those here in Egypt who have received thy benefits and mercies. Let a communication be sent by thee to them with reference to that temple of the god Jahu to build it again in the fortress of Jeb just as it was before.

Then will meat offerings, frankincense and burnt offerings, be sacrificed upon the altar of the god Jahu in thy name. And we will pray for thee at all times; we and our women and children and all the Jews of this place, when this shall have been done until this temple is built again.

And a share shall be given thee before Jahu the God of Heaven from every one who brings to him a burnt offering and sacrifices unto the value of 1,000 talents of silver.

And as to the gold we have sent a communication about it.

All these things we have communicated in writing in our own name to Delaya and Sanballat the governor of Samaria. Arsham has known nothing of all this which has befallen us.

On the 20th of Marchesvan (November) in the seventeenth year of King Darius.

Besides the bearing which these documents unearthed at Assuan and Elephantine, have upon the Aramaic of Daniel—which, of course, cannot appear in a translation—they are of interest in connection with the matter of the central shrine. It appears, as common sense all along has supposed, that the Levitical law did not require impossibilities. The Jews at Pathros (Elephantine) could not worship at Jerusalem, the distance forbade, accordingly they had an altar in their own country. Jeremiah (Jer. c. 44) censures their mingling of worship to Jehovah with worship to heathen gods, but does not condemn their temple, their altar or their sacrifices.

The critics claim that Deuteronomy was written in the reign of King Josiah, about 623 B. C., by Jeremiah or some other holy person; that it was hidden in the neglected temple in order to be found at the proper time; and that it was "found" by those who knew where to look. In other words it was a pious fraud.

The proof of this theory runs as follows: Deuteronomy commands sacrifices to be made at a central shrine—elsewhere they were unlawful. But prior to the time of Josiah there were sacrifices apart from any central shrine, viz.: those of Elijah at Carmel, and in the time of the Judges, those of Gideon, Manoah and Samuel (Judges cc. 6 and 13, 1 Sam.), and these sacrifies were not rebuked. Therefore, there could have been no central shrine and Deuteronomy could not have been written.

"But the Levitical law written by Moses commands a central shrine."

"True," reply the critics "it does command a central shrine but the Levitical law (the Priest's code "P") was not written by Moses, but hundreds of years after Deuteronomy and not by holy men, but by some unknown rogues who were clever enough to make people believe that they and their ancestors had been observing that Levitical law for twelve hundred years or more. This was another fraud."

Now here is the testimony from Elephantine. The temple stood in Jerusalem. It was the central shrine, but far away upon the Nile burnt offerings and other sacrifices were going on. These offerings do not disprove the existence of the center of Jewish worship in Judea; neither do the instances above cited disprove a central shrine wherever the ark of God might be, in the wandering tabernacle of the wilderness, at Shiloh after Israel entered Canaan, and finally at Jerusalem.

People of common sense do not suppose that the Levitical law required impossibilities, or absurdities. In his conflict with the priests of Baal, Elijah could not go to Jerusalem; that was in Judah a foreign and often hostile country. He could not ask Ahab to order the priests of Baal thither, nor would they have gone; nor would they have been permitted to sacrifice if they had gone. Gideon and

Manoah sacrificed where the Lord ordered, the disturbed condition of the country in the time of the Judges forbidding peaceful travel. A similar condition existed in the time of Samuel. He could not sacrifice at the ark while it was a captive among the Philistines, but at Bochim (Judges 2:5), at Bethel (Judges 20: 26, 27), at Bethshemesh (1 Sam. 6:14), in transportation (2 Sam. 6:13) and wherever else access was reasonably possible, the ark was the central shrine. Deuteronomy was not written in the time of Josiah nor the Levitical law after the exile. There always was a central shrine.

The Levitical law was not a Procrustean bed. The modifications in Deuteronomy shows this and also show that Deuteronomy was written at the time it claims to have been written. One instance out of many will illustrate this: The law at Sinai required every man who slaughtered an animal for food to bring a part of it to the door of the tabernacle. That could be done when all Israel was a camp. Forty years afterward when the Israelites had reached the Jordan and were about to possess Canaan and scatter each man to his own farm over a wide extent of country, that feature of the law was impracticable. It was modified then and there in Deuteronomy, animals might be killed anywhere for food and the offering in lieu of them be made whenever the worshipper visited the central shrine.

Since Sachau's publication in 1908 other documents from Elephantine have been unearthed and are now published with photographs. An article upon them by the Rev. William W. Everts, Boston, Mass., appeared in the Bibliotheca Sacra for January, 1911.

A Striking Attestation of Prophecy.

By Ada R. Habershon, in The Bible and the British Museum.

A FEW months ago, when visiting the British Museum with some friends, we found that "spring cleaning" was in full swing. Not only had the walls and floors been painted and washed, but the monuments themselves were being thoroughly cleansed. The glass had been taken from before the great slabs which represent the building of Sennacherib's palace, and a workman was kneeling in front of one of them with a bucket of water by his side, and in his hand a scrubbing brush, which he was using vigorously. As we watched him he was concentrating all his energies on the corner of the great bas-relief, and was doing his best by means of a plentiful supply of soap and water to remove the evident traces of the smoke and fire which had blackened it.

When asked if the marks, of which he was trying to get rid, were not caused by fire, he at once agreed but looked surprised at the next question: "Do you know what you are doing? You are trying to wash away the evidence that God's Word has been fulfilled. Those marks of fire are the proof of the fulfillment of prophecy."

Pointing to the book in my hand, in which were pasted passages of Scripture illustrated by the monuments, I showed him the prophecy of Nahum about Nineveh (Nah. 3:13-15): "The fire shall devour thy bars * * * there shall the fire devour thee." This prophecy, uttered many years before the destruction of Nineveh, was actually fulfilled. Nineveh was destroyed by fire, and the evidence was before our eyes.

The overseer, who was also in the gallery, was greatly interested in these passages of Scripture, and although the workman continued his scrubbing, we did not think he tried quite so hard to wash the charred stone. He had already found that he could not get out the black stains.

When God fulfills His Word, and pours out His threatened judgments, it is vain for man to try and obliterate the traces. Neither the soap of science nor the scrubbing-brush of philanthropy will remove the marks of the fire of God's judgment.

PRACTICAL AND PERPLEXING QUESTIONS

ANSWERED BY THE EDITORS

At the restoration of Israel, and the Temple, will the sacrifices also be restored as at former times, in harmony with the will of God?

It appears from the Scriptures that Israel will renew the offering of sacrifices. But it is to be kept in mind that Israel goes back to her land at first in an unconverted state so far as her acceptance of Jesus Christ is concerned. What she will do after her conversion is another matter. J. M. G.

I have heard Matthew 18:20 quoted thus: "Where two or three are met together in my name." Does the word "met" differ in meaning from the word "gathered," and would you kindly explain the meaning of both words?

"Met" in this case does not differ from "gathered." In common speech today, perhaps "met" carries the sense of an accidental happening, while "gathered" suggests a purpose to come together, but they are so nearly alike in meaning as scarcely to call for distinction. In the text referred to, doubtless "gathered" is the better word. J. M. G.

"Will you please give a clear-cut idea of what the "Latter Day Saints" are, their belief, and why a Christian should shun them?

"The Latter Day Saints" is simply another name for the Mormon church. It would be difficult for us in a brief paragraph to answer your questions about them, but we would refer you to any good cyclopedia, or suggest that you address The Utah Gospel Mission, 1854 E. 81st St., Cleveland, O., or The American Anti-Mormon Association, Grayson, Ky., from which you will obtain tracts or pamphlets bearing on the subject.

The very name "Mormon" is enough to indicate that no intelligent Bible Christian would have anything to do with the "Latter Day Saints." J. M. G.

What is the difference between the "Sons of men" and "Sons of God?"

"Sons of men" evidently refer to ordinary human beings. "Sons of God" according to Dr. James M. Gray in his "Great Epochs," are angels, good or bad. J. H. R.

Do you think it right for a believer to read the newspaper?

It is not wrong for him to read it, and it may be quite right. But something depends on the paper he reads, what portions of it he reads, and how much time he gives to it compared with other things. The motive for reading it is also to be considered. Mr. Spurgeon said he read the newspaper to see how his Father was governing the world. We read it, among other things, to see how the course of the world is fulfilling prophecy. J. M. G.

What are good books on the following themes: (1) The Jews in prophecy and history, (2) Book of Daniel, (3) Book of Revelation, (4) The pre-millennial coming of Christ, and (5) Fulfilled prophecy (general)?

1. "The Jews, Prediction and Fulfillment," by S. H. Kellogg; "Hath God Cast Away His People," by A. C. Gaebelein.

2. "Daniel the Prophet," by E. B. Pusey; "Notes on Daniel," by Wm. Kelly; "The Prophet Daniel," by A. C. Gaebelein.

3. "The Last Prophecy," by Elliott, which is an abridgement of his work "Horae Apocalypticae;" "The Apocalypse of Jesus Christ," by W. W. Mead; "Lectures on Revelation," by Seiss.

4. "Jesus is Coming," by W. E. Blackstone.

5. "The Fulfilled Prophecy," by Keith; "Harmony of the Prophetic Word," by A. C. Gaebelein.

J. M. G.

THE LAYMEN'S COMMENTARY ON THE OLD AND NEW TESTAMENTS

CONDUCTED BY JAMES M. GRAY

THE BOOK OF EZRA.

Lesson 2. Ezra and His Reformers. Chapters 7-10.

1. The Commission and Its Execution, cc. 7, 8.

The first of these chapters tells us who Ezra was (vv. 1-6), the date and object of his journey to Jerusalem (vv. 7-10), the nature and extent of his commission from the king (vv. 11-26), and his feelings in the premises (vv. 27, 28). The second, gives the number and genealogic record of the Jews who accompanied him (vv. 1-20), an account of the spirit in which they entered upon the pilgrimage (vv. 21-23), the arrangements for guarding and ultimately delivering the treasure in their keeping (vv. 24-30), their arrival and the fulfilment of their commission (vv. 31-36).

To consider chapter seven in detail, the Artaxerxes of verse one is considered as identical with the Ahasuerus of Esther's time, to come before us later. Examine a Bible dictionary for the names and histories of these kings. Ezra, it will be seen, was a priest as well as a scribe (vv. 1-5). The "Seraiah" whose son (really great grandson, perhaps) he was, was the high priest slain by Nebuchadnezzar (2 Kings 25:18). Jeshua, with whom we got acquainted in the last lesson, was also his grandson, but probably in another branch of the family. "Scribe" is the same as doctor, teacher, or rabbi, one learned in the law of Moses and Jewish traditions and customs (v. 10).

How this Persian king came to be so interested is not known, unless, as some think, Esther had already become his queen, which would explain it. Others believe that after the death of the leaders of the earlier company, Zerubbabel and his associates, matters became so disordered in the province that leading Jews in Persia pleaded with the king to appoint this reform commission.

Observe the great power granted Ezra to study conditions, as we now say (v. 14), to collect funds (vv. 15, 16), levy tribute (vv. 21, 22), appoint magistrates and judges (v. 25), and execute penalties (v. 26).

As to chapter seven, the number of male adults accompanying Ezra was but 1,754, but there should be added women, children and servants, making perhaps three or four times that number. Particular attention is called to verses 21 and 23. The danger of such caravans from the marauding Arabs was so great as to make a military escort necessary. But Ezra's sensitive regard for God's honor before the heathen would not permit his asking for one. It was a strong test of faith to which he and his companions were equal, and which God honored. May the principle of its lesson not to be lost upon the student or reader.

2. Internal Conditions and How They Were Changed, cc. 9, 10.

This great moral corruption (9:1, 2) is not inconceivable to those who know their own hearts and the real nature of sin, but its effect on Ezra was what might have been expected under the circumstances (v. 3). His outward signs of grief were oriental. There is contagion in such grief which communicates itself to others animated by a like spirit (v. 4). It is thus a revival spreads. One soul is awakened, and he awakens another. And if he be a pastor or leader of the Lord's hosts, like Ezra, the people gather round him, and results follow (9:4; 10:1-44.)

Study the prayer carefully (vv. 5-15). The suppliant's attitude (v. 5), his sense of shame (v. 6), his unqualified confession (v. 7), his gratitude (vv. 8, 9), his deep conviction of sin (vv. 10-14), and his dependence only on divine mercy (v. 15).

Observe how God answered the prayer by graciously working on the people's hearts, the leaders first, and then the people generally. Shecanaiah (10:2), was a brave man in the attitude he took, for while his name does not appear in the subsequent list of offenders, yet those of his near relatives do (v. 26). Note the phrase (v. 2): "There is hope in Israel concerning this thing." Hope only, however, along the line of thorough repentance. Here is both a text and subject-matter for a revival sermon.

Note the important and radical step taken by the leaders (v. 6-8), and its prompt result (v. 9). Also the temperate and judicious method of procedure as necessitated by the circumstances (vv. 10-17). This justifies the belief that proper provision was made for the unlawful wives and children that were put away.

Questions on the Lesson.

1. Have you familiarized yourself with the Persian kings of this period?
2. Who was Ezra?
3. What is a "scribe"?
4. How many were in Ezra's company of returning exiles?
5. How was their strong faith shown?
6. What illustration of the progress of a revival is found in this lesson?
7. What feature of Ezra's prayer most impresses you?

THE BOOK OF NEHEMIAH.

Lesson 1. Building the Wall. Chapters 1-6.

1. Prayer and Its Answer, cc. 1-2:8.

In approaching this book it is to be kept in mind that the previous commissions to Zerubbabel and Ezra concerned only the repair of the temple at Jerusalem, and certain internal arrangements for the moral and material well-being of the people in their home towns. The walls and gates of the city, however, were still in the ruined condition in which they were left by Nebuchadnezzar after the siege at the time of the captivity. The consequences of this were detrimental to the people's peace, for such protection was practically their only defence against assaulting enemies.

Chileu, or Chislev, was an early winter month. Shushan was the winter palace, as Ecbatana was the summer palace, of the Persian monarchs. Hanani may have been simply a relative, as we have seen how loosely these kinships are referred to (1:1,2).

Nehemiah, though nothing more is stated of him, is likely to have been, like Zerubbabel, of the royal family of David, and certainly he was a great patriot. Study his prayer carefully (vv. 4-11). Notice its deep earnestness (v. 4), unselfishness (v. 6), humility (vv. 6, 7), faith (vv. 8, 9) and definiteness (v. 11). A cup-bearer to an oriental potentate (v. 12) held a confidential and influential office, affording him frequent access to his presence. At the meal he presented the cup of wine to the king, and since the likelihood of its being poisoned was ever present, he must be one in whom the greatest trust was reposed. Not infrequently, as a precautionary measure, the cup-bearer must first taste the wine in the king's presence before presenting it.

Four months elapsed between chapters one and two, though the cause is unknown. Nisan (2:1) was in the Spring. It awakened suspicion to appear before majesty with a sad countenance (v. 2), but in this case it gave Nehemiah his opportunity (vv. 3-8). The queen spoken of may have been Esther, though it is uncertain. God receives the glory (v. 8).

2. Progress of the Work, cc. 2:9-3:32.

"Beyond the river" means east of the Euphrates. "Governors" were those in charge of the Persian dependencies in proximity to Judah (v. 9). "Horonite" seems to refer to a Moabitish town of that name. The Ammonite "Tobiah the servant" may mean that he was a freed slave elevated to official dignity. Nehemiah enters on his task by an unheralded night survey of the ruins (vv. 12-16). Then he addresses the leaders, stirring them to action by his example and information about the king's commission (vv. 17, 18). The opponents (v. 19) were doubtless supporters or leaders of the Samaritans, met with in Ezra.

The priests very properly take the lead in the work (3:1). The residents of Jericho have a section assigned them (v. 2), and other great families follow to the end of the chapter. Their names are recorded because the work was one not only of patriotism, but godly devotion, calling for faith, courage, and self-sacrifice.

3. Hindrances, cc. 4-6.

Ridicule was the first form the hindrances took (vv. 1-6), but Nehemiah made his appeal to God and continued the work until the wall was built "half the height" (R. V.). If his language in prayer seems harsh, recall what we have learned about Israel's position as God's witness and instrument in blessing the world. To frustrate her is to frustrate God, and work the sorest injury to human kind. These enemies are not personal to Nehemiah, but the enemies of God and of all the earth.

Moreover, Nehemiah himself is not undertaking to visit punishment upon them, but committing them to God who doeth righteously.

Physical force was the next form of hindrance (vv. 7-23), but Nehemiah provided against it by day and night watches (v. 9), by arming the workmen (v. 13), and by detaining them all in Jerusalem (v. 22).

The hindrance of chapter five was not the same kind as the others, and did not arise from the outside, but it was a hindrance, nevertheless, that must have greatly weakened their hands (vv. 1-5). Nehemiah's action was bold and efficient. An assembly was called (v. 7), his own example cited (vv. 8-10), an appeal made (v. 11), a solemn agreement effected (vv. 12, 13). The verses immediately following testify to the great wealth of Nehemiah as well as his unselfish patriotism. Not only declining the emoluments of his office, he maintained a most expensive establishment for the public good, and this for twelve years (v. 14). He appears somewhat self-righteous (v. 19), but he was not living in the Gospel dispensation.

In chapter six the external enemies once more come into view, whose policy has changed from ridicule and force to crafty diplomacy (vv. 1-4), with threats superadded (vv. 5-9). Nor are there wanting sneak traitors within his own camp who seek Nehemiah's ruin, but all in vain (vv. 10-15). Notice the intended disrespect in the "open" letter, which should have been sealed, after the Persian custom, in the case of so distinguished an official as Nehemiah (v. 5). These were indeed "troublous times" (Dan. 9:25), but the man for the times had arrived.

Questions on the Lesson.

1. What material feature distinguishes the periods of the two books, Ezra and Nehemiah?
2. What is the meaning of "cup-bearer"?
3. What outstanding features mark the character of Nehemiah?
4. What is the geographical designation of the enemies of Judah here?
5. Name the three classes of hindrances emanating from them.
6. What were the hindrances of an internal character?
7. How long was the work in progress?

THE BOOK OF NEHEMIAH.

Lesson 2. Internal Regulations, Chapters 7-13.

1. A New Genealogical Record, c. 7.

The need for this assignment of duty to the two men named (v. 2), is not apparent unless Nehemiah contemplated a return to Persia. Later in the book it will be seen that such return took place, but whether at this time or not, is not clear. To "fear God above many," as Hananiah did, is a great commendation. It was customary to open the gates of a city at sunrise, but to do so in this case before the inhabitants were well awake and stirring, might put them at a disadvantage before their watchful enemies (v. 3). The new walls were built on the old foundations, but the great city they enclosed did not as yet hold the old population, which explains verse four.

The genealogical record found (v. 5) was doubtless that of Zerubbabel's day recorded in the book of Ezra, and if some differences are discovered between this and that, they may be accounted for by the different circumstances in the two cases. The first was prepared at Babylon and this in Judea, with almost a century intervening. Of course a particular object of this record was the purification of the priestly and Levitical line with reference to the temple service.

2. A Spiritual Revival, cc. 8-10.

It was in the seventh month (7:73), at the feast of tabernacles, that the stirring event of this chapter occurred. Ezra is in Jerusalem still, though during Nehemiah's governorship he has not been at the forefront. It may be that his time has been spent in preparing that complete edition of the Old Testament Scriptures which has ever been associated with his name. His great usefulness is seen at this junction (vv. 1-8). Here is a great open-air meeting, and the Word of God has the place of honor. It is simply read and explained to the people, but as usual with mighty results. Behold the blessing which comes to a people when to a faithful ministry is added a godly ruler (vv. 8-15). Pastors will not fail to appreciate a good text for Thanksgiving Day in verse 10. There is nothing which brings such real joy to people as a knowledge of God's Word, and nothing that makes them so practically mindful of others.

This feast proves to be a "protracted meeting" and is followed by a fast and other evidences of repentance (v. 9). Between the morning and evening sacrifices they devoted three hours to the Scriptures and three hours to prayer. Read the prayer carefully, which seems to have been uttered by the Levites on the "stairs", or pulpits, erected for the purpose, in the open. Perhaps we have here only the substance of the different prayers, or it may be that Ezra prepared a general prayer for all to use. Notice the pathos of verses 36 and 37, and the covenant in which the whole proceeding ended (v. 38 and 10:1-39).

The particular points of this covenant are interesting. They bind themselves to abstain from heathen marriages (v. 30), to observe the Sabbath, to give the land its seventh year rest, and remit debts in that year (v. 31), maintain the temple service and support the priests (vv. 32-39).

3. A Patriotic Precaution, cc. 11, 12.

This measure (vv. 1, 2) was necessary to insure a proper guard or custody for the capital. And as it involved danger and self-sacrifice on the part of the drafted ones they merited the public gratitude. Their names follow, and include the "Nethinim," a designation difficult to determine, but supposed to mean the descendants of the Gibeonites of Joshua's time, who were constrained to be hewers of wood and drawers of water. In any event they were an order of men of humble rank in the service of the sanctuary. Various editorial comments occur in this chapter whose elucidation, in the lapse of time, is not easy. Some of these are the "second over the city" (v. 9), "ruler of the house of God" (v. 11), "the outward business" (v. 16), "the principal to begin," etc. (v. 17), referring in general terms to assistants of the priests, collectors of provisions, leaders of the choirs, etc.

We may include in this division of our lesson the ceremony of the dedication of the wall (12:27-47), in which the leaders, accompanied by the Levitical singers and people from all parts of the land marched in procession around it, pausing at different points for praise and prayer, and the presentation of sacrifices. Some idea of the religious hilarity of the occasion may be gathered from verse 43. The explanation of verse 45 seems to be that the officials named saw that no persons ceremonially unclean entered the temple. This was the duty of the porters ordinarily (2 Chron. 23:19), but on special occassions singers were called on to assist.

4. A Moral House-Cleaning, c. 13.

Nehemiah has reported at the Persian court and again, after an unknown period, returned to Jerusalem (v. 6), and finding there great laxity in regard to the temple service, Sabbath observance, and heathen marriages, all of which he vigorously reforms. Eliashib's offense is the more reprehensible because of his sacred office (vv. 4, 5)—turning the house of God into a palace for the entertainment of his heathen relatives. It was to be expected that such conduct of the high priest would affect the people as shown in the verses following (10-14). When, however, the worship of God is neglected, his laws are generally dishonored (vv. 15-18). Note Nehemiah's decisive action in this case (vv. 19-22), and the pattern it affords for modern executives. There is this difficulty, however, that Nehemiah was an official over a people who had a fear of God in their hearts. Our executives serve a democracy where the people themselves are esteemed as the highest authority. "How far will the people sustain us?" is the question before their eyes in the performance of duty, and the execution of the laws. No wonder that their actions are often marked by timidity and insincerity. It will be only in the millennial age, which may God hasten, that conditions will produce and maintain governors of Nehemiah's type. Verse 25 shows that he was not influenced by the sentimentalism of these times to substitute reformatory measures only in the place of punishment for wrong-doing.

Questions on the Lesson.

1. What was the commendation of Hananiah?
2. What explains the particularity as to genealogical records?
3. What may have been Ezra's great task at this period?
4. Tell the graphic story of the revival of this period in your own words.
5. Who, probably, were the Nethinim?
6. What three reforms are entered upon after Nehemiah's return from Persia?
7. What hinders executives such as he, today?

Whate'er the care that breaks thy rest
  Whate'er the wish that swells thy breast,
Spread before God that wish, that care
  And change anxiety to prayer.

—Open Door.

International Sunday-school Lessons

Practical and Suggestive Notes

By WILLIAM EVANS, D. D.

February 11.

The Boy Jesus in the Temple.

Luke 2:40-52.

Golden Text:—"How is it that ye sought me? Wist ye not that I must be about my Father's business?"—Luke 2:49.

This lesson is the record of the only incident in the strangely sealed thirty years of the Master's life. Here is an illustration of what is meant by the inspiration of selection, only those things that were of vital and redemptive importance in the life of Jesus, are recorded. For this reason, we should value every word that is written.

The lesson furnishes a model in character building for youth. Jesus was the model boy. He was a real boy, and he ate, drank, played, grew, asked questions, just as other boys do. He was a popular boy (v. 52). He had surplus energy as other boys, only it was directed in the right way.

His character, like all other characters, was a growth: "He increased in wisdom and stature." No character is instantaneous; it is the work of the growth of years, indeed, of a lifetime. Just as words and sentences are formed by means of the single letters of the alphabet. so words, thoughts, deeds, actions, looks and motives, are the alphabet from which we spell character. Sow a thought, and reap a word; sow a word, and reap an act; sow an act and reap a habit; sow a habit, and reap a character; sow a character and reap a destiny.

Character may be developed in obscurity. The question was asked, "Can any good thing come out of Nazareth?" The greatest life that ever lived came from this obscure village. Lincoln came from a log cabin.

Christ's character was developed in a Christian home—the greatest gift of God this side of heaven. What little chance has many a child today to build character in a home where the parents know not God, never read the Bible, never pray, never go to church! If for no other reason, parents should become Christians for their children's sake.

As a boy, Christ was obedient to his parents. Parents are in the place of God to the child. The first commandment of the second table is obedience to parents, and it is the first commandment with a promise. The apron strings of the mother may become the reins of government of the nation. We must obey before we can command.

The character of Jesus was developed in the church also. His parents were church goers, and they had cultivated that habit in the child. Luke says that "as his custom was, He went into the synagogue." What great thoughts must have come to the mind of Christ as He visited the Temple! What dormant potentialities were aroused as he sat and listened to the exposition of God's Word! Can a symmetrical character be produced outside of the church and religion? In spite of all her failures, the church is the best institution in the world today for the building of character. We do our children a great wrong when we deprive them of the privileges of the church.

But Jesus was also a member of the Bible-school—the teaching department of the church. The instruction received was in the form of catechization, asking and answering questions. The boy Jesus was an interested as well as an interesting scholar in the school. He came with a well prepared lesson, and that indicated that He had studied the lesson at home under the instruction of his parents. No doubt many of the Scripture passages so often quoted by Jesus in after years were learned in the Jewish Bible-school.

Have you ever considered how many great and noble men the Sunday-schools of our land have produced? Did you ever think how many of the most influential men of the world today give their time to Sunday-school work, thereby recognizing the power that their own early training in the Sunday-school had been in their lives?

Consider the great characters that have played upon the stage of American history, or the history of the world, and you will find that a great part, if not the greater part of the credit for the splendid characters possessed by these noble men and women is to be given to religion and the church. There can be no true manhood or womanhood without a participation in religion.

February 18.

The Ministry of John the Baptist.

Mark 1:1-8; Luke 3:1-20.

Golden Text.—"Repent ye; for the Kingdom of Heaven is at hand."—Matt. 3:2.

The story of John the Baptist's ministry connects the Old and the New Testaments. The Old is in the New contained, the New is in the Old explained; the Old is in the New concealed, the New is in the Old revealed. If Christ had not been coming, the Old would not have been written; if He had not come, the New would not have been written.

What a strange impression this fiery preacher of the wilderness, John, must have made upon his hearers! His dress, as his message, bore the marks of the wild. Strange, is it not, that such a one should be chosen to prepare the way for the Messiah? We might have despised such a man as John. Yet how fearless and searching was the message of this solitary man! Just such a prophet is needed in the midst of the kid-gloved preaching of today.

John's ministry was preparatory; it looked forward to the coming of something better. Just as John gave way to Christ, so his message of repentance made room for faith in Christ. John baptized with water unto repentance, and his ministry went no farther than that. Jesus Christ turned the water of John's baptism into steam by the fire of the Holy Ghost. John prepared; Jesus regenerated.

Repentance cannot be overlooked in this lesson. In a sense, it is the first step into the Kingdom. Both John and Jesus began their ministry with a call to repentance; the twelve, the seventy, Peter and Paul began their preaching by sounding this same note; Jesus Himself said, "Except ye repent, ye shall all likewise perish." Does the doctrine of repentance have so prominent a place in present preaching and teaching? If men cannot be saved without it, is it not a crime for the pulpit and the class-room to neglect to state this fact?

Repentance is clearly defined in this lesson as a turning from a life of sin to a life of righteousness. There are three elements in repentance: first, the intellect is involved, it is a change of mind or viewpoint; second, the emotions are involved, it means to have a care regarding the thing in question; third, the will plays a prominent part in repentance, for there is in the word the idea of an afterthought, resulting in a change in one's course of action. Repentance is not only a heart broken **for** sin, but also **from** sin. We must forsake what we would have God remit. No amount of knowledge that a thing is wrong, and no amount of weeping over that wrong, constitute repentance, unless in addition to this there is a definite turning away from the thing that causes the sorrow. A little boy was once asked the meaning of repentance. He replied: "It means being sorry enough for a thing so as not to do it again."

Fine pedigree, good social and religious standing, did not, in the mind of the Baptist, exempt his hearers from the necessity of repentance. That which is born of the flesh, no matter how fine, cultured, and educated it may be, is still flesh. A man must be born again, he must receive a new nature before he can enter into the Kingdom. If a man is born but once, he dies twice—physically and spiritually; if born twice, once of the flesh and once of the Spirit, he dies but once, physically, the second death having no power over him.

John preached the wrath to come. However, he did not believe that the desire to escape future punishment was sufficient or the best reason why men should receive Jesus Christ. We are saved that we may glorify God in the life that now is, as well as to be delivered from the wrath to come.

The fact of wrath and future punishment is not an invention of modern theology. Christ believed in it and taught it when He referred to the "worm that dieth not, and the fire that is not quenched," and pictured the ungodly being cast into "everlasting fire." We should have to blot out a large part of the Bible if we were to blot out all the Scripture which teaches retribution for sin. When we consider the fearful atrocities perpetrated upon the sons of men, and the frightful iniquities practiced upon helpless women and children, and then see the ease and luxury and splendor in which the perpetrators of these crimes live, we would be very sorry to be assured that there is no retribution for the perpetrators of such deeds. Give the justice of heaven the same degree of common sense consideration that you give to the justice of earth, and somewhere in the other world you must place a penitentiary.

February 25.

The Baptism and Temptation of Jesus.

Mark 1:9-13; Matt. 4:1-11.

Golden Text.—"For in that He Himself hath suffered being tempted, He is able to succor them that are tempted."—Heb. 2:18.

Three things deserve special notice in connection with the scene of the baptism of Christ, the baptism itself, the descending dove, and the heavenly voice.

Christ was thirty years old at His baptism. This was the age when Levitical priests were set apart and consecrated to their office. The baptism, therefore, has reference to the priestly office of Christ. By submitting to baptism Jesus identifies Himself with the world's sin. He appears as the "Lamb of God which taketh away the sin of the world." Christ was born with specific reference to man's sin, so He here identifies Himself with that sin, for the removal of which He had come into the world.

Christ's baptism then was not personal, for He was sinless. The lesson tells us that while others, after their baptism, stood confessing their sins in the Jordan, He immediately went up out of the water, for He had no personal sins to confess. Christ submitted to the same baptism which the generation of vipers had received, not because He was one of them, but because He had come to take upon Himself their sins. If any man in his own right did not need baptism, it was Christ. By this act, Jesus set His seal upon the rite of baptism, a rite which may be abandoned only when it no longer teaches any truth.

The descent of the Holy Spirit indicates Christ's equipment for His service. In His sermon in the synagogue He referred to this truth when He said, "The Spirit of the Lord God is upon Me, because He hath anointed Me to preach the Gospel." Even Christ could not accomplish His life work without the aid of the divine Spirit.

The voice from heaven could scarcely have been heard by Christ without His associating it with the identification of Himself with the servant of the Lord in the prophecy of Isaiah (chapters 42 to 60).

The temptation is closely allied to the baptism of Christ; indeed, it is based on the proclaimed sonship of the baptism. From this we learn that the greatest temptations ofttimes, indeed generally, follow the greatest blessings.

The temptation was a real event and not a mere mental or soul struggle. The personality of Satan is as evident as the personality of Christ in the narrative. Nor is there anything in the story to indicate that it is an allegory.

The three temptations were along the line of Christ's intention to establish the Kingdom of God in the world. Satan's suggestion to Christ was to take a short cut to the obtaining of the Kingdom. The adversary did not ask Christ to do a wrong thing; he did suggest doing right things in a wrong way and with wrong motives. It is not wrong to trust in the Word and promises of God for deliverance when we find ourselves in places of danger, but it is wrong to unnecessarily place ourselves in compromising positions because of the temptations of the evil one, and then rely upon God to extricate us from them. This is presumption, tempting the Lord God. It is not wrong to engage in the act of worship, but it is sinful to worship anything or anybody other than God.

Christ's method of victory is significant. He does not resort to shrewdness in His answers, nor try to be original. He goes to the quiver of God's Word, and takes out an arrow that had been polished by much use, and hurls it at the adversary. No doubt Jesus quoted from memory. Herein lies the blessing of learning Gospel texts, and of storing the memory with Scripture.

Jesus was tempted in all points like as we are. We must not think that these three temptations were the only ones Christ endured, even in the wilderness. The narrative says that "When Satan had finished all the (whole cycle) temptations, he left Him for a season." There is not a single note in the great organ of our humanity, which, when touched does not produce a sympathetic vibration in the mighty scope and range of our Master's being except the jarring discord of sin. He is able, therefore, to sympathize with and help us in all our temptations.

March 3.

The Call of the First Disciples.

Mark 1:14-28; Luke 5:1-11.

Golden Text.—"The harvest truly is plenteous, but the laborers are few. Pray ye therefore, the Lord of the harvest, that he will send forth laborers into his harvest."—Matt. 9:37, 38.

In our previous lessons we have seen Christ as the founder of the Kingdom of Heaven upon the earth. He was born a king; His baptism was in a sense the inauguration of the king; the temptation, the testing of the king. Being Himself thus prepared, we see Him now starting out to recruit the first members of His Kingdom, who, in addition to being members of the Kingdom themselves, should also be instrumental in enlisting others under its banner.

In the call of these first disciples, we recognize the essential conditions which were to underlie all subsequent calls to discipleship. To discover these conditions should be the purpose of all who teach this lesson.

We are told that the "crowds pressed upon Jesus to hear the word of God." The crowds have not wearied of the preaching of the Gospel, but only of the average preacher who fails to preach the Gospel. Wherever you find a man who, like Moody, Torrey, Spurgeon, and many others, preaches the Word of God, there you will find the streets full of men and women still pressing to hear the message. Fire will always attract those who are cold, and food those who are hungry. The world was made for the Gospel, and the Gospel for the world.

All the great sermons in the Bible were preached in the open air. If it was not beneath the dignity of Jesus Christ to hold open air meetings, it surely cannot be beneath any pretended and assumed dignity we may profess to possess. Let some ministers, who, during the hot months of the year, preach to a corporal's guard, go out into the open air and preach to the crowds. The best way to reach the masses is to go after them.

Jesus requested of these men the loan of their boats, and they at once complied with the Master's request. In other words He asked these men to surrender their business for a little while to Him. How magnificently He repaid them is seen in the miraculous draught of fishes. No man can surrender his business to Jesus Christ without eventually being a gainer by it. He "shall receive a hundredfold more in this life, and in the world to come life everlasting."

Jesus requires that these men recognize Him as knowing more about their business than they do themselves. He requires them to do what their own judgment says there is no use in doing. This is evident by the answer of Peter, "Lord, we have toiled all night and caught nothing, nevertheless," etc. The word "Lord" here probably means "shipmaster," one set over a boat, and is remarkable as used in this connection. The word "nevertheless" indicates surrender of their thoughts and plans to Christ.

Christ required from these men the surrender of their whole lives; they forsook their nets, and their business, and followed Him. Ever after they were to devote their lives to catching men, not fish.

No man can enlist under the banner of Christ, nor become a member of the Kingdom of God who is not willing to make an absolute surrender of himself and all that he has and expects to be, to Christ and His service. "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Of course, Christ may not, in fact does not call upon us all to leave our daily vocation and become preachers or missionaries. Ofttimes He calls upon us to do what is very much harder, to stay in business and use it for Him and His Kingdom. This is the crucial test of Christianity.

Clearly stated in this call to membership in the Kingdom, was the consecration of these fishermen to the task of catching men. In some Sunday-schools, there is kept what is called a "Fishermen's Roll," on which there is recorded each Sunday the names of those who have brought in new members. It is a great work to bring others to Sunday-school and to church; it is greater still to bring them to Jesus Christ. In the first chapter of John we have a detailed account of how these disciples caught their first "fish" for their "shipmaster." Let us first of all be "still-fishers;" seeing to it that those in our homes and Sunday-schools are caught for Christ. But let us not rest content with that. No good fisherman stays in one place all the time. The Master "went about" doing good.

Every sunset tells of morning,
Though it be not here.
Somewhere a new day is dawning,
Somewhere light grows clear;
From these skies the radiance fading
Other skies will cheer.
So, O heart, read thou the promise
Through earth journeying on:
Thou shalt find all vanished brightness
In some glad new dawn,
And from out the tear-filled sunsets
Comes the perfect morn.

—Forward.

THE GOSPEL IN THE WORLD

Edward A. Marshall, Editor.

There are 10,000,000 negroes in the United States, 8,000,000 of whom are in the South.

It is estimated that there are 1,500,000 adherents to Christianity in China, one-third of whom are Protestants.

A new non-denominational missionary magazine is to be published in New York giving information concerning the work of all the societies in the United States and Canada.

The missionaries in Japan are planning a special study of the Empire with a view to the evangelization of its untouched fields. Considerable territory has never yet been touched.

Japanese recently arrested the teachers in the mission academy at Syen Chun, Korea, and took them to Seoul to examine them by torture in the effort to discover a suspected political plot.

Canada has just had a missionary awakening through the labors of the "Laymen's Missionary Movement" which has doubled the total contributions of the churches to their Foreign mission boards.

A new mission has been opened among the Thado-Kookies in India. Great success has attended the work, the number of Christians already numbering eighty. The chapel built, at once became too small, because of a revival awakening.

Prof. Edward A. Ross, of the University of Wisconsin, declares that 75 per cent of all the children born in China die before the end of their second year, and a missionary from India states that 50 per cent of the children of India die before that age is reached.

There are about 700 Chinese students in American colleges. Fifty come every year, selected by the Chinese government from its university and colleges, and who are supported by the Boxer indemnity money the United States refunded to China.

An "Oriental Workers Association" has been organized in San Francisco. It is interdenominational and designed to reach the Japanese, Koreans, Chinese, Hindus and Mexicans who are west of the Rocky Mountains, numbering from 150,000 to 200,000.

The Presbyterian Board employs 1,516 missionaries in the home field, including 58 Cuban, Porto Rican, Mexican and Indian helpers, who received into the church last year 5,379 on confession of faith and 4,261 on certificates, and who baptized 2,755 adults and 2,046 infants.—The Missionary Voice.

A high school and prospective university is to be established at Busrak, Arabia, by a society known as "Modern Arabian Knights" from the University of Michigan. Members of the class of 1911 will inaugurate the work, and the Bible will be a text book in the regular course.

"In San Francisco there is a Hindu temple which cost $60,000 and which was built primarily for Americans, and not for Buddhists from beyond the seas. The building itself, like the faith which it represents, is an anachronism here in our western world."—The Missionary Voice.

The youthful nations of Japan, Turkey, Persia and now the infant China, are stirring themselves in the playground of nations. Let the older nations of the world see that they set a good example and give sound parental advice, lest these young Samsons stir themselves too vigorously and reap tribulation and blindness of eyes.

Rev. R. V. Bingham says in respect to the growth of mission work in Africa, "Six years ago when I visited the Yaghas, they ran from us in almost every village. This time they left their homes and fields and ran to us. Six years ago they worshiped idols and knew nothing of Christ; now they have six churches, five of which were erected by natives alone."

Dr. W. W. White, who, with his brother, J. Campbell White, were able, in their recent trip to China, to arouse and focus special interest in missionary comity along the lines of Bible and language study. One school is to be in Nanking, China, and another in Seoul, Korea, while more will be planned for other lands.

Fourteen young men, students in Cambridge University, England, have volunteered to go to East Africa under the leadership of M. C. T. Studd and push into the interior to labor among the untouched tribes. Since their objective is the region lying just beyond the district occupied by the African Inland Mission it may be thought best for the two forces to work together.

The January number of the Missionary Review of the World contains two leaflet insertions which are of great value. One is, "The Balance Sheet of Missions—1911" and the other, "Statistics of the Protestant Missionary Societies of the World for 1911." It states that the number of missionaries has increased 800 and the converts 80,000, according to the statistics received.

The change of the government of Turkey has changed its management of Palestine, which has in turn changed the condition of the Jews, which has necessitated a change in the Zionist movement. Thus God moves in mysterious ways. As in chess, sometimes an insignificant pawn is moved which stirs up the board and ends in checkmating the king, so God sometimes makes strange moves, and even while we are looking on in awe they bring forth the desired results.

Palestine is coming along in the procession of nations like a cripple in a crowd. It has been trampled upon and robbed, then again it has been pitied and given some liberties, while all the time its own people have been trying to get near, but could not "for the press." Just now things are looking up. Land has arisen in price in Jerusalem where a new city government has gone into power. The port of Jaffa, which has long terrorized the traveler, is to have a harbor. The Jews are considering the planting of a university in Jerusalem, all meaning that the old Palestine of the Bible will soon be changed by the adoption of modern ways.

There is nothing in all the realm of missionary labors that needs to be guarded so faithfully as the kind of missionaries sent out to the heathen. Men without vital faith in lively exercise cannot beget spiritual children, especially out of pagan people. Without a faith such as will reach God for salvation and a holy life, the best product the missionaries can produce will be pagan adherents veneered over with Christian forms and western education. Let the church be awake before Satan sows the fields with tares.

The strenuous life endured by many of our home missionaries is seen in the following account of a worker among the Choctaws: "During the quarter I preached thirty-five times. Held thirty-four prayer meetings. Had eleven conversions and eleven additions. Baptized five infants. Made fifty-five visits. Administered the Lord's Supper ten times. Traveled 2,612 miles; one hundred forty miles in wagon and fifty-three miles on foot. Was up all ten nights. Waited for belated trains one hundred and twenty hours. Missed twenty meals. Slept on a pallet fifteen nights. Caught in the rain five times."—Home Missions.

Rev. Frank Ferguson, missionary in Argentina, South America, writes: "We feel that God has blessed us in giving out the Word. One man who was dying with consumption, upon being asked how he liked the portion which had been given him, and which he was reading at the time, said: 'I like this better than what the priest gives us. It seems to me that this is the seed itself, while what they give us is like straw.' Mrs. Ferguson gave a Gospel of John to an old lady who came selling eggs. She could not read, but said her boy could. In a few days she was back and wanted to know if we had any more like that. She said it was the finest thing she had ever heard, and truly it was. The last we heard, the little boy had read half through the New Testament and they were still pleased with it. We are glad that we have your prayers. We need them. God has placed us in a large field. There are some 100,000 or more people within a radius of 100 miles of us, and only one other worker besides ourselves. Several towns of 8,000 and 10,000 all connected by railroads, and nothing being done to give the Gospel to them."

The mission to the Navajo Indians of Arizona has twelve workers, laboring in a district 100 by 35 miles, containing a population of 30,000. Eighty-nine children are being taught in the mission schools. The Bible is being translated for the Christian Indians and for the 7,000 who are now being evangelized, while 23,000 still live beyond the reach of Christian service.

The United States has a good name in China because it has been most humane and considerate in its dealings with the Empire. Our remission of the indemnity money accruing from the Boxer movement; our clean hands from the polluting sale of opium; our fair consideration of the rights of China both personal and territorial, have given our missionaries a prestige which is one of their most prized assets.

Haitang is a Chinese island about twenty-five miles long, with a population of 70,000. Thirty-six years ago an inhabitant traveling on the mainland heard of Jesus from a fellow traveler at a Chinese inn. He accepted the truth, returned to Haitang and did not rest until he had carried the Gospel to every one of the 411 villages on the island. When the missionaries came about ten years ago they found a prepared people. There are now preaching stations in 30 villages. Some of these poor village Christians give one-fourth of their income for the spread of the Gospel.—Missionary Review of the World.

A prayer circle letter from Dr. A. P. Stirrett, of the Sudan Interior Mission, tells how God has been answering prayer in Nigeria, Africa. "In answer to your believing prayers God has done great things for the Sudan. He has opened the country by putting it under British influence. He has provided river boats to carry your missionaries up into the Sudan. He has caused governments to build railways for the same purpose. He has furnished us with a sanitarium for the recuperation of fever depressed workers. He has discovered to miners large deposits of tin near the proposed sanitarium site. These miners have been caused to request the building of a railroad into the tin area, which has been sanctioned at a cost of about a million dollars, and thus God has furnished your missionaries with a way to get needed rest in a plateau some 4,300 feet above sea level."

Mr. Charles E. Scott of China, writes us some inspiring things concerning Mr. Dsiao, one of their elders, who was once a heathen. "He was a cook for Dr. Mateer," says Mr. Scott, "and soon became a Christian, and won his young wife to the faith. They made a covenant with the Lord for their children. Experiencing the joys of the family altar in his own home, Dsiao was naturally eager to get it established in the homes of others. He had native ability, both as speaker and leader; and it was not long before he began to accompany upon their long trips, some of the pioneer veterans of our mission. In the early days, when the teeming millions of well-nigh all Shantung constituted Dr. Corbett's parish, Dsiao accompanied him to the far west and south, enduring, with Dr. Corbett, hardship as a good soldier of Jesus on service. He has literally endured almost all the trials mentioned by Paul in II. Corinthians, beating, stoning, in journeys oft, in perils of rivers, of robbers, from countrymen, from heathen; in perils in the city, in the wilderness, among false brethren, in hunger and thirst, in fastings often, in cold, and the care of the churches. He has studied for the ministry and been licensed, and though not ordained, is none the less in spirit a bishop and overseer of souls for a large section of our field. He has courage that has been put to unusual tests. During the Boxer cataclysm, an opportunity was given to recant. He chose not to, at the price of having to flee with his family for their lives. His buildings were burned, his stock and goods stolen. He was the only man of all his region who dared to pilot soldiers to the rendezvous of the Boxer chief, the terror of his neighborhood. Realizing the tremendous need for Bible women, and our station's financial inability to establish and equip one, he opened his own meagre quarters for one, and he and his wife began to gather in the widows whom they could find willing to devote their lives to teaching other women about Christ. On my recent visit to his home Dsiao told me that he will give a good sized lot for the erection of suitable rooms for sleeping and for recitation work, for our Women's Bible School, if I can find the money. Such rooms, about a dozen in number, would each cost $100, gold. At present the Bible women sleep all huddled together on one kang (brick platform) in a little mud-walled, one-roomed, straw-thatched hut; and they study and recite in the same room with the small girls of our local village school."

FOR SERMON AND SCRAP BOOK

FOUR TYPES IN MATTHEW 2.

1. Earnest seekers (the Magi). v. 2.
2. Those who rest in the letter of the Word (the scribes). v. 5.
3. Those afraid of the truth (Herod and all Jerusalem). v. 7.
4. Guardians of the truth (Joseph and Mary). vv. 13, 14.

THE WORD IN JOHN 1.

Divine. v. 1.
Eternal. vv 1, 2.
Creator. v. 3.
Life-giving. v. 4.
Light-giving. v. 9.
Incarnate. v. 14.
Full of glory, grace and truth. v. 14.

A WISE AND PRACTICAL RESOLVE.

"I will walk before the Lord in the land of the living."—Psa. 116:9.

The Psalmist's personal experience of God's goodness is the subject of the psalm in which the text is found.

The Psalmist reviews the Lord's dealings with him, and resolves on the pious course he would pursue.

It is well to find in God's goodness reasons for personal devotion to His service.

The text may be regarded—

1. As the language of religious decision.
2. As the language of deliberate and wise choice.
3. As the resolve of a soul prompted by pious gratitude.
4. As expressive of personal consecration to God's service.
5. As indicating an ardent desire to please God.
6. As the language of holy courage.

The resolve expressed in the text should be ours.

1. Make it now.
2. Make it in humble reliance on God's help.
3. Those who make this resolve and keep it, will never regret doing so.

—G. Charlesworth.

CHRIST THE HOPE OF GLORY. Col. 1:27.

How obtained:

Through the grace of God.
Through the Word of God.
Through faith in Christ.

Its characteristics:

A living Hope.
An unchangeable Hope.
A blessed Hope.

Its results:

Transforms men.
Leads to purity.
Leads to loyalty.

—D. Van Dyke.

FIRST CHAPTER OF JOHN'S GOSPEL.

An Outline Study.

I. The Circumstance, vv. 1-5.

Time: In the beginning, v. 1.
Person: The Word, God, vv. 1, 2.
Nature: Life, light, vv. 3, 4.
Effect: Shone uncomprehended, v. 5.

II. The Witness for Christ, vv. 6-9.

Who He was, vv. 6, 7.
Who He witnessed to, v. 7.
What He witnessed for, vv. 7, 8, 9.

III. The Advent of Christ.

He was in the world unrecognized by the world, v. 10.

IV. The Reception of Christ, vv. 11-17.

He was rejected by the chosen race of the world, v. 11.

Some accepted Him, receiving power and likeness to Him, vv. 12, 13.

He became like them, that they might become like Him, vv. 14-17.

V. The Declaration of Christ (was God), v. 18.

VI. John's Message, vv. 19-34.

(The Herald of Grace receives the representatives of the Law).

His examination by them, vv. 19-25.
His renunciation of Himself, vv. 26-28.
His annunciation of Christ, vv. 29-34.

VII. Christ's Ministry, vv. 35-51.

The attraction to Christ, vv. 35-38.
The invitation by Christ, v. 39.
The acceptance of Christ, vv. 39-50.
The communion with Christ, v. 51.

—H. E. Keen.

A SAVIOUR. Luke 2:11.

From sin. Matt. 1:21.
From fear. Heb. 2:15.
From care. Phil. 4:19.
From trouble. Ps. 32:7.

ROMANS IN OUTLINE.

Salutation, c. 1:1-17.
Man's Fall, c. 1:18-32.
Man's Standing, c. 2.
Man's State, c. 3.
Salvation (Works or Faith), c. 4.
Justification, c. 5.
Separation, c. 6.
Two-fold Nature, c. 7.
Assurance, c. 8.
Parenthesis (Jewish Problem), c. 9-11.
Surrender, c. 12.
Civic Life, c. 13.
Social Life, c. 14.
Church Life, c. 15.
Conclusion, c. 16.

—Edwin O. Colbeck.

THE HINDERED CHRIST.

The Lord Christ wanted a tongue one day
To speak a message of cheer
To a heart that was weary, worn and sad,
And weighed with doubt and fear.
He asked me for mine, but 'twas busy quite
With my own affairs from morn till night.

The Lord Christ wanted a hand one day
To do a loving deed;
He wanted two feet, on an errand for Him
To run with gladsome speed.
But I had need of my own that day;
To His gentle beseeching I answered "Nay!"

So all that day I used my tongue,
My hands and my feet, as I chose.
I said some hasty, bitter words
That hurt one heart, God knows.
I busied my hands with worthless play,
And my wilful feet went a crooked way.

And the dear Lord Christ—was His work undone
For lack of a willing heart?
It is through men that He speaks to men.
His men must do their part.
He may have used another that day.
But I wished I had let Him have His way.
—Alice J. Nichols, in Missionary Tidings.

A WARNING.

A man once took a piece of white cloth to a dyer to have it dyed black. He was so pleased with the result that he went back to the dyer with a piece of black cloth to have it dyed white. The dyer answered: "A piece of cloth is like a man's reputation; it can be made black, but it can not be made white again."—Alliance Weekly.

THE BIBLE WAS THERE.

A stranger stepped into the public library at Great Barrington, N. Y., recently and asked the librarian if he might see a Bible. She went to the shelves for it, and laid it down before Him. He turned to the fly-leaf and then said. "I only wanted to see if it was here yet." The flyleaf bears the following inscription: "I have visited many libraries which lacked many books, but only one library which lacked the Book, and to that one I send this. William J. Gaynor." The inscription is dated Sept. 7, 1897. The caller was Mayor Gaynor. He was passing through here in an automobile. In 1897 he spent the summer here. He called one day and asked to see a Bible, and after search of the shelves and catalog was told the library had no Bible. After returning to New York he sent the librarian the one he looked at on Friday.—Western Christian Advocate.

BIBLE STUDY PROMOTED IN ROME.

Pope Pius X has given a new order of examinations to the Pontifical Biblical Institute, founded by him two years ago. There visit Rome each year thousands of young men from all over the world, including a fair quota from the United States. Supplementing the many colleges in Rome already, the Institute offers exceptional facilities for Bible study. This study is from early texts and often in originals, and is not only for students who some time are to become priests but also for laymen who have leisure and inclination. Within the two years remarkable progress has been made by the Institute in providing itself with alumni and auditors to the number of more than one hundred, representing fifty-eight nations, and with adequate buildings well adapted to its use. An English titled layman has offered a prize for excellence in scientific Bible study. Three series of examinations are provided by order of the Pope, one at the end of each year of the course.—The Watchman.

A WORLD ALPHABET.

Washington, D. C.—A congress of nations to adopt "a world alphabet" is asked for in a bill introduced by Representative Jackson of Kansas.

Mr. Jackson wants the President to invite all nations to send delegates to Washington in 1912 "to consider the possibility, desirability, and feasibility of recording all elementary sounds of the human voice, which may be used in human speech or expression of ideas; and of formulating a graphic sound notation or alphabet for all such sounds, which alphabet shall be adapted to the use of every language, dialect, and form of human vocal expression, and shall be suitable for writing, printing, engraving, and other forms of presentation."

D. L. MOODY'S ENTERPRISE AND TACT AS S. S. SUPERINTENDENT.

During Abraham Lincoln's first visit to Chicago, after his first election, he was an invited guest of this school (North Market Hall), then grown to fifteen hundred children. on the agreement that he was not to be asked for a speech. He left a dinner party of political friends to meet this previous engagement. As he was about to leave Mr. Moody remarked to the school: "If Mr. Lincoln desires to say a word as he goes out, of course all ears will be open." As he reached the center of the hall—evidently to go without saying a word—he suddenly stopped, and made a most appropriate Sunday-school address, in which he referred to his own humble origin and closed by saying: "With close attention to your teachers, and hard work to put into practice what you learn from them, some of you may also become president of the United States in due time like myself, as you had better opportunities than I had." When the war broke out and his call for 75,000 volunteers was made, there were seventy-five young men (scholars and teachers) who responded from this school.—J. V. Farwell in Early Recollections of D. L. Moody.

He who runs from God in the morning will scarcely find Him the rest of the day.—Bunyan.

Trouble and perplexity drive me to prayer, and prayer drives away perplexity and trouble.—Melancthon.

AN ACCEPTABLE PRESENTATION.

If we are Christ's building, then let Him fashion us according to His divine ideal of beauty, at whatever cost to our selfishness, or pride, or indolence, or vain glory. Christ working in us and upon us, and we working with Christ and for Him; that is the process that produces such structures as He will present before His Father and the holy angels. —Theodore L. Cuyler.

MONEY.

Money! Money! Money!
Hustle day and night—
Toil and save
And scrimp and shave
And scheme with all our might.

Pennies grow to dollars
Very soon, we find.
But by and by
We have to die
And leave it all behind.

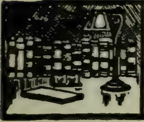
Money! Money! Money!
Dollars are the prize.
Each represents
A hundred cents
And oft a hundred lies.

Thousands grow to millions;
Just when they grow dear
We go away—
The millions stay—
We leave the money here.

Money! Money! Money!
Harden soul and heart;
Get the due
That is for you,
And get more than your part.
Friendship, love or duty?
Drop them, one and all.
But later on
When you are gone
There'll be a tearless pall.

Money! Money! Money!
Who invented it?
Sorry jest
Seen at its best—
Somber form of wit.
Dollars—dollars—dollars—
They have this distress:
Their only worth
Is on this earth—
Shrouds are pocketless.

—Chicago Evening Post.



NOTES AND SUGGESTIONS

An estimate recently made by government officials in Washington, D. C., is to the effect that the population of this country on Dec. 1, 1911, was 94,679,000.

Dr. Wilfred T. Grenfell addressed the Chicago Sunday Evening Club on Dec. 24 and 31; also the Chicago branch of the Grenfell Association of America on Dec. 28.

A comparison of the registration figures at the various large universities of the country compiled to a recent date show the registration of students as follows: Columbia, 7,429; Chicago, 6,466; Minnesota, 5,965; Wisconsin, 5,538; Pennsylvania, 5,389; Michigan, 5,381; Cornell, 5,104; Illinois, 5,118; Harvard, 5,028; Nebraska, 4,624; California, 3,450; Missouri, 3,141; Iowa, 2,090.

SOME FEBRUARY ANNIVERSARIES.

Feb. 2, 1881.	Christian Endeavor Society founded.
Feb. 2, 1895.	A. J. Gordon died.
Feb. 5, 1837.	D. L. Moody born.
Feb. 9, 1906.	S. H. ("Sam") Hadley died.
Feb. 12, 1809.	Abraham Lincoln born.
Feb. 12, 1878.	Alexander Duff died.
Feb. 16, 1902.	Geo. C. Needham died.
Feb. 18, 1546.	Martin Luther died.
Feb. 18, 1781.	Henry Martyn born.
Feb. 22, 1732.	George Washington born.
Feb. 26, 1909.	Theo. L. Cuyler died.

THE GOSPEL FOR THE SEAMEN.

The New York Port Society has leased the second floor of 166-168 11th Avenue, between 22d and 23d Streets, opposite the 23d Street ferries and plaza. This location is contiguous to the great transatlantic lines and also convenient for the seamen from the steamship lines which dock in Hoboken. It is an ideal location for the society's work of promoting the Gospel among seamen in the port of New York, in which it has been engaged for ninety-three years, with pastor and superintendent at its Mariner's church, Catharine and Madison Streets, and a force of missionaries among the English, Spanish, Scandinavian and other seamen, and with reading and writing rooms and various services and classes.

PREACH THE GOSPEL.

Preach the Gospel, preach it, preach it.

Because the human kind are sinful and need deliverance.

Because the Gospel is the power of God unto salvation.

Because the Gospel goes to the heart of man, and there are all the issues of human life.

Because we can have a new kind of world only by having a new kind of men and women, and the Gospel makes the new creature in Christ.

Because the Gospel has converted every type of human being, from the highest to the lowest.

It has converted the drunkard and the fallen woman.

It has converted the savage and the cannibal.

It has transformed heathen herds into Christian communities.

It has abolished the worst abuses that afflicted peoples and nations.

It is making Christendom ashamed of war and determined to have peace.

It is the only message to which men and women will listen week after week, year after year, generation after generation.

Its songs are the sweetest ever sung at the cradle of the child, or around the coffin of the dead.

Its hope is the brightest that ever gleamed across the river of death and over the hills of eternity.

Paul preached it and the race is still listening to his words.

Luther preached it and changed the face of the world.

Whitefield preached it, and a thousand were converted in a day.

Spurgeon preached it, and a million of his sermons have gone out over the earth.

Men without distinction or name are preaching it, and redeemed souls rejoice in the strength and courage and hope which it gives to them in the daily struggle.

Preach the Gospel, preach it, preach it.

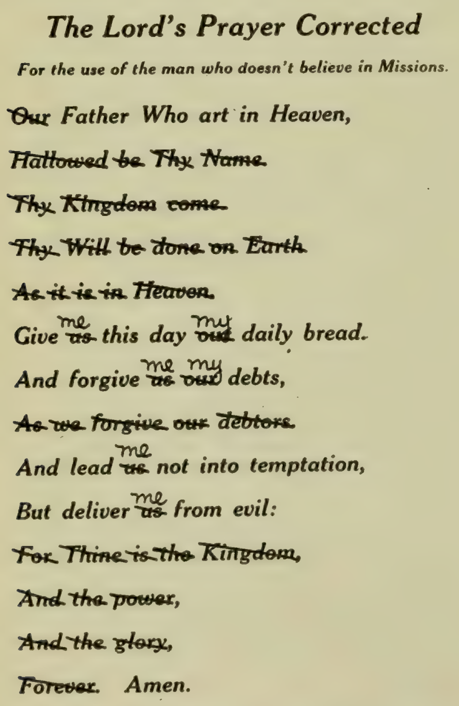
—The Advance.

A TEST FOR PREACHING.

According to an English journal, a minister who could not secure the charge of a church once implored Dr. Joseph Parker to explain the reason of his difficulty. He was scholarly, studious, well informed, willing to work; but no church would look at him. He offered to stand up in a corner of Dr. Parker's study and preach his best sermon. At the end of the performance, Dr. Parker delivered his verdict. It was brief, incisive and summary. "Now I can tell you," he said, "why you cannot get a church. For the last half-hour you have not been trying to get something into my mind, but something off yours; that is the reason."

A CAUSE FOR GRATITUDE.

The "corrected" version of the Lord's Prayer for the man who does not believe in missions, is taken by permission from the splendid handbook on foreign missions issued by the United Presbyterian Church. It forcibly suggests one of the greatest blessings vouchsafed to the followers of our Lord Jesus Christ. No Christian who really enters into the spirit of his Master can be a man of narrow vision. He must look beyond himself and his own needs to the many other folks for whom Christ died, not only in America, but all around the world.—Religious Telescope.



The Lord's Prayer Corrected

For the use of the man who doesn't believe in Missions.

~~Our~~ Father Who art in Heaven,
~~Hallowed be Thy Name.~~
~~Thy Kingdom come.~~
~~Thy Will be done on Earth~~
~~As it is in Heaven.~~
Give ~~us~~ me this day ~~our~~ my daily bread.
And forgive ~~us~~ me ~~our~~ my debts,
~~As we forgive our debtors.~~
And lead ~~us~~ me not into temptation,
But deliver ~~us~~ me from evil:
~~For Thine is the Kingdom,~~
~~And the power,~~
~~And the glory,~~
~~Forever.~~ Amen.

A LOOK AHEAD.

The following schedule indicates where the International Sunday-school lessons (Uniform Series) as chosen for the next six years will be found.

Seventh Cycle of Lessons, 1912-1917.

1912. New Testament. Life of Christ. Synoptic Gospels. (Based chiefly on Mark).

1913. Old Testament. Genesis to Joshua. Creation to the Settlement in Canaan.

1914. New Testament. Life of Christ. Synoptic Gospels (concluded).

1915. Old Testament. Judges to 2 Kings, with Prophets.

1916. New Testament. Acts, Epistles and Revelation.

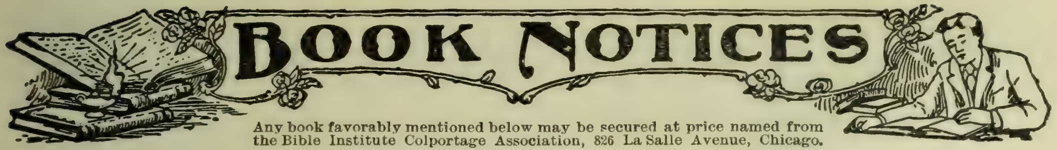
1917. Jan.-June. New Testament. John's Gospel. July-Dec. Old Testament. 2 Kings. Ezra and Nehemiah (with the Prophets.)

WHAT MAKES A STRONG CHURCH.

Rev. E. A. MacAlpin, of Babcock Memorial Church, Baltimore, Md., has published a definition of a strong church to be used in outline as subjects for prayer meeting lectures. This is the substance of the definition:

1. A loyal people—who attend regularly and punctually all the church services.
2. A willing people—who give of their time and strength to lead others to Christ.
3. A generous people—who feel a personal responsibility to give systematically of their income to support the church at home and abroad.
4. A kindly people—who strive to make every stranger, however humble, feel at home at the church services.
5. A longsuffering people—who would rather suffer themselves than hurt others by thoughtless criticism.
6. A consecrated people—who so love Christ that they are willing to decrease that He may increase.
7. A prayerful people—who commit all their ways and work unto God in prayer.
8. A Bible-studying people—who know God's Word and make it the rule of their life.
9. A strong people—who bear the burdens of the weak and strive in all their ways to make social conditions as Christ would have them.—G. A. Burslem, in The Continent.

Practice in life what you pray for, and God will give it to you more abundantly.—Pusey.



BOOK NOTICES

Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association, 826 La Salle Avenue, Chicago.

Bird's-Eye Bible Study, by Rev. Alexander Patterson, D. D., with an introduction by Rev. J. Wilbur Chapman, D. D.

This little book has been known for quite a while as "A Busy Man's Bible" and has had a large circulation.

Besides containing a brief synopsis of all of the books of the Bible, it has chapters on Bible study, soul-winning, prayer, etc. Under the new name its circulation should be greatly increased.

132 pages, 4½x6¾ inches, Bible Institute Colportage Association, Chicago. Cloth 25 cents, paper 15 cents. J. H. R.

Preparing To Preach, by Rev. David R. Breed, D. D.

This work, dealing with the subject of homiletics, is quite extensive, covering over 400 pages. Almost every phase of the preacher's experience, both in his study and before his audience is presented in a full, strong and capable manner. It reminds one of the virility, suggestiveness and pointness of Broadus' Preparation and Delivery of Sermons. It is one of the best books of the author's on homiletics, and should be added to every preacher's library.

455 pages, 5½ x 8½ inches. George H. Doran Company; New York. $2. W. E.

Devotional Hours With the Bible, Vol. 5, by Rev. J. R. Miller, D. D.

This volume contains "The life of Christ based chiefly on the Gospel of Mark". However, rather more than one-half of the chapters are written on passages not found in Mark.

The book is in Dr. Miller's always pleasing style. The purpose is not to give exegesis, or to indulge in textual criticism, but simply to draw out practical lessons for daily life. It is "for use in the inner chamber where life receives its impulse for conduct, for duty, for service, and for devotion."

326 pages, 5½x8 inches. Hodder & Stoughton, New York. $1.25. J. H. R.

American Prohibition Year Book for 1911. This is called the "source book," "worker's manual" and "fact digest" of the entire prohibition movement, in all its national and world phases. It will be found exceedingly interesting and helpful as a book of reference on every family table, as well as in the library of the moral and political reformer.

288 pages, 7⅝x5¼ inches. National Prohibition Press, Chicago. Paper, 25c.

J. M. G.

Four Gospels, with dictionary and indexes. This is an eye-opening multum in parvo. Besides the four Gospels there are about fifty pages of Bible helps for ready reference as well as the International Sunday-school Lessons for 1912. A new feature of this issue is "A Daily Lesson Calendar", giving brief readings covering the gospels for every day in the year. 50,000 copies of this little book have already been published.

270 pages, 4x6¼ inches, Bible Institute Colportage Association, Chicago. Flexible linen, 15 cents. J. H. R.

The Christian: His Creed and Conduct, by William Evans, D. D., the Director of the Bible Course of The Moody Bible Institute of Chicago. Author of The Book of Books, How to Memorize, Personal Soul-Winning, etc.

This book contains five addresses which were given before the Union Bible Class of Chicago, to large and appreciative audiences. Their themes are:

The Christian and His Bible,
The Christian and His Amusements,
The Christian in Business,
The Christian and the Family,
The Christian and His Future Reward.

The author is doctrinally sound, and spiritually dead in earnest. His book will bring help and inspiration wherever it goes. There is much Bible exposition in it, many good illustrations, and an abundance of practical features. We are glad to see that it has been most favorably reviewed in other periodicals.

126 pages, 7½x5¼ inches. The Bible Institute Colportage Association, 826 LaSalle Avenue, Chicago. Paper 25c, cloth 50c.

J. M. G.

THE EVANGELISTIC FIELD

SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for *news* in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

HAVE OPEN DATES.

John M. Currie, Milton, N. H.
H. B. Douglass, Centralia, Ill.
Baker and Hutchins, Rushville, Ill.
E. H. Edgar and wife, Huron, S. Dak.
C. M. Huggins, 323 Douglas Ave., Dixon, Ill.
Edwin L. Bowyer, soloist and musical director, 8016 Cory Ave., Cleveland, O.

RECENT MEETINGS.

E. W. White at Oelwein, Ia.
M. F. Ham at Abilene, Tex.
D. E. Reed at Greenfield, Ind.
Wm. Murphy at Dayton, Ohio.
Lewis E. Smith at Pownal, Me.
W. H. Sargent at Horan, Mich.
A. John Fitt at Nehawka, Neb.
Joseph C. Ludgate at Sheldon, Ia.
Baker and Hutchins at Olin, Ia.
E. B. Westhafer at Hamilton, Ind.
Gale and Collisson at Bangor, Me.
J. Walton and wife at Patriot, Ind.
Richard W. Lewis at Purcell, Okla.
Polemus H. Swift at Baltimore, Md.
Edgar E. Davidson at Peckville, Pa.
Burke and Hobbs at New Madrid, Mo.
Haudenschield and Farrar at Holtville, Cal.
Edwin R. Dow and party at Mediapolis, Ia.
Chas. Cullen Smith and party at Decorah, Ia.
H. A. Hammontree at Greenville and Jackson, Mich.
Albany R. Smith at Kenosha, Wis., and Auburn, N. Y.
Wright and Babbitt at Kimberlin, Tenn., and Bakersville, N. C.

GLEANINGS FROM THE MAIL.

Harold Coffin is assisting Rev. C. P. Meeker in meetings at Parsons, W. Va.

F. A. Geisenheimer recently conducted a two weeks series of meetings at Ellenboro, Wis., where there were eight conversions.

"We just closed a revival meeting at Radisson, Wis., with 30 professions and 20 admitted to the church. 'Praise ye the Lord,' with me."—H. G. Gibson.

"God has blessed us in the past year in our travels up and down the southland. Pray for us as we continue to preach and sing the Gospel to the unsaved."—Wright & Babbitt.

"Louis C. Stumpf, King City, Mo., began evangelistic meetings at St. Joseph, Mo., on Jan. 15, assisting Rev. James D. Walker in the Riverside Presbyterian church."—Archibald R. Wright.

E. Benaiah Pratt, who for the past six months has been located at Colorado Springs on account of his wife's health, resumed his evangelistic work in January, in a union meeting at Olathe, Colo.

"I arrived here (Fife Lake, Mich.) Saturday, and began work yesterday. We are looking forward to a great work here. The past year was the best with me thus far in evangelistic work."—John W. Erskine.

"Had a fine time in my three months evangelistic campaign in the south. God greatly honored my feeble testimony and humble and imperfect service. Praise the Lord! And again I say, Praise Him!"—L. W. Munhall.

Frank E. Lindgren recently conducted a series of meetings at Danbury, Ia. There were over 200 professed conversions, embracing all classes. All the Protestant churches represented in the campaign were benefited and large numbers joined the churches.

W. L. Markland writes as follows from Cumberland, Wis.: "I have just closed a meeting at New Richmond, Wis., with 18 souls, in the strongest Catholic town in Wisconsin, and in a church that has had its doors practically closed for the past eighteen months."

Geo. H. Thompson, of Waterloo, Ia., the "Harp Evangelist," engaged in a union meeting at Tonkawa, Okla., Jan. 7. This was his second union meeting at Tonkawa. During February he will hold a meeting with the Trinity Baptist Church, of Cleveland, O.

"Mr. Robinson and I went to West Union, O., where he held a meeting. It was one of the best meetings we have ever been in. Mr. Robinson preached every night, and I sang, and we also had afternoon services. There were 24 conversions and many, many Christians were revived and gave up worldly things. God gave us great victory there."—Lena A. Robinson.

"I am engaged at present in a series of meetings in my home church. We began with a watchnight service and have held meetings each night during the past week with increasing interest, till last night the large auditorium seating 1,700 people was filled with eager listeners. When the invitation was given, several adults responded and came down to the front. —Jas. W. Patterson.

"I have been in two meetings recently; one at Carmi, Ill., and one at Enfield, Ill. The churches in both communities were wonderfully blessed, and there were a number of conversions in both places. The pastors did the preaching and I led large choirs, doing the solo work and had an opportunity to do considerable personal work, all with good results."—Geo. McGowan.

"I am at present assisting Pastor R. K. Kelly, at Calvary Baptist Church, Akron, O., in special meetings. We began the work Jan. 7, and though the weather has been very severe, the interest has been kept up. The attendance has been very gratifying and God has permitted us to see some marks of His presence and power in saving souls. We are looking for a season of real refreshing and salvation in the days to come."—Edwin L. Bowyer.

"We are up against a hard proposition here (Winnemucca, Nev.), but are looking for a breaking down of Satan's walls in this place. Many say this town is as bad as Reno, and you know a little about that town. But God can clean this town up and we are going to expect victory, in His name. God wondrously blessed us at Elko. We organized a Baptist church of 35 members before we left. We believe victory is ours, if we will only claim it."—Floy T. Barkman.

R. W. Roberts of Brainerd, Minn., writes as follows: "I recently closed a successful series of meetings at Kelsey, Minn., in which about forty were brought to Christ; several of them, men. There were some remarkable conversions. The power of God was manifested as I have not witnessed it for months. One Spiritualist was numbered among the converts. This man testified that he had not been in touch with the Gospel for twenty-five years. A new church is now in course of construction. Our missionary Gramness and his wife, of Virginia, rendered very valuable services in these meetings. We believe the secret of our success was largely due to the prayers of an invalid lady, who told us she had been praying for years for a revival."

E. H. EDGAR AT WOONSOCKET, S. DAK.

"Our stay at Woonsocket, S. Dak., was not quite two weeks, but was considered by all to be the best meeting the town has had in fifteen years. There were about forty who came out for Christ in that time. Ten of this number I received into the Presbyterian church before leaving; about six or eight are yet to be received and the rest are to join the Methodist and Swedish Lutheran churches. These converts were mostly adults and some of them business men."—E. H. Edgar.

E. G. CRABILL AT PHOENIX, N. Y.

"Our party closed a meeting at Phoenix, N. Y., Dec. 17, with over 390 professions. There was hardly a pleasant evening during the campaign. There were a number of men from the chair factory (a factory that has for eleven years opened up every morning with a fifteen minute prayer service). Among the converts were the supervisor of the town and one of the leading lawyers of Syracuse, whose summer home is at Phoenix. The picture show man was converted after three weeks, closed up business and expects to study for the ministry. The most impressive service was on the last Sunday morning, when those who wished to give themselves for special service were invited to come to the front. Among them was the picture show man and an engineer for a paper mill. We are now engaged in a promising tabernacle campaign at Moravia, N. Y."—E. G. Crabill.

M. EDWIN JOHNSON AT KEWANEE, ILL.

M. Edwin Johnson, of East St. Louis, Ill., and his two singers, Ernest Arthur and Miss Harriet Ferris, closed one of the best meetings ever held at Kewanee, Ill., on Dec. 3. The meeting was beneficial to the whole city. Seventy-four young people and sixty-one heads of families gave themselves to God. In the Sunday-school the last Sunday, every teacher and every class with every officer surrounded classes of young men and young ladies at the altar, and such a scene had never been witnessed in Kewanee before. The large choir sang the choruses inspiringly and beneficially.

GEO. W. TAYLOR AND PARTY AT EMMETT, IDA.

Geo. W. Taylor and party recently closed a five weeks union tabernacle meeting at Emmett, Idaho, resulting in 270 professions and most of these people have already united with the churches. This obligation was strongly emphasized by the evangelist. The campaign was under the auspices of the Baptist, M. E., Presbyterian and Christian churches, and was marked by harmonious co-operation of the pastors. The audiences at these meetings were the largest ever gathered in Emmett. During the meetings an infidel was given the platform, at his own request, to speak. The weakness of his argument and Mr. Taylor's reply spiked the devil's guns and broke the back of infidelity. The results exceeded all expectations. The evangelists next went to Genesee, Ida., for meetings.

JOEL A. SMITH AT ORLEANS, NEB.

"We are in a glorious work here. The meeting is being held in the Opera House. Every night souls are coming to God and we are witnessing a mighty work of divine grace. I am being assisted by Prof. Thonnes, of Minnesota, and O. N. Oleson of the Moody Bible Institute. We are going from here to Elm Creek, Neb., for a brief meeting and then to Maysville, Mo. About 1,000 souls thus far this season, in our meetings, have manifested their desire to live for God. We have witnessed some of the greatest work of our ministry this season."—Joel A. Smith.

JAMES OSTEMA HOLDS SPECIAL MEETINGS AT MATTOON, ILL.

James Ostema, pastor at Gospel Tabernacle and Superintendent of the C. & M. A. of Mattoon, Ill., held a successful two weeks meeting in the local church. He was assisted by John O. Olsen, of Chicago, who had charge of the singing. Both were Bible Institute students in 1903. Souls were saved, backsliders were brought back to Christ, and the church received a great spiritual uplift. This is Mr. Ostema's seventh year in Mattoon, and he has seen the work grow from a handful to an organized and established church.

DR. TORREY IN LIMERICK, IRELAND.

From a letter of Dr. Torrey we learn that his recent mission in Limerick, Ireland, proved in many respects one of the most interesting he had conducted in Great Britain or Ireland. It was through Mr. A. P. Fitt, who formerly resided in that city and many of whose relatives still live there, that the mission was brought about. The date was Nov. 26 to Dec. 10. The Church of Ireland and the other evangelical bodies heartily united in the meetings, which were held in the Diocesan Hall, the largest in the city and the best adapted for the work.

The weather was uniformly bad, but the attendance, nevertheless, was large from the outset, crowding the building to its fullest capacity.

Three daily meetings were held at 3:30, 7 and 7:30, the 7 o'clock meeting being in charge of Rev. W. S. Jacoby, who instructed the Christians in personal work.

There were many conversions from every class of society, including Roman Catholics. Perhaps the most marked features of the mission were the many and immediate answers to prayer. Some of these forwarded to us by Dr. Torrey, are so interesting and spiritually quickening that they are being reserved for a special article, which we may publish later.

The two most conspicuous laymen in the work were Mr. T. A. Ferguson and Mr. Wm. B. Fitt, the latter being brother of the former Secretary of The Moody Bible Institute named above. Mr. Fitt practically gave up his pressing business for the two weeks of the mission, and was indefatigable in personal work and in bringing souls to a decision for Christ. Mr. Ferguson, now more than three score years and ten, was the mainstay of D. L. Moody in his meetings in the same city, as well as those of Major Whittle years ago, but "his bow still abides in strength."

A GRACIOUS WORK AT THE MOODY CHURCH.

The visit of the Rev. John Harper of Walworth, London, to the Moody Church has proven a great blessing to many. Old and experienced members such as Elders Hitchcock, Morrison and Aitchison say, they have not seen a work of quickening amongst the Christians to such an extent before in the history of the church.

Mr. Harper began his ministry on the first Sunday in November, having crossed from London to supply the pulpit for that month, at the request of the Committee through Dr. Dixon, leaving for the time a large and influential church in London. His primary purpose was to preach on the Sundays and Wednesdays during November. But on the first Sunday the Committee felt that his visit was an opportunity for special meetings, first for the church and then for those outside.

Some of the most interesting of the services have been those in the early morning and the daily noon prayer-meetings when the parlor of the church has always been full. In the afternoon Bible readings, which were held first in the parlor and then in the lecture room, have been full of interest. Mr. Harper has given at the noon meetings a series of expositions of the Word in relation to life and service, and many have confessed to great help received. At the evening services his messages have mostly been a declaration of the Word of the Cross, presenting the full message of Calvary, not only in relation to the sinner's justification, but to the victory over sin in the believer's life.

His teaching has been along the line of the deeper things of the Christian life and a trumpet call to full surrender. Hundreds have confessed secret sins, restitutions have been made, and reconciliations have taken place amongst those who have been estranged for years.

During the early weeks of the movement, a financial deficit of over $5,000 was hanging over the church, and Mr. Harper announced, of his own accord, that such a debt could not be honoring to the Lord. In less than four days the debt was removed. The people brought not only cash and pledges, but jewelry and furniture as well. The deficit was wiped out and the people are now rejoicing in temporal as well as spiritual blessing.

Mr. Harper returned to London on the 24th of January, but the Committee are confident that through the grace of God, the work will be carried on to realize the full purpose of God in new love in the church and richer blessing through its ministry.—A Church Member.

FUTURE ENGAGEMENTS.

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Baker and Hutchins—Feb., Hale, Ia.

Louis Albert Banks—Feb., Boston, Mass.

L. Y. and F. T. Barkman of Chapel Car "Good Will," —Until Feb. 20, Sparks, Nev.; March, Mason, Nev.

Beadles-Fischer Party—Feb.-March, Clinton, Ill.

Hay Bell—Feb., Grayville, Ill.; March, Cedar Rapids, Ia.

W. E. Biederwolf—To close of season with Men and Religion Movement.

Chester Birch—Feb. 1-14, Fort Jefferson, N. Y.; March 3-24, Holland, Mich.; May 5-June 2, Virginia, Minn.

J. L. Blankenship—Feb. 1-14, Newport, Tenn.; Feb. 14-28, Quitman, Miss.

Herbert Booth—Until Feb. 6, Greensboro, N. C.; Feb. 21-March 5, Pittsburg, Pa.; March 6-20, Gloversville, N. Y.; March 21-April 3, Binghamton, N. Y.

A. M. Bruner—With Men and Religion Forward Movement to close of season.

Burke and Hobbs—Feb., Flora, Ill.; March, Brinkley, Ark.; April, Little Rock, Ark.

Ralph Carleton and Chas. Edward Faust—Feb. 2-11, Plainview, Minn.

J. Wilbur Chapman and Charles F. Alexander—1912 in Australasia as follows: May-Apr., New Zealand; May-June, Queensland; July-Aug., New South Wales; Sept.-Oct., Victoria; Nov.-Dec., S. Australia; Jan. 1913, Tasmania; Feb., 1913, W. Australia.

A. T. Crossley (of Crossley and Hunter)—Until Feb. 25, Ottawa, Ont.; Feb. 25, London, Ont.; Mar 24, Elmira, Ont.; Apr. 14, Bradford, Ont.

John M. Currie—Until Feb. 11, New Albany, Ind.; Feb. 14-Mar. 11, Edinboro, Pa.

Alexander B. Davidson—Until Feb. 11, Ashtabula, Ohio.

Edgar E. Davidson—Until Feb. 18, Dorchester, Mass.

G. A. De Flone—Feb., Geary, Okla.

Edwin R. Dow and Party—Feb., Mound City, Ill.

John H. Elliott and Albert Simpson Reitz—with Men and Religion Movement in Toledo, O.; Feb. 13-March 4, Norristown, Pa.; March 6-April 1, Ithaca, N. Y.; April 3-30, Danville, Ky.

John W. Erskine—Until Feb. 18, Vermontville, Mich.; Feb. 22-March 10, Oakland City, Ind.; March 14-31, Elkader, Ia.

Nels Fauebust and Wife—March, Gary, S. D.

L. E. Finney—For several months in Texas at the following points: Kingsville, Lewisville, Dublin, Nacogdoches, Big Springs, Gorman.

Geo. A. Fisher and Wife—Until Feb. 8, Natchez, Miss. All meetings with Dr. J. Ernest Thacker.

A. John Fitt—Feb., Agra, Kan.; March, Wiota, Ia.; April, eastern Nebraska; June and July, tent work in Denver.

E. J. Forsythe and Party—Feb., Waverly, Ia.; March, Clyde, Ill.

Gale and Collison—Feb., Somerville, Mass.; Mar. Stratford, Ont.; Apr., North Bay, Ont.

Charles R. Goff—Feb., Sterling, Colo.; March, Fort Morgan, Colo.

S. D. Goodale—Feb. 1-18, Worth, Mo.; Feb. 25-March 18, Mansfield, Ark.

A. H. Griffith—Feb. 1-11, Winterset, Ia.; Feb. 14-28, North Bend, Neb.; March 3-17, Martin, Mich.; April 2-14, Davenport, Ia.

M. F. Ham—Feb. 7, Del Rio, Tex.; March 6, Lampasas, Tex.; March 27, Bryan, Tex.; April 17, Waco, Tex.

Hart and Magann—Feb., Homestead, Pa.; Mar., St. Joseph, Mo.

Haudenschield and Farrar—Until Feb. 18, Healdsburg, Cal.; Feb. 21-Mar. 17, Dinuba, Cal.; Mar. 20-Apr. 15, Prescott, Ariz.; Apr. 17-May 13, Glendale, Cal.; May 15-June 9, Lodi, Cal.; June 12-July 7, Gilroy, Cal.

Jesse E. Heins—Feb., Martelle, Ia.

E. R. Hermiston—Feb., McKitterick, Cal.

Charles E. Hillis—Feb., Tremont, Ill.

I. E. Honeywell and Party—Feb. 1-4, Bryan, O.; Feb. 11-March 17, Delta, O.; March 24-April 28, Wauseon, O.

C. M. Huggins—Feb. 19-March 10, Grayville, Ill.; March 11-31, Actana, Neb.

Charles Inwood—March 24-28, Los Angeles, Cal.

M. Edwin Johnson and Ernest J. Arthur—Feb., Middletown, N. Y.; March, Huntington, Ind.; April, St. Louis, Mo.; May to Sept., New Pisa Chautauqua.

Robert L. Jones and Carl E. Burch—Feb. 1-18, Perry, N. Y.; Feb. 25-March 17, Emlonton, Pa.; March 24-April 14, Cattaraugus, N. Y.

H. D. Kennedy and Wife—Feb., Butler, Ind.; Mar. Greensburg, Ind.; Apr. Edinburg, Ind.; May, Hebron, Ind.

Hugh A. Knowles—Feb. 2, Clear Lake, Ia.

Frank E. Lindgren—Feb. 1-18, Brimfield, Ill.

Lowry and Moody—Feb. 4-March 3, Beatrice, Neb.; March 10-Apr. 7, Alliance, Neb.

Joseph C. Ludgate—Feb., College Corners, O.

Milford H. Lyon and Party—Until Feb. 4, Cambridge, O.; Feb. 11-March 17, Middletown, O.; March 24-Apr. 28, Massillon, O.

J. W. Mahood and Mr. and Mrs. George—Until Feb. 5, Topeka, Kan.

Frank McCarty and Wife—Feb., Tacoma, Wash.; March, Spokane, Wash.; April, Seattle, Wash.

George McGowan—Until Feb. 11, Oxford, Ind.; Feb. 18-March 10, Centralia, Ill.

J. Bascom McMinn—Feb., Hillsboro, Ia.; March, East St. Louis, Ill.; April, Mowaqua, Wis.

Wm. Murphy—Feb. 1-24, Arcanum, O.; Feb. 25-March 18, West Jefferson, O.

Nicholson and Hemminger—Feb., Carlisle, Pa.; March, Hollidaysburg, Pa.

L. Olenslayger—Until Feb. 15, Fairfield, Neb.

French E. Oliver and Party—Feb. 15, Van Wert, O.; April 1, Cairo, Ill.; May 12-June 16, La Porte, Ind.

Orr and Armstrong—Until Feb. 4, East Liverpool, O.; Feb. 6-22, Wilkinsburg, Pa.; Feb. 25-March 10, Blairsville, Pa.; March 13-27, Zanesville, O.; March 31-April 14, Pittsburg, Pa.; April 17-May 5, Tarentum, Pa.; May 8-22, Wooster, O.; May 26-June 9, Walton, N. Y.

J. Wesley Oborn—Until Feb. 4, Swayzee, Ind.; Feb. 7-25, Logan, O.

E. Benaiah Pratt—Feb., Canon City, Colo.

Price and Huston—Feb. 4, Charleston, Mo.

D. E. Reed—Until Feb. 18, Waupaca, Wis.

Milton S. Rees—Feb. 24, Portsmouth, O.

R. W. Roberts—Feb., Jarretts and Minnetonka Mills, Minn.

Henry B. Roller—For next few months at Evansville, and Jasonville, Ind., and Shirland, Ill., Oakland City, Yankton, and Ambia, Ind., St. Louis, Mo.; Huntingburg, Ind.

W. M. Runyan—Feb., Newton, Kan.; March, Belvidere, Neb.

S. M. Sayford—Feb. 19-Mar. 1, with Men and Religion Movement in Maine.

Harold F. Sayles—Feb. 4-20, Grand Rapids, Mich.; Feb. 25-March 12, Freeport, Mich.; March 17-31, Coopersville, Mich.; April 7-30, Texarkana, Texas.

C. R. Scoville and Party—To close of season with Men and Religion Movement.

Dan Shannon—Until Feb. 15, Merced, Cal.; Feb. 15-April 1, Eureka, Cal.; April 1-May 15, Redding, Cal.; May 15-July 1, Willow, Cal.

James Small—Feb., Bowling Green, Mo.

F. E. Smiley—Feb. Coleridge, Neb.; Mar., Central City, Neb.

Albany R. Smith—Feb., Greensboro, N. C.; Mar. Greenville, O., and Gloversville, N. Y.

Charles Cullen Smith and Party—Feb., Roseburg, Ore.; Mar., Plains, Mont.

Gipsy Smith—Feb. 12, Los Angeles, Cal.; Feb. 24-March 11 (probably), Dallas, Tex.

Lewis E. Smith—Jan. 28-Feb. 9, W. Burke, Vt.; Feb. 11-23, South Hanson, Mass.

Myron J. Smith—Feb., Dalton, Pa.

Reuben S. Smith—Jan. 31-Feb. 12, Carmel, Me.; Feb. 14-26, Sebec, Me.

W. A. Sunday and Party—Feb., Canton, O.; Feb.;-March, Wheeling, W. Va.; April-May, Fargo, N. D.

Alfred Sturgeon—Sargent, Neb.; Keosauqua, Ia.; Florence, Cal.

W. L. Walker and E. I. Woleslagel—Feb., Newport News, Va.; March, Houston, Tex.; April, Winona, Miss. and Dublin, Ga. (Pending).

J. Walton and Wife—Feb., Garrett, Ind.

E. B. Westhafer—Feb., Knightsville, Ind., Battle Ground, Ind.

Charles T. Wheeler—Jan., Cincinnati, O.; Feb., Brazil, Ind.; March, Bluffton, Ind.; May, Brookfield, Mo.

E. W. White—Until Feb. 15, Independence, Ia.; Feb. 20-Mar. 10, Cresco, Ia.; Mar. 12-Apr. 1, Friend, Neb.; Apr. 5-25, Gibbon, Neb.; until last of July, Neb., S. Dak., Ore. and Mich.

George H. Wiley—Feb. 4, Clarendon, Va.; Feb. 19, Aberdeen, Md.

R. Hayes Willis—Until Feb. 11, Wappelo, Ia.; Feb. 13-Mar. 4, Georgetown, O.

Wright and Babbitt—Until Feb. 10, Barborville, Ky.; Mar. 4-24, Houston, Tex.; Mar. 27-Apr. 15, El Paso, Tex.; Apr. 18-May 10, Waco, Tex.

FORTHCOMING CONFERENCES.

Bible Conference, Stuart, Fla., Feb. 25-March 5. Neil McQuarrie, Sec., Stuart, Fla.

Atlanta Bible Conference, March 1-10, 1912. Rev. Len G. Broughton, director, Atlanta, Ga.

Cook County (Ill.) Sunday-school Convention, Moody Church, Chicago, April 16-19, 1912. Chas. B. Hall, Sec., Hartford Bldg., Chicago.

Illinois State Sunday-school Convention, Elgin, May 28-30, 1912. W. B. Jacobs, Sec., Hartford Bldg., Chicago.

Illinois State Y. M. C. A. Convention, Peoria, Feb. 29, March 1, 1912. K. A. Shumaker, Sec., Association Bldg., Chicago.

Northwestern Conference K. L. C. E. Convention, Le Mars, Ia., May 23-26, 1912.

State Convention of the Men and Religion Forward Movement, Milwaukee, Wis., Feb. 25-28, 1912. Wilbur L. Clapp, Sec., 143 Fourth St., Milwaukee, Wis.

The World in Chicago, May, 1913.

World's Seventh Sunday-school Convention, Zurich, Switzerland, July 8-15, 1913.

SUGGESTED PRAYER MEETING TOPICS FOR FEBRUARY.

Feb. 7. Home Missions—The Indians. Foreign Missions—Korea.
Feb. 14. The supreme choice for the young. Heb. 11:24-26.
Feb. 21. The necessity for a new heart. John 3:5-8.
Feb. 28. The welcome guest. Rev. 3:20.

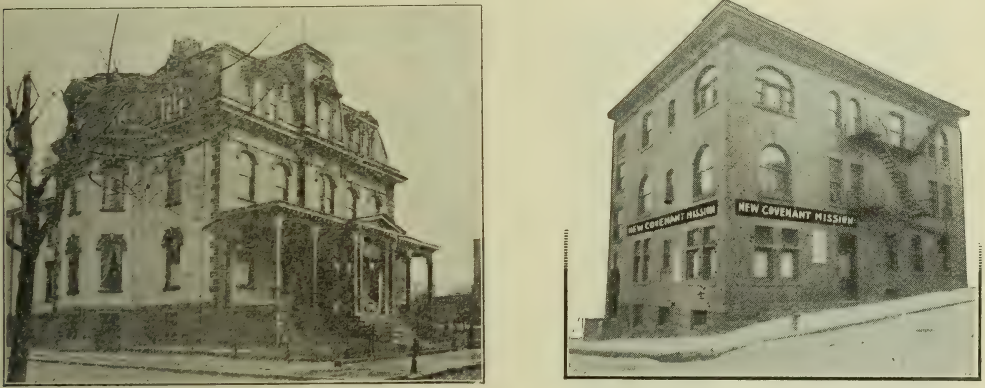
C. E. PRAYER MEETING TOPICS.

4. Christian Endeavor Ideals. John 15:1-8. (Christian Endeavor Day).
11. The Christian Virtues. II. Generosity. 2 Cor. 9:6-15. (Consecration meeting.)
18. "No" and "Yes"; When to Say Them. Ps. 57:1-11. (Led by the lookout committee.)
25. The Home Missionary Whose Life Has Most Inspired Me. Acts 10:23-35.

THE NEW COVENANT MISSION AND ITS ENCOURAGING PROGRESS.

The New Covenant Mission is an incorporated interdenominational society for Christian work among the Jews. It has its headquarters in Pittsburgh, Pa., and occupies two buildings for its various activities. Ten branches of work are being maintained and the mission is known throughout the country and abroad through the distribution of its literature, Yiddish and other tracts for the Jews, and also New Testaments and Bibles.

Its superintendent, Rev. Maurice Ruben, previous to his conversion seventeen years ago, was a prominent merchant of that city. Associated with him in this work is Rev. Max Wertheimer, Ph.D., who for ten years had been officiating rabbi at the Reform Temple in Dayton, O., and after his conversion served as pastor of a Baptist congregation in Ada, O., for five years.



Headquarters and Home. Down-Town Building.

New Covenant Mission.

Mrs. Maurice Ruben is in charge of a large flourishing children's work and is assisted by a number of helpers. At the Christmas entertainment, these Jewish children sang the praise of the Lord Jesus and recited the Messianic prophecies and their fulfilment in the New Testament. This was indeed a revelation to the visiting Christian friends who did not consider it possible to do such a work among the Jewish children.

Earnest and faithful service is given by the various workers in evangelizing their Jewish brethren not only in Pittsburgh, but also in in many other Jewish centers, by the special missionary tours made into these places by the workers.

The Postal Mission is an active agency in sending the printed page, testaments, etc., all over the country and this department is aided by Christian friends who send in addresses or secure literature for personal distribution.

On Dec. 6, this society commemorated its thirteenth anniversary with special services held at the headquarters, 333 42nd St., in connection with the regular prayer conference, which has been held without interruption every month for the past thirteen years.

At the afternoon session, Dr. David R. Breed, professor at the Western Theological Seminary of Pittsburgh, gave an inspiring address on "God's Plan for His Ancient People," using Romans 11 as a basis for his remarks. "If the casting away of them be the reconciling of the world, what will the receiving of them be but life from the dead?"

"I have been looking forward with hope," Dr. Breed said, "as I do not see how the things that are awry in the realm of theology, commerce, philosophy, public and political life, and evangelism, are to be corrected in any other way. When the Jews become Christian, there will be established in the world a reverence for God and holy things the like of which we Gentiles cannot even comprehend with all our reverence." Dr. Breed said that he had never known of a Hebrew who was truly converted that was not an evangelical Christian and believed in the eternal separation of the wicked and the righteous.

Evangelist Lucius B. Compton, of Asheville, N. C., Dr. Max Wertheimer and Rev. Maurice Ruben also spoke, Mr. Ruben's remarks closing and speaking to the Jews present.

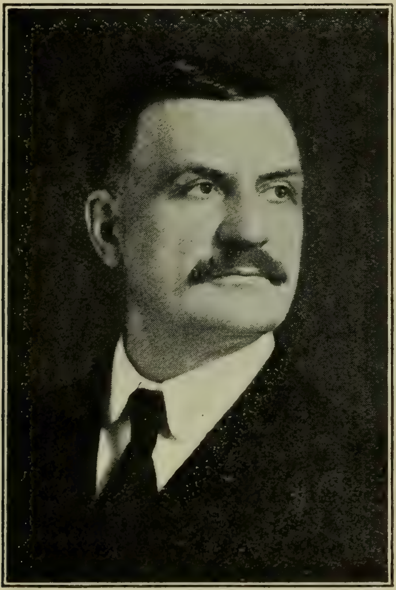
HOPE FOR ALL
WHO ENTER
HERE

RESCUE MISSIONS AND THEIR WORK

THE PEOPLE'S RESCUE MISSION, ROCHESTER, N. Y.

By Philip Sidersky.

Rochester is honored with having in its midst one of the most active and useful rescue missions in this country, and that the various churches of that city stand back of that mission is proven by the fact that the mission owns over $75,000 worth of property.



Albert E. Hines.

This mission owes its existence and a great part of its usefulness to its superintendent, Albert E. Hines, and his family, who are really part of the mission. Mr. Hines has been in this mission for the last eighteen years and has been the means of developing it from a small, insignificant place to the present large and useful institution.

Besides the very useful and comfortable arrangements that the mission building has, a large and comfortable hall for public meetings with plenty of ventilation, having its windows facing the river, which provides a cooling breeze during the summer, is one of the recent additions.

This mission not only puts forth its efforts to reach the men "who are down and out," but also puts forth great efforts to reach the families in that neighborhood, as well, by having a Sunday-school, and other interesting meetings to reach the poor mothers and the children who surround the mission place, while during the summer, it gives an outing to a good many poor children and their mothers.

Besides the regular work that is being done at the mission proper, this mission employs O. W. Blake, who devotes all of his time to outside missionary work, such as visiting the poor, the sick, the hospitals and jails.

The writer, while visiting Rochester recently, had the privilege and the opportunity to deliver his illustrated lecture on "Israel among the Nations" at this mission hall to an interesting audience.

Superintendent Hines is blessed with having a very useful and helpful family, who actually constitute part of this mission. One of his sons, Claud V. Hines, received his training at the Moody Bible Institute, and is a very active and useful assistant superintendent and chorister of the mission. Miss Anita W. Hines, the only daughter, is pianist, while Sidney P. Hines, another son, operates a new Balopticon machine as well as being useful and helpful to the mission in various other ways.

The average number of paid beds used at the mission is 280 per night, while the free beds average twenty-six; the average number of persons who work for their board is thirty.

LONDON CITY MISSION,

London, Ont., Can.

This mission issued its first annual statement on Dec. 31, last, covering the period from Jan. 9 to Dec. 31, 1911, inclusive. The mission is interdenominational, and is located at 143 King St. H. E. Wilson is superintendent. The attendance during the year was 34,814, and the number of professed conversions, 346; open air meetings, 136; meetings in Mission Hall, 469; lodgings given, 57; meals given, 83; personal calls, 300, besides much other regular mission work; money received, (by collections only), $582.15; money disbursed, $546.91, leaving a balance on hand of $35.24.

The Moody Bible Institute

DR. GRAY'S ENGAGEMENTS.

During January, Dr. Gray gave a series of addresses on "Prayer" in Willard Hall, covering the first week of the New Year.

He supplied Immanuel Baptist Church, one Sunday, and gave an address under the auspices of the Men and Religion Movement, at Hartford City, Ind. He will spend March in London, Eng., where meetings are being arranged by F. B. Meyer and J. Stuart Holden.

EXTENSION DEPARTMENT.

Since the first of the year Rev. C. P. Meeker has continued his work in Michigan, holding meetings at Argentine and Linden. Jan. 27 he began a union meeting in Parsons, W. Va.

Miss E. Stafford Millar spent Jan. 1-14 at the Y. W. C. A., Kansas City, Mo., and in spite of the cold weather, large audiences were present most of the time. Jan. 17 and 18 she was in Grand Rapids, Mich.; Jan. 21 to Feb. 18 with the Y. W. C. A. at St. Louis, Mo.

Mr. E. O. Sellers was in Grand Rapids, Mich., Jan. 14-17, assisting in the Mission Workers' Conference.

Rev. Howard W. Pope was in St. Louis, Mo., Sunday, Jan. 21, speaking at the Soul Winner's Conference in the Euclid Avenue Baptist Church.

Rev. Parley E. Zartmann, D. D., was in Dubuque, Iowa, January 21, assisting in the Men and Religion Movement campaign.

The program for the Union Bible Class has been changed and enlarged as follows:

6:45 p. m. Orientalisms in Bible Lands, by Rev. E. A. Marshall.

7:15 p. m. The International Sunday-school Lesson, by Mr. E. O. Sellers.

8:00 p. m. "Through the Bible," by Rev. Wm. Evans, D. D.

REUNION AT GRAND RAPIDS, MICH.

A reunion of former Moody Bible Institute students was held at the Conference at Grand Rapids, Jan. 17, the following students being present: Otilia Buech, '06, Hattie Vruwink, '09-'10, Elizabeth Fehsenfeld, '06-'09, Etta Hanink, '04-'06, R. M. Scott, '92-'94, Ed Larson '09-'10, E. O. Sellers '96, and Miss Millar, Dr. Gregg, Maj. Cole and Mr. Trotter.

OPENING OF THE WINTER TERM.

The winter term began Jan. 2. Tuesday was devoted to enrolment, and an inspirational address was delivered on Wednesday morning by Rev. Wm. Evans, D. D.

Fifty new students have enrolled in the Men's Department and thirty-five in the Women's Department.

The nine o'clock hour, Jan. 8-13, was observed in connection with the Week of Prayer, members of the faculty presiding.

While Dr. Evans is in the south his classes in homiletics are taken by Prof. A. E. Phillips, teacher of public speaking and sacred oratory in the Chicago English Lutheran Seminary.

EVENING DEPARTMENT.

The winter term of the Evening Department opened with an enrolment for the first three weeks greater than that of the corresponding period one year ago. Mr. Sellers had a letter from a young man, not living in Chicago, who purposes moving to the city in order that he may avail himself of the privileges of this department. Students regularly attending the Evening Department come from as far as Pullman on the south, Evanston on the north, and Oak Park on the west.

WILLARD HALL MEETINGS.

The work at Willard Hall has gone forward with increasing attendance and interest. During the first week of January, Rev. James M. Gray, D. D. spoke each day on "Prayer."

Jan. 8-13 was observed as the Week of Prayer with the following speakers:

Monday, Rev. John Timothy Stone, D. D.; Tuesday, Mr. Marion Lawrance; Wednesday, Rev. J. S. McGaw; Thursday, Rev. Johnston Myers, D. D.; Friday, Bishop W. F. McDowell; Saturday, Rev. Louis Meyer.

The tentative schedule until April 30 will be:

Monday, Preachers' Day; Tuesday, Sunday-school and Missionary Day; Wednesday, Bible Day; Thursday, Business Man's Day; Friday, Young People's Day; Saturday Gospel Song Day.

PERSONALIA.

The faculty have granted Mr. Robert L. Peterson, summer term, '09, his diploma, which had been withheld, though not for any reason affecting his scholarship or moral character. All the members of his class have been informed by letter of this action of the faculty.

Mr. A. K. Dunlop has been ordained pastor of the Baptist church at Andover, N. H.

Rev. Frank E. Barber is now pastor of the Methodist Episcopal church at Covington, Okla.

Rev. John Best has begun work as pastor of the Millard Avenue Congregational Church, Chicago.

Rev. E. E. Lashley, of Upper Sandusky, O., has accepted a call from the Presbyterian church of Caro, Mich.

Rev. Theodore T. Hays was installed pastor of the Presbyterian church, at Byron, Pa., Dec. 12, 1911.

Rev. Wm. Evans, D. D., Director of the Bible course, is taking a midwinter vacation at De Land, Fla.

Rev. John Howland has removed from Missoula, Mont., and has become pastor of the Baptist church at Roberts, Ida.

Mont Hawkins, after graduating in Dec., '11, received a call to the Free Will Baptist church at North Chester, Mich., which he accepted, beginning his work Jan. 1.

C. H. Coultes took part recently in the annual convention of the Alameda County Sunday-school Association held in the First Presbyterian Church of Berkeley, Cal.

Rev. Stephen Vaughan of Frankfort, Mich., reports that a beautiful new pulpit set and communion table were dedicated at the Christmas exercises.

Frank A. Briscoe, who was a student in 1895-7, was a visitor Jan. 16. Some years ago his health failed and he gave up evangelistic singing. He hopes to take up the work again as his health has returned.

Rev. Winfred Altvater has removed from Englewood, Colo., and has just taken charge of the church at Plymouth, Wis. This is the only Protestant church in a town of 3,500 people.

Rev. H. E. Heyse, of Kinsley, Kan., reports an interesting year in his church, and an increase in contributions for all purposes. $500 has been contributed to the endowment fund of Fairmount College at Wichita, Kan.

Late in December the Institute enjoyed a visit from Count St. George, who is vice-president of the Theological Seminary at Geneva, Switzerland. He was interesting friends in the splendid work of that evangelical institution.

Edgar C. Lucas is pastor of the First Presbyterian Church, New Albany, Ind. Six persons united with the church in October, and about $5,500 has been raised to enlarge the auditorium and to take care of the budget and benevolences.

Rev. R. G. Heddon, of Elkador, Ia., has organized a Sunday-school in a school house nine miles out of town, where he preaches every other Sunday. On the other Sundays he preaches at a point nine miles in another direction.

Rev. Harold Cooper, pastor of the First Congregational Church, Sedalia, Mo., has been busy with evangelistic services, assisted by Rev. Chas. L. Kloss, formerly of Philadelphia, Pa. Commencing with the new year, Mr. Cooper is to have charge of the Community Bible Class for women at the Y. W. C. A., and his plan is to make an Extension Course of The Moody Bible Institute.

There are seven former students at work in the Bismarck, (N. D.) Presbytery: E. E. Matteson at Cole Harbor; W. H. Miller at Rice; J. M. McMillan at Kintyre; J. M. Humphrey at Purcell; Robert Alexander at Almont; Robert W. Weibel at Stuartsdale, and H. W. Moody at Baldwin. Rev. G. M. Fuller and his daughter Ruth are in charge of the Congregational work at Canfield, making in all nine former students within a radius of perhaps one hundred miles. The work Mr. Moody is doing at Baldwin and at Cromwell school house constitutes the only English speaking services held in the community.

William A. Bender, a colored student who took part of our summer course last year, and is now at Tougaloo University, reports that three of our former students are now teachers there, a "tremendous force for good."

Mr. Wm. McQuere is to be in charge of the Mission of Living Waters, Bowery, New York City, during the absence, for six months, of the present superintendent, Mr. John Hollis, who expects to come to the Moody Bible Institute for special study.

Mr. and Mrs. Arthur W. March, who are home from China on furlough, were callers at the Institute. Mrs. March, formerly Miss Mary E. Herriott, was a student in 1902. Mr. March will take some work at Columbia University before returning to China.

Rev. W. A. Dalton, 80 S. Snelling Ave., St. Paul, Minn., writes: "I was ordained by the Baptist Church at Hastings, Minn., on Dec. 29, 1911. Examination lasted two and one-half hours. All were very well pleased with results. I am a graduate of the class of December, 1909, and now attending Macalester College, St. Paul."

Rev. R. P. Gorbold, of Kyoto, a special representative of evangelism in Japan, addressed the class in missions last month.

A very enjoyable Christmas afternoon festival was held for the children of the married students. The program was arranged by Mrs. James M. Gray. She had as assistants several other ladies in the Institute. A large tree, with pretty and elaborte decorations, was set up in the gymnasium and there were candy and gifts for all the children.

The work of the Music Course has been strengthened this term by the accession of Professor Foss Fellers, an instrumental teacher of fine training and promise. Mr. Fellers graduated from Findlay College, Ohio, taking a post graduate course in piano and organ at the Bush Temple Conservatory of Music, Chicago, where he also taught for two years. He is an earnest and active Christian and a member of the Methodist Episcopal church.

THE MOODY BIBLE INSTITUTE OF CHICAGO.

Dates to Remember.

1. Founded by D. L. Moody in 1886.
2. Original corporate name—"The Chicago Evangelization Society."
3. First property purchased in 1889.
4. Students first enrolled in regular course in 1889.
5. Main building for Men's Department opened Jan. 16, 1890.
6. Enlargement of main building by the addition of two stories in 1892-3.
7. Three buildings purchased on LaSalle Avenue for enlargement of Women's Department in 1892-4.
8. The Bible Institute Colportage Association incorporated in 1894.
9. Students Aid Society for women organized in 1894.
10. The Extension Department instituted in 1897.
11. The Union Bible Classes begun in Chicago in 1897.
12. The corporate name changed to "The Moody Bible Institute" in 1900, after Mr. Moody's death.
13. "The Institute Tie," a monthly magazine and the official organ of the Institute, first published in September, 1900.
14. The Correspondence Department instituted in 1901.
15. The Evening Department organized in 1903.
16. The present systematic course in missions begun in 1904.
17 The new Men's Dormitory begun April 19, 1909; dedicated Feb. 5, 1910; occupied March 16, 1910.
18. The new Women's Building begun April 18, 1910; dedicated June 5, 1911; occupied Feb. 4, 1911.
19. Name of "The Institute Tie" changed to "The Christian Workers Magazine," October, 1910.

Recently one of our graduates was making a report of his church work to the Association of which he was a member. When he had finished, a college president arose and said, "That is a good illustration of the way The Moody Institute teaches its students to do things."

WOMEN'S DEPARTMENT.

Miss Beatrice Russell is assisting the evangelist Mr. H. W. Stough in Fostoria, O.

Miss Emma Paige has entered Highland Park College, Des Moines, Iowa, for further study.

Miss Bertha Sawhill, '10, has accepted the position of district nurse under the Y. W. C. A., in Muscatine, Iowa.

Miss Bessie Lane, '11, has been assisting Mrs. Muirhead in evangelistic meetings in Ellwood City, Pa., during the month.

Miss Ethel George is assisting the Stephens brothers in their evangelistic work in the state of Washington.

Miss Myrtle Daisey, who has gone to her home in the east, is rapidly recovering from her long illness.

Miss Kate D. Seaman has entered upon work in connection with the Washingtonian Home of Chicago.

Miss Rosalind Klugh has gone to La Follette, Tenn., to enter upon work in connection with the Pilgrim Settlement House.

Miss Swartout, general secretary of Y. W. C. A., of Bloomington, Ill., spoke to our young women during vacation period.

Miss Maud Bonnell, of the Bible Woman's Training School, Kobe, Japan, spent a few weeks with us. During her stay she gave most helpful addresses to the students.

Miss Jean Lamont spent a few days at the Institute on her way to Bryan, O., where she is engaged in Bible teaching with Mr. Hunniwell, evangelist.

Miss Mary Hitchcock, a missionary under the Africa General Mission, was a guest at the Institute during the month, and from time to time gave most helpful talks to the students, both out of her experiences in Africa and her knowledge of God and His word.

The young ladies of the Institute have organized a debating society which meets each Saturday evening for the discussion of questions of the day.

MARRIED.

Wednesday, December 27, Mary Trimble to Mr. Purl A. Stockton.

In 1911 Miss Edna Smith, '08, to Mr. Cecil Wright. At home, Bradford, Pa.

James R. Wells to Anna Stuivinga, May 18, 1911. At home, 3349 Harrison St., Chicago.

Dec. 26, 1911, in St. Louis, Miss Lulu V. Friess to Mr. Howard L. Bourner.

Jan. 17, Mr. Mark Gullixon to Miss Elizabeth Frederickson, of Chicago.

November, 1911, Henning Anderson to Clara Federmeier. At home, 4211 W. 21st Place, Chicago.

Miss Evelyn Louise Arlin, a student of the Evening Department, was married recently to Edward William Daniels, of Chicago.

Rev. S. T. McKinney, pastor of the Ohio Congregational Church, Denver, Colo., and Mrs. E. H. Cole, Nov. 2, 1911, at New Wilmington, Pa.

James Maury Fontain, pastor of the Congregational church, Meadville, Mo., and Agatha P. S. Proctor, Oct. 31, 1911, by the Rev. S. T. McKinney, at St. Louis, Mo.

James Hall, a graduate of the Institute of August, 1911, and now pastor of the Memorial Baptist Church, Columbus, O., was married, Dec. 6, to Miss Dollina Lockie.

The many friends of Mr. J. Q. Brown, Assistant Superintendent of Men, have received cards announcing his marriage on Dec. 20, 1911, to Miss Rachel H. Moore, at her home at Tekamah, Neb. Mrs. Brown was a former student at the Institute and had been engaged in evangelistic work. Mr. and Mrs. Brown are at home at present in the Institute and have been the recipients of most cordial greetings and good wishes.

BORN.

To Rev. and Mrs. Frank M. Dunk, St. Anne, Ill., Nov. 11, 1911 a son, Frank Everton.

To Mr. and Mrs. J. E Perry, Long Lake, Wash., Nov. 29, a boy, Reginald Howard.

December 6, 1911, to Rev. and Mrs. E. M. Clardy, at Smithville, Texas, a daughter, Elaine Elizabeth Clardy.

To Mr. and Mrs. J. Henry Bontrager, 639 West 18th Street, Chicago, Dec. 6, 1911, a boy and a girl, Harris and Harriette.

DIED.

Miss Bertha M. Smith, formerly of Auburn, N. Y., died June 9, 1911.

Word has just reached us of the death of Miss Mittie M. Lea, last May at Centreton, Ark.

Mrs. Joel Stevens, Chicago, a student of the Evening Department, died at her home, Sept. 23, 1911.

Mrs. Belle Hood Harvey at Duluth, Minn., August 2, 1911. Mrs. Harvey was associated with her husband in evangelistic work and for a number of years they gave their time to the smaller churches under the direction of the Presbyterian Evangelistic Committee.

November 7, 1911, Miriam Parry, 9 years of age, second child of Mr. and Mrs. A. B. Parry, of Idaho Falls, Idaho. Mr. Parry is a graduate of the Institute of '97, and he and his wife will have the sympathy of our large family in their bereavement.

September 26, 1911, Herman Yenney, at Laton, Cal., after an illness of only one week. Brother J. Sherrill in writing of his work says: "He had endeared himself to the people here, of whom some were converted under the influence of his preaching and teaching."

STUDENT ARRIVALS.

Miss Mabel Sands, Abingdon, Ill.; Miss Mary Cosgrove, Youngstown, O.; Miss Nannie E. Knark, Evanston, Ill.; Miss C. E. Compton, Portland, O.; Mrs. D. E. Smith, Topeka, Kan.; Miss V. M. Coleman, Troy, N. Y.; Miss E. Mac Smith, Kearney, Nebr.; Mrs. E. Frisbie, Crystal, Mich.; Miss Minnie Witt, St. Louis, Mo.; Miss E. Geiger, Pandora, O.; Miss V. R. Frew, Cleveland, O.; Miss M. C. Lincoln, Detroit, Mich.; Miss Daisy E. West, Chicago; Miss Fannie Rupp, Bluffton, O.; Miss Blanche M. Terril, Manchester, Ia.; Miss M. M. Tyree, Siloam Springs, Ark.; Carrie H. McCrary, Iowa City, Ia.; Mrs. L. G. Peeples, Wichita, Kan.; Miss E. Abrahamson, New York, N. Y.; Miss E. L. Weber, Newark, N. J.; Miss Sigrid Sward, Chicago; Miss F. Forsythe, Ann Arbor, Mich.; Miss Alice Ross, Indianapolis; Miss Eva V. Allen, Loogootee, Ind.; Miss L. M. Ras; O. Korsmo, Northwood, N. D.; Belva Wanamaker, Warren, O.; Miss Elsie Denison, Warren, O.; Miss G. Lanphere, Wichita, Kan.; Miss L. O. Rokke, Mrs. Lucas, Geo. D. Peterson, So. Chicago; Chris. A. Bertsche, Chenoa, Ill.; Wm. L. Lightfoot, Dallas, Tex.; Geo. S. Dillingham, Warrensburg, Mo.; John Christie, Turtle Creek, Pa.; Jas. J. Hutchins, Rockwell, Ia.; Alex. F. Malmborg, Williams Bay, Wis.; Bert W. Ricker, Grand Rapids, Mich.; Gordon H. Thompson, Chance Harbor, N. B. Can.; P. F. Hawthorne, Lancaster, Pa.; Chas. H. Pierstorff, Lone Rock, Wis.; Thos. F. Cromeenes, Metropolis, Ill.; A. E. Groeneveld, Casnovia, Mich.; B. Curtis, Wolcott, N. Y.; H. W. Hansen, Litchville, N. D.; Ingman Olsen, Milwaukee, Wis.; H. S. Morgan, Wayland, O.; W. J. Zehr, Graymont, Ill.; David Whitelaw, Chicago; Abraham J. Spain, Chicago; Wilbur L. Lust, Bucyrus, O.; Benj. H. Price, Lexington, Mo.; A. Muirden, Buffalo, N. Y.; Willard Green, North Vancouver, B. C. Can.; S. P. Hartzler, East Lynne, Mo.; Conrad A. Jones, Stratford, Ont., Can.; O. S. Dougherty, Mt. Pleasant, Ia.; Mr. and Mrs. J. A. Dobbins, Patterson, N. C.; G. W. Kinzie, Ripon, Calif.; A. Douglas, Gloversville, N. Y.; James Ferguson, St. Louis, Mo.; Frank J. Klopping, Wayne, Neb.; J. J. Keating, Chicago; N. J. Brosted, Chicago; C. Baughman, Chicago; E. S. Boyden, Chicago; G. B. Donner, Aurora, Neb.; P. E. Friesen, Chicago; G. S. Hoover, Alliance, O.; J. D. Lutke, Dalmeny, Sask., Can.; W. H. Parker, Chicago; H. C. Schwuchow, Chicago; R. B. Bagshaw, Evanston, Ill.; O. L. Morgan, Davidson, Sask., Can.; F. D. McMartin, Claremont, Minn.; C. A. Litchfield, Astoria, Ill.; Oliver P. Humphrey, Nashville, O.; W. D. Spinks, Sumter, S. C.; John W. Bostrom, Vinton, Ia.; J. M. Shaw, Bement, Ill.; Isador Schwartz, New York, N. Y.; Wm. Mitchell, Milwaukee, Wis.

STUDENT DEPARTURES.

Miss Margaret McLennon, Roshire, Scotland; Miss Della Nichol, Bellaire, O.; Miss F. Crull, Seward, Ill.; Miss Adaline Morgan, Pemberville, O.; Miss Irene Impey, Buffalo, N. Y.; Miss C. Black, Ada, O.; Miss T. Walker, Chicago; Miss A. Walker, Chicago; Miss Christensen, Springfield, Ill.; Miss N. Covert, Belvidere, Ill.; Miss Flora Miller, Eureka, Kan.; Miss Hattie Vruwink, Grand Rapids, Mich.; Miss Mabel Sprague, Cedar Rapids, Ia.; Miss Cooley, Chicago; H. and R. Ekblad, Chicago; Miss M. Gammelgard, Chicago; N. W. Gilbert, Cave City, Ark.; G. Preston, Oregon, Wis.; H. J. Conrad, Chicago; C. B. Clark, Clinton, Ind.; A. E. Pierce, Poysippi, Wis.; H. R. Valentine, Clarendon, Pa.; Mr. and Mrs. M. A. Moon, Colchester, Ill.; J. Watkins, Covington, Pa.; Mr. and Mrs. J. Walton, Brazil, Ind.; Mr. and Mrs. Van Landingham, Baldwin, Kan.; Mr. and Mrs H. J. Nelson, Wabansia, Ind.; E. Ham, Anchorage, Ky.; W. Lindberg, Des Moines, Ia.; Leslie C. Smith, Brooks, Ia.; H. L. Shook, Houston, Kans.; M. Hawkins, Ada, Mich.; A. Nightingale, Coolville, O.; H. E. Holzer, Wilson, Kans.; G. C. Weaver, Morton, N. Y.; H. Phillippi, Zionsville, Ind.; O. H. Hood, Yankton, S. D.; W. McQuere, Living Waters Mission, New York, N. Y.; G. C. Waite, Clinton Jct., Wis.; Mr. and Mrs. T. Bowdich, Gothenburg, Neb.; Mr. and Mrs. R. Burris, Columbus, O.; Mr. and Mrs. E. Fetters, N. Liberty, Ind.; Harry W. Hoebeke, Detroit, Mich.; W. W. Carpenter, Sabetha, Kans.; R. E. Purington, Starksboro, Vt.; Mr. and Mrs. H. W. Whaley, Chicago; B. Olson, Cleveland, O.; E. J. Heinmiller, Culver, Ind.; Mr. and Mrs. J. A. Dobbins; E. Parrott, Knobnoster, Mo.; H. Hammontree, Greenbach, Tenn.; M. Gullixon, Tekoa, Wash.

SOME RECENT VISITIORS.

Mrs. L. A. Hovey, Rockford, Ill.; Miss Mary Hindes, Lodi, Wis.; Miss Emily Ely, Olivet, Mich.; Miss Myrtle Grassmeyer, Peru, Ind.; Miss Maud Abbott, Boston, Mass.; Mrs. R. Newcomb, Vermilion, Ill.; Mrs. M. J. Dickenson, Boise, Ida.; Mrs. James A. Winans, Ithaca, N. Y.; Miss Esther Johnson, Minneapolis, Minn.; Miss Nettie Lumry, Wheaton, Ill.; Mr. and Mrs. Kahli, Pendora, O.; Miss Mary Caldwell, Auburn, Ill.; J. A. Haine, Jackson, Mich.; Mr. and Mrs. J. J. Robinson; C. T. Morrison, Shell Lake, Wis.; Rev. J. Martens, D. D.; Geo. Unger, Hubert, Sask. Can.; A. Pain, Chicago; H. B. Crull; Dr. A. C. V. Gilmore, Holland, Mich.; Rev. John Hill Hunter; J. F. Nelson, Chicago; Robert H. Ball, Louisville, Ky.; John Tyler, New York, N. Y.; Hugo Wenberg, Batavia, Ill.; John Farrell, Greenleaf, Wis.; Mathew Doherty, Waldo, Wis.; A. D. Fetters, W. Salem, O.; W. H. and David McElroy, Thos. McElroy, Wm. Peckham, Pardeeville, Wis.; F. M. Cowell, Hazelton, Ia.; G. M. Crull; Chester Zehr, Flannigan, Ill.; Walter Lehr, Gray Mound, Ill.; J. H. Schoechert, Watertown, Wis.; F. Gordon Hart, Detroit, Mich.; Henry Kaufman.

The Bible Institute Colportage Association

THE GREAT DOCTRINES OF THE BIBLE.

A volume of the above title is in preparation by Dr. William Evans. It will be a good-sized cloth-bound book taking up the fundamentals of Scripture truth. Two early sections of this book have been published in order to convenience a large Bible class. Section I. (20 cents) consists of The Doctrine of God; Section II. (25 cents) consists of The Doctrine of Jesus Christ.

A VACATION SPENT PROFITABLY.

Chicago, Jan. 2, 1912.

I am a student at the Moody Bible Institute, and wishing to do colportage or "book missionary" work during the Christmas vacation of 1911, I accepted a field which was suggested to me by a former student of the Institute. It included Elkader, Iowa, and some nearby points. I arrived at Elkader on Dec. 15 and remained until Dec. 26, during which time I disposed of about 550 Colportage Library books and twelve dozen wall mottoes, the result being that nearly every home in town had at least one motto in it. I was pleased to find that the Roman Catholics, in some instances, bought also.

One man bought a dollar's worth of the Moody Colportage Library books, and after he had looked at them, he ordered of me 200 copies more. I also sold five Bibles and took ten subscriptions for The Christian Workers Magazine.

On Dec. 26 I left for McGregor, Iowa, a small town of about 1,300 inhabitants, and remained there about a day and a half, during which period I sold 80 more books.

On Dec. 28 I left McGregor for Monona, same state, and during the following two days sold almost 100 more of the Colportage Library books and two dozen wall mottoes.

At each town I was able to have prayer with some who were sick, and also engaged many persons in conversation along spiritual lines.

In doing this work I came in contact with all classes of people, and certainly received a blessing in my own soul. On Sunday morning and evening, Dec. 31, the way was open for me to preach in the Congregational church at Monona. G. C. C.

HOW CHRISTIAN WORKERS USE THE GOSPEL OF JOHN.

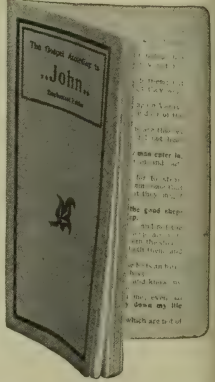
Sunday-school teachers use them as rewards for attendance and for the memorizing of Scripture passages.

Mission workers present them to new converts and offer a copy to those who will come forward and accept it, thereby bringing the individual to a place (or point) where he may be dealt with as to his soul's greatest need.

Bible classes use them for the study of that Gospel.

Personal workers carry them in pocket to give away as opportunity offers.

Pastors have a supply on hand to use in their pastoral and study "clinics."



Open-air workers find them effective to present to the serious minded, but unsaved, attending their Gospel meetings.

Chaplains testify to their helpfulness as used in prison work.

Evangelists offer them to new converts and young Christians, frequently securing, as they may, copies with their imprint and some simple inscription on title page. They also promote the study of the Bible in the home by urging everyone to read the Gospel of John, a chapter each day, reading in unison.

Everybody may enclose them in letters, thereby making their personal work "by correspondence" more effective.

Some Good Uses for the Study of the Gospel.

Name the chapter from the leading event or thought, and memorize these.

Trace the use of a single word like "believe," "love," or "life," etc.

Read the Gospel and study the conversations of Christ with individuals.

Look up the miracles of Christ.

Note the parables, of course.

Memorize the black-faced verses as printed in the "emphasized edition," published by The Bible Institute Colportage Association.

D. L. MOODY ON JOHN THE BAPTIST.

John the Baptist was a favorite Bible character with Mr. Moody. Sunday-school teachers and superintendents—and scholars, too—will appreciate, in preparation of the International lesson for February 18, what Mr. Moody says about this notable prophet in Bible Characters (15c) and Men of the Bible (15c) of the Colportage Library series.

BEOBACHTET, IHR DEUTSCHEN SAENGER!

Zion's Klaenge, edited by Dr. Towner, a pamphlet of forty-six hymns (thirty-four with music) has recently been issued by the Colportage Association, to sell at 10 cents, with postage extra at 2 cents per copy. The selections, all in German, include some of the editor's favorite numbers.

SOME "DON'TS" FOR COLPORTERS.

Suggested by One of Them.

Don't go to the door with muddy feet.

Don't lose sight of your object.

Don't hurry your customer.

Don't be impatient.

Don't argue.

Don't hinder people when they are about their work.

Don't stoop to tricks and schemes.

Don't wait for opportunities—make them.

Don't run from a barking dog; save your strength for a biting one.

Don't waste time.

AN APPRECIATED COMMENDATION.

"Will you permit me to call your attention to Dr. Torrey's Studies in the Life and Teaching of Our Lord as a help to the Sunday-school lessons of 1912? Aside from the first two lessons of the year, practically every lesson is included in this book. There is no help just like it. I am free to say that there is none quite so good. In its suggestiveness to teachers, its questions prompting thought and study of the text, its classification of the great truths, it has no competition among other lesson helps."

Perry V. Jenness,
Pastor, Twenty-Third Avenue Presbyterian Church, Denver, Colo.

FREE FOR THE ASKING.

The Bible Institute Colportage Association has prepared a list of books and other publications, put out by various publishers, which will be found especially helpful to those studying or teaching the uniform series of International S. S. lessons. It is offered without charge.

WILL THE CHURCH PASS THROUGH THE TRIBULATION?

A very helpful tract of this title, by F. L. Chappell, is issued by the Colportage Association. Dr. Gray speaks highly of it. Price, ten cents a dozen copies.

FREE GRANTS OF BOOKS.

The following donations of the Moody Colportage Library books, Emphasized Gospels of John, etc., have been sent out on account of the several book funds named, from Dec. 8, 1911, to Jan. 3, 1912, inclusive, many of which consignments already have been acknowledged with expressions of hearty appreciation.

Prison Book Fund:
Missouri, 174 books, 125 Gospels, 100 tracts.
Kansas, 293 books, 15 Gospels, 10 tracts.
New York, 200 books, 100 Gospels, 100 tracts.
Ohio, 20 books, 130 Gospels, 20 tracts.
Pennsylvania, 265 books, 235 Gospels.
Kentucky, 74 books, 75 Gospels.
Indiana, 55 books, 75 Gospels.
Michigan, 400 books, 150 Gospels.
Wisconsin, 295 books, 215 Gospels.
California, 25 books, 25 Gospels.
New Jersey, 220 books, 190 Gospels.
Tennessee, 125 books, 100 Gospels.
Massachusetts, 19 books, 100 Gospels.
Wyoming, 65 books, 25 Gospels.
Oklahoma, 25 books, 75 Gospels.
Arkansas, 10 books, 15 Gospels.
Texas, 245 books, 10 Gospels.
Washington, 24 books, 20 Gospels.
Rhode Island, 172 Gospels.
Georgia, 100 books, 100 Gospels.
Illinois, 50 books, 75 Gospels.

Africa Book Fund:
Nassa, 20 books.
Kijabe, 10 books.
Batanga, 10 books.
Mukao, 10 books.

Mountain Book Fund:
Tennessee, 40 Gospels.

India Book Fund:
Calicut, 10 books.

MR. MOODY'S BOOK FUNDS.

The following contributions have been received from December 13, 1911, to January 11, 1912, inclusive:

Prison Book Fund:	
27 Contributions	$ 77.62
Lodging House Book Fund:	
1 Contribution	.50
Lumber Camp Book Fund:	
40 Contributions	55.50
	$133.62

THE CHRISTIAN WORKERS MAGAZINE

Continuing THE INSTITUTE TIE.
Published on the first of each month by
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JAMES M. GRAY, *Editor.*
J. H. RALSTON, *Associate Editor.*
WM. NORTON, *Bus. Manager.*

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Until further notice in this column, long-term subscriptions to new or old subscribers for addresses in the United States, but outside Chicago, will be received at these prices: Three years, $2.00; five years, $3.00; ten years, $5.00. These rates cannot be considered with any clubbing or other offer, and are not subject to agent's commission.

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153-163 Institute Place, Chicago.

Entered as Second-Class Matter, Oct. 7, 1910, at the Post Office at Chicago, Illinois, under Act of March 3, 1879.

THE IMAGINARY ADVENTURES OF A COPY OF THE CHRISTIAN WORKERS MAGAZINE.

I was born in a well-worn building on a down-town Chicago street, amid the racket of whirring wheels and thumping presses. I was one of a large family. At a very early age I was sent away from "home," making the trip under governmental surveillance. My destination was a fine old town in Ohio, where I safely landed, the guest of a kind, middle-aged woman, a sort of Dorcas of her church. Immediately upon my arrival I was scanned eagerly and later in the day examined and read more carefully. The next day was Sunday, and to church I went with this good woman. She handed me to a sister of hers, with the precaution to surely hand me back that evening as I had another journey to make.

That (Sunday) afternoon I was apparently the center of interest in a little family group to whom my principal contents were read aloud. Before the evening service that night, as I was resting on the cushioned pew, the pastor, a sunny-faced and energetic young man, passed down the aisle and stopped to turn my pages. His examination seemed a most interested one, and I heard him say very heartily, "Thank you," to my guardian. An elder also, attracted by my illustrated cover, paused for a moment and made a mental note of my name and address.

The next morning I was sent on a long journey in a car, crossing bleak prairies far out to western Nebraska. I noticed that while on my eastern journey I was accompanied by those of a similar class; on this western trip I was apparently alone, the only representative of the objects for which I stood. From the station there was a long, dreary ride across country to a very plain and modest home, which proved to be that of a missionary who had gone to that section of the country five years before, and who was sacrificing many of the comforts of life in order to keep together a few of God's people who had settled there in earlier years and since.

There were no dull days here. The living room of this frontier home was the scene of all that was said or done, and a large family of robust children kept things lively. "Between times" I ministered to the mother who surely reflected the truths I brought in a beautiful and unselfish Christian life. The middle of the week was the time when my master and I were mostly alone. The long drives on Sunday and the busy material preparation for the Lord's Day frequently separated us. When we were together and alone, how blessed the moments! What a burden for souls he expressed and what pleading of God's promises!

This godly father and mother had a son, a missionary in India, and to him, I heard them say, I was going within a day of two. I must not stop to tell you what happened enroute to my new destination. Suffice it to say that the journey occupied six weeks. When released from involuntary confinement necessitated by travel, I was surprised to find myself surrounded by oddly dressed people, and, my, it was hot! Everybody in white.

My new master was a delightful one and I seemed much appreciated by him—also by the other missionaries in that station. One day I was loaned to a new convert to whom I felt devotedly attached—I wanted to help him, if I could. While crossing a stream on our way to my newly found friend's quarters, I was accidently let drop through a precarious bridge. I fell to the water and——.

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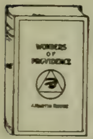

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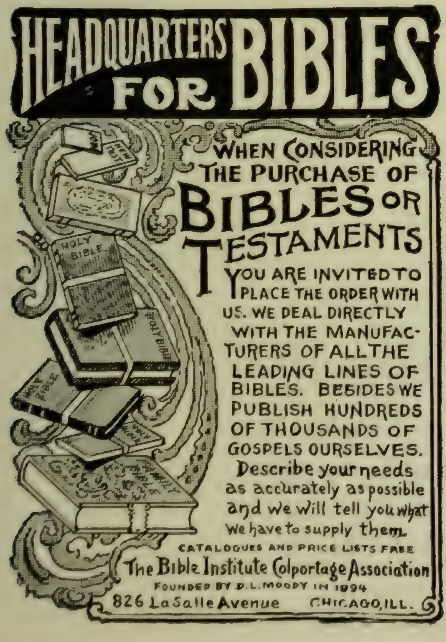

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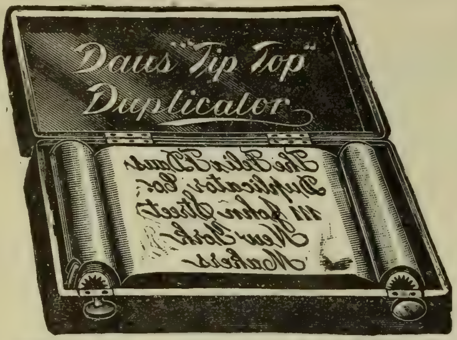

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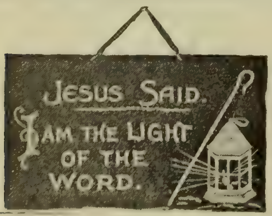
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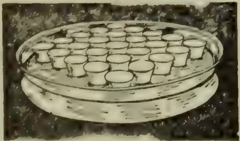

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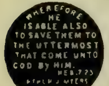
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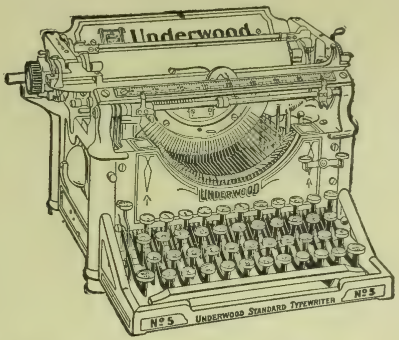

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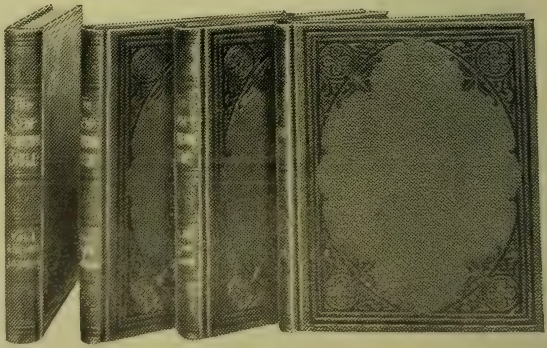

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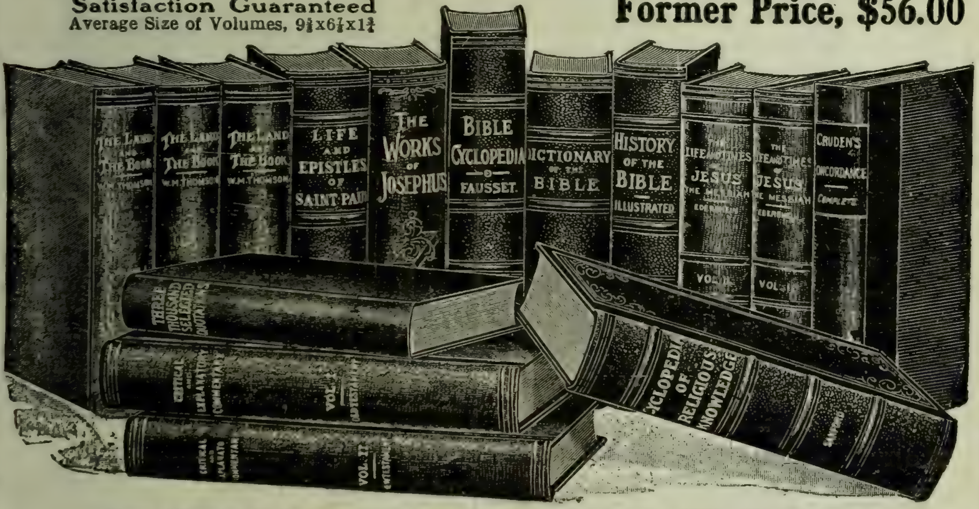
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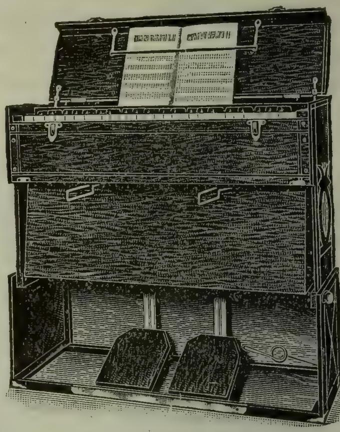

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May We Count on You?

In order that we may make this magazine self-supporting, we will need a large number of new subscribers. We ought to have at least three thousand more, and we are going to ask every one of our friends to lend us a helping hand for the next couple of months.

If six thousand of our friends would send us 50 cents each within the next thirty days, each subscribing for some friend or acquaintance for only six months, it would bring us $3,000, and with this amount we could so increase the circulation of the magazine that it would be carrying its messages of salvation and blessing to not less than 28,000 people each month. We are printing 8,000 copies of this issue and would like to double this number as soon as possible.

We estimate that each copy of this magazine will be read by at least two people; many are read by three and four people; whereas some are probably read by only one person. Do you pass your copy on to some one who cannot afford to subscribe? Do it and they will appreciate your kindness.

Have you asked some friend to subscribe and been refused? Do it once more for us and unite with us in prayer that God may give us this increase, not for our sake, but that the Gospel may be sent broadcast to counteract the apostate teachings of the false professors who are now flooding the world with their soul-destroying literature.

It means only a very small effort on your part—it will help to put this magazine on a self-supporting basis, and when the Lord comes you will share with us the blessings given, because of the souls who will have been helped through the printed pages of the The Christian Workers Magazine.

Send your orders early (marked "Increased Circulation") that we may enter as many names as possible for the April number.

We will count on you.

Sincerely yours,
The Christian Workers Magazine,
153-163 Institute Place, Chicago.

During January we sent letters to subscribers whose subscriptions had expired. One reader who received a letter, wrote us as follows:

"Jan. 22, 1912.

"Mr. ————.

"Dear Sir:—

"I was glad to receive a letter from you, and feel to answer it, though I cannot renew the magazine. I surely do miss it, as I enjoyed it very much, but as I am a sick girl, under the doctor's care constantly, not able to work, I could not renew it.

"If you remember, I did not pay for it last year, and would not have been privileged to have it if our loving Lord had not told a sister or brother in Christ to have it sent to me.

"I know not who it was, but I feel sure that you have the name on record. If Father wants me to have it, I believe he will send it in some way, as He knows I cannot buy them. I trust Him even if I cannot have them, that you may have much success in your work." * * * *

"P. S.—The reading of it is of much help to me, as I, in my sickness, cannot get out of my home to worship our loving Lord, and the help of our Lord through the letters of our Christian brethren help me so much in worship at home."

Just as we were reading the proof of the advertisement above, we received the following letter from the party who sent the foregoing. We had not thought of printing that letter, but when this last one came in, we decided to print them both for the interest of our friends, who will be pleased to know of the blessing the magazine is to many.

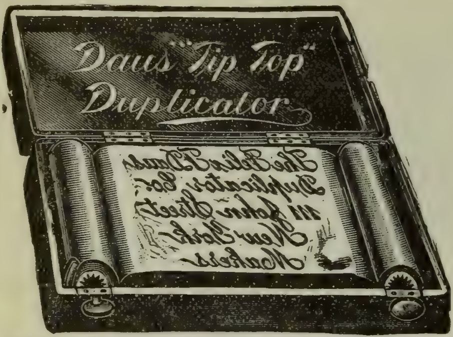
"Feb. 22, 1912.

"Christian Workers Magazine,
"Dear Brethren in Christ:—

"I received your magazines, being delighted with them, as I missed them very much when without them.

"I know not who to thank save our precious loving Lord and Saviour, Jesus Christ, who uses us in His precious love, and grace divine.

"I gave thanks and praise to Him in prayer when I recived them, asking His blessing upon the one or more who allowed Him to use them in such, and feel to parise His dear name for the blessing." * * * *



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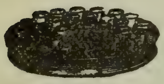

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THE

Christian Workers Magazine

March, 1912.

Editorial Notes

"I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." Gal. 2:20.

Cut from the Loaf

Here is (1), the grand conception of the Gospel, "I am crucified with Christ"; (2), the grand condition, "nevertheless I live"; (3), the grand confession, "yet not I, but Christ liveth in me."

—Rev. John Harper.

* *

China

This generation can not begin to comprehend the greatness, or seize the meaning, of the stupendous political changes going on in China. It will need the backward look of a hundred years from now to adjust it all to the times in which we live; which implies our belief that, even if the Lord comes for His Church prior to that time, China will still remain upon the earth as a nation. Moreover, there can be no doubt that these changes all bear a close relation to the place she is to occupy in that great crisis. It is this conclusion more than any question of the "open door" for trade, that gives such living interest to the unchanged purpose of the powers to keep that vast territory intact, whether as a republic or an empire. We may devoutly thank God, too, that notwithstanding the selfish and commercial motive uniting the powers in their purpose, it is working so advantageously for the missionaries. As Dr. Arthur Smith said recently, and as all can see, both parties in China are protecting these because they are aware that the killing of the first foreigner will be the pretext for the western nations to intervene. It is the case over again of Paul and the Sanhedrin. In the contest between the Sadducees on the one hand, and the Pharisees on the other, he was permitted to escape unharmed. Thus does the Lord still cause the wrath of man to praise Him. Thus does His Gospel go marching on, or as the old puritan, Thomas Marble puts it, "God often gets up upon the devil's shoulders."

To quote Dr. Smith again, "When this excitement is over, religious liberty is coming. That means a tremendous opportunity, and we must be ready to meet it." The men and women ought to be, and indeed many of them are, in training now.

* *

Russia and the American Jew

Whether the action of this country in abrogating the treaty of 1832 with Russia, rather than permit further discrimination against American Jews will operate more injuriously to her than to us, remains to be seen. Perhaps Andrew D. White is right in saying that Russia has reprisals against the property of Russian Jews bequeathed to their American relatives.

Our object in referring to it, however, is simply to indicate another detail in the fulfilment of prophecy. Moses' words in the 28th of Deuteronomy, as well as those of all the prophets who have followed him on the subject, are not lacking in confirmation yet. Despise the Jew as you may, his tribulations and persecutions at the hands of the nations and the discriminations against him, are all so many witnesses to the truth of the Bible, and foreshadowings of the things that are coming on the earth, largely because of the treatment he has received. This is not to say that the Jew has more to recommend him to God than other people, but that God has a purpose in Him which other people, for the ultimate blessing of the world, must be compelled to respect.

There is another feature in the premises also, of equal interest, since the Novoye Vremya frankly admits it, is that one reason for Russia's antipathy to the Jew is that he outclasses the Russian gentile in every walk of life. Indeed, public opinion in Russia claims the same to be true in the United States, and that our abrogation of the treaty is explained by the Jew's supremacy here in politics and business. No doubt this is true, and it is also in perfect harmony with the language of the Old Testament prophets from Moses to Malachi. The reply of the Court preacher to Frederick the Great has never been superseded: "What in one word, is a demonstration of the truth of the Bible?" "The Jew, your Majesty."

* *

The Recall of Judges

We are glad that so strong a voice as that of Senator Root has been heard in protest against the growing demand for constitutional amendments providing for the recall of judges. We must bid goodbye to the independence of the judiciary when that day comes, for when our courts have lost their independence the safety of our institutions goes. Decisions must be made on the basis of the law as it is, and not as a few, or even many, people wish it to be, or else order can not be preserved or liberty and justice continue.

The restlessness and impatience of the people which demand this change, the spirit of lawlessness that lies back of it is paralleled to some extent in the Church. We are in the days when Christians, so-called, will not endure sound doctrine, and, having itching ears, are heaping to themselves teachers after their own lusts (2 Tim. 4:3). It is not preachers who expound God's Word to whom they care to listen, so much as those who tell them what they like to hear. But the proper attitude in the one case is that in the other. As the nation dare not yield to political anarchy, neither can the Church afford to encourage the same spirit in religion. The Word of Jehovah to Ezekiel must be the watchword of every true pulpit today, "Thou shalt speak My Word unto them, whether they will hear, or whether they will forbear" (Ezek. 2:7).

* *

"The Cleavage of Humanity"

"We object to the cleavage of humanity," says The Evening Mail of New York, commenting on the "Men and Religion" movement. "It is not a matter of sex at all. Really there can be no radical difference in the relation in which man and woman stand with the author of their being. Men are not morally below women; they never were and they never will be in civilized lands."

We quote these words because they are true, and because they are not spoken as often as they should be, and because this time they are spoken in a spirit of protest. They state a great fact. Not that we are antagonizing the "Men and Religion" movement as such, on the contrary we are helping it as the occasions come, but that movement must not be allowed to become a precedent. It is a passing incident only. There must be no permanent "cleavage of humanity" in presenting the Gospel message. Jesus never recognized sex in His saving work. "That which was lost" is the human soul wherever found in man, woman, or child, black or white, rich or poor, moral or immoral. To lose sight of this is specializing in a sphere beyond man's province.

* *

Politics

What a racy time the politicians are having these days! What with three candidates for the Republican nomination, and at least six for the Democratic, the nation is enjoying that variety which is the spice of life, to say nothing of the competition out of which the people may drive a good bargain. And speaking of bargains, how like market day it seems with all the candidates calling out their wares!

We have heard Taft, LaFollette and Roosevelt. We have heard Wilson, Harmon and Clark, and know how each would save the country. But after all, what does the average citizen know of the differences between their policies? And who does not believe that any one of these men would make a good enough executive, and that the country would be just as well off at the close of his term as now? Nevertheless, the quadrennial discussions of these principles and policies are what keeps our nation alive and well-balanced. Therefore, let us listen to them with attention, that we may vote at the end as those who must give account.

* *

Carnegie's Optimism

At the investigation of the Congressional Steel Trust Committee, Andrew Carnegie said: "I am an optimist; I have hope in human nature." Which reminds us of Abe Potash's remark to his partner: "Mawruss, you must be an optician, you're so full of hope." Evidently the New York Times is unable to rest with the same confidence in human nature, for in looking back over 1911 it says, "unrest and suspicion seem to be general throughout the world as never before," a period this, which "has sorely tried the faith of man in government and individuals."

We too are optimists, but our hope is not built on man even at his best, but on man's Creator and Redeemer, Whose fellowship we enjoy, and Whose promises never fail.

"His oath, His covenant, His blood,
Support us in the whelming flood;
When all around our soul gives way,
He then is all our hope and stay."

The Modern Revival vs. The Old Time Revival

By Evangelist L. W. Munhall, D. D.

L. W. Munhall.

IN a recent issue of an influential church paper there appeared an excerpt from an address by W. Robertson Nicoll, on the subject, "The Next Revival." Permit me to offer a few criticisms of it and make a few suggestions.

The Predicted Revival Will Not Be Narrow

I. Mr. Nicoll tells us that "the next revival will be marked by breadth and richness and power. It will not be narrow. It will above all things be loyal to the truth, and to Him, who is the Truth indeed. It will recognize the complexity of human life. It will seek to bring every province into captivity to the obedience of Christ, not to waste and destroy it." That is to say, past revivals were wanting in "breadth and richness and power"; were "narrow", disloyal to the truth, and did not "recognize the complexity of human life" and "seek to bring every province into captivity to the obedience of Christ," etc. I enter my protest against such reflections upon the intelligence, wisdom, and fidelity of those to whom, under God, the Church is indebted for the wealth and glory of her present attainments.

It Will Take the Color of the Times

II. Mr. Nicoll further says, "The next revival will be a revival, which will, in the right measure, take the color of the time, speak its language, answer its yearning and supply its needs." Certainly, so far as methods are concerned. The same has been true of all past revivals and must be for those to come; but, as regards the means appointed of God for man's salvation and the method of God's work, the next revival, if it is worth anything, will be just like the revivals of the past, that have been owned and blessed of God. Sin is eternally the same. Jesus shed His blood for all men in all ages. The laws of God are still inexorable. The fires of hell have not been extinguished.

The Needs of the Soul Do Not Change

The needs of the human soul in the twentieth century are just the same as in all the centuries of the past. It is still true that unless men "Be born anew, they cannot see the kingdom of God." The Holy Spirit is yet in the world to "convict" in respect of "sin, and of righteousness, and of judgment," and to save "through the washing of regeneration." As in the past, so now and to the end of the age, the Gospel "is the power of God unto salvation to everyone that believeth." It is the only thing God has promised to bless in the salvation of men and their spiritual growth. No man who has ever heard the Gospel can ever hope to be saved if he refuses to repent and believe. Culture, wealth, exalted station and commanding influence among men stand for naught in this matter—"God is no respecter of persons". A revival that ministers to the vanity of unrenewed natures and pride of intellectual conceit, is in no sense of God. The art, architecture, poetry and philosophy of Paul's time were superior to that of today, yet he said, "For the word of the cross is to them that are perishing foolishness; but unto us which are being saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and the prudence of the prudent will I reject. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of the world? For seeing that in the wisdom of God, the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe."

The Revival Needed

Concerning the revival that the Church and this wicked world need, the Holy Spirit must be the agent, the Word of God the means, saved people the instrument, and preliminary prayer a fact. Pentecost with its preliminary, a protracted prayer service, is a conspicuous illustration of this. We may have great conventions, eloquent orations, innumerable resolutions, and theorize until the dawning of the next century; but the Church will see no revival that will result in gathering into her communion great numbers of such as are being saved, and she herself quickened until she is "looking forth as the morning, fair as the moon, clear as the sun, terrible as an army with banners", in the twentieth century, unless she conforms to the conditions plainly indicated in the Word of God.

Declare the Whole Counsel of God

III. Mr. Nicoll says, "I have no hope for evangelists who deal largely in prohibition and rules." And I know of no sensible man who does not share Mr. Nicoll's views in this matter, if he means man-made "prohibition and rules." But if he means that evangelists should not declare the prohibitions and the rules God has plainly indicated in His holy Word, then I dissent; for I have no hope from "evangelists, pastors or teachers" who fail to "declare all the counsel of God." The messenger who yields to the demands of the people to prophesy pleasant things and cries, "peace, peace, when there is no peace;" "who is wise above that which is written," is but a "blind leader of the blind"; and they who follow will land with him in the ditch (2 Tim. 4:1-5).

IV. Mr. Nicoll says, "We cannot hope much from the preaching of men who jeer at earnest and serious students of the Scriptures, at men who have spent years where their critics have spent hours in the endeavor to understand the forms of revelation." No sensible man will "jeer at earnest and serious students of the Scriptures." Any man who is earnestly, seriously, honestly and reverently searching to ascertain all that man may and should know concerning the sacred Scriptures, will have the thanks and best wishes of every one who loves, and is loyal to, the Word of God. But there are not a few in the Church who "wrest the Scriptures to their own hurt" and the hurt of others, and "handle the Word of God deceitfully"; who study the objections urged by sceptics and infidels against the Bible rather than the book itself; who accept and promulgate the views and opinions of Kuenen, Wellhausen, Cheyne and their disciples. These we cannot bid Godspeed, without becoming partakers of their evil deeds. These men should be rebuked sharply. To do otherwise is to be recreant and disloyal.

Perilous Times

These are perilous times. The battle is raging hotter and hotter. The enemy is in the camp. We dare not falter; we will not turn back—for the Word of the Lord endures forever. It is no time for compromise and soft words. No amount of dust throwing should blind us to the real situation and issue. For my own part, I have no doubt but that the alarming unspiritual conditions that are to be found in the churches throughout the length and breadth of the land today are largely attributable to the dishonor put upon God's word by the preachers, teachers and editors who deny the authority of the Bible, because they believe much of it is untruthful and hence untrustworthy. God's Spirit has been grieved by it all.

Rationalistic Pastors Have No Revivals

The pastors who accept the views of the rationalists have no revivals. Instead of seeing and admitting the real reason for the situation, they say the people are now more intelligent and cultured than their fathers; and they speak disparagingly of emotion and excitement, and "mourners' benches" and evangelists, and talk of culture, ethics, esthetics, sweetness and light, poetic and visionary things, and favor an "Institutional Church" as a substitute for the soul saving methods appointed of God. Our Church educational institutions used to throb with spiritual life. But it is no longer true of those schools in which are professors who sympathize with and advocate the views of the rationalistic critics of the Bible. Is not the drift towards unspiritual conditions in the Church plainly discernible? Shall we close our eyes to the real danger until we crash upon the rocks?

Spiritual Ruin in Continental Europe

See the spiritual ruin among the churches of Switzerland, Germany and Holland, chiefly chargeable to the work of the critics, many of whom are doubtless "earnest and serious". Adolph Zahn, of Stuttgart, in recently speaking against the "disorderly procedure of modern criticism—a method unknown in historical investigation", further said, "It makes the Pentateuch a heap of ruins that harmonizes well with the desolation of the Church which surrounds us on every hand." The men who sympathize with the work of these destructionists censure the man who condemns it, and talk much of a twentieth century revival that shall be unlike all that have gone before. But if the Bible is as untrustworthy as they allege, and their views are to prevail in the churches of the land, people may talk of a coming revival as much as they please, and work and pray for it too, but the spiritual ruin and desolation of the lands of the Reformation will ere long be ours. In the language of Prof. A. H. Sayce, of Oxford University, "The higher criticism saves no souls".

My Ships

Elizabeth Sprouse

Oh, my ship that's coming in!
  Not the smallest care to me
Is her cargo, or the hour
  When she leaves the pathless sea.
Blown by winds of Heaven set,
  Without thought or care of mine,
Comes my daily portion, rich
  From the hand of the Divine.

But my ship that's going out!
  There my thought must centred be;
She must leave the port on time,
  Must be laded heavily.
For mere weakness matters not,
  Poverty nor sore distress;
Always may some fulness sail
  For some port of emptiness.

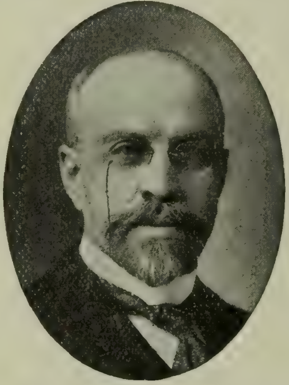
And my ship that's coming in—
  Staunchly this sure vessel sails;
And her cargo to outweigh
  My best export never fails.
"Above all we ask or think"
  Is the order of the skies,
And this ship's unlading always
  Is one long and glad surprise.

The Errors of "Millennial Dawnism"

By Rev. James M. Gray, D. D.

IT IS the duty of the watchman to cry aloud and spare not, and in the performance of that duty it has become necessary to speak against a teaching whose literature, in the judgment of one of the calmest and most capable of Christian theologians, is perhaps unmatched for error among all the writings of the English-speaking world. I refer to what is commonly known as "Russellism" (after its author), or "Millennial Dawn."

The headquarters of this teaching was formerly in Allegheny, Pa., but later was removed to Brooklyn, N. Y. It is represented by only the one man whose name has been referred to, although probably there is an organization behind it, judging by the enterprise and zeal it shows, and the large outlay of money it involves. The money is spent in newspaper advertising, in the rent of public halls, and in the printing and distribution of literature in book and pamphlet form, to an almost incredible extent.


Rev. James M. Gray, D. D.

The literature is exceedingly deceptive in that it seems to be disposed of solely for the public good, and contains so much that has the sound and appearance of Bible truth. For this reason it affects the same classes in the Church that are led astray by Christian Science—the spiritually-minded as we say—but not the Scripturally-intelligent. They crave better things than they are getting, but apparently know not where to find them. Such heresy only germinates in rich soil. Millennial Dawnism may be classified under four heads: (1) Its attitude toward the Bible; (2) its testimony concerning Jesus Christ; (3) its teaching about salvation; (4) its theory of the future life.

It seems almost ridiculous to deal with it in a serious way, because its absurdities are so palpable, but the damage it has done, and is doing, to countless souls in every state of the Union, across the border and beyond the sea, is the saddest of reasons for the attempt.

I. As to the Bible

Here the heresy shows the master mind. Archimedes said, "Give me where I may stand and I will move the world," a safe assertion to accompany the impossible. With like audacity the originator of this heresy says, "Accept **my** interpretation of the Bible, and I will prove everything I say." In which he again suggests Mrs. Eddy whose reverence for the Scriptures is one of the tenets of her cult; only you must enter the treasure-house with her **"Key"**—she will not permit you to examine its contents with another guide.

But Russellism is gross in comparison with Christian Science. The crudity of its claims would never attract the elite of Christian Science; and hence, as far as observation goes, its disciples are lower in refinement and intelligence than those of the latter cult.

To quote its words, the six volumes of Scripture Studies **"are practically the Bible itself,"** "not merely comments" upon it, (although they **are** comments nevertheless). It is its dictum that people can not see the divine plan in the Bible unless by their aid. These "Studies" are like the morphine habit. When it seizes upon a victim he can not get rid of it at his peril. "If any one lays Scripture Studies aside, even after he has become familiar with them, even after he has read them for ten years, and goes to the Bible alone, though he has understood his Bible for ten years, our experience shows," says the author, "that within **two** years he goes into darkness. On the other hand, if he had merely read Scripture Studies with their references, and had not read a page of the Bible as such, he would be in the light at the end of the two years, because he would have the light of the Scriptures." (Watch Tower, Sept. 15, 1910, p. 298.)

For "a mouth speaking great things," (Dan. 7:8), there is thus little to compare with this; only the author overreaches himself as error often does. What kind of "Scripture Studies" must these be which so affect their votaries that, after one has become familiar with them for ten years, and then discards them for the Bible alone, he falls into darkness in two years? Can it be that they so distort his spiritual vision that the real light of the Bible blinds him in that time? Nor is this a rhetorical fancy, merely, for the Bible itself says that they who received not the love of the truth, "God shall send them strong delusions that they should believe a lie." 2 Thessalonians 2:11.

No wonder that a following narcotized by such an opiate should be prepared to accept for example, an interpretation of the story of the rich man and Lazarus which makes Abraham symbolize God; the rich man the Jewish nation; Lazarus the Gentiles; and the rich man suing for a drop of water to cool his tongue, the Jews of this country appealing to the President to intercede with the Czar on behalf of their suffering brethren! (Haldeman's Millennial Dawnism, p. 41). In the light of this and other so-called interpretations, we feel justified in quoting the language of another that this author "obtains his sense of Scripture by means of key-words chosen and capriciously explained by himself; by a continual paraphrasing of the Bible to suit his own mind; by erroneous translations of the original; and even by sacrilegious alterations of the very language itself." (Principal Stevens). So much for the attitude of Millennial Dawnism toward the Bible.

II. Its Testimony Concerning Jesus Christ

Here it contradicts almost every fundamental of revelation.

(1) **It Denies His Deity,** conceiving Him to be a created being. He existed before His incarnation, was higher than the angels, but still He was a creature like unto them and not Himself their creator.

(2) **It denies His incarnation of the Virgin Mary,** saying (Vol. I, p. 179), that He was not a combination of two natures, human and spiritual. The blending of these it affirms could produce only a hybrid, and, therefore, when Jesus was in the flesh He was merely a perfect human being, as prior thereto he was a perfect spiritual being. And it was not until he had sacrificed the human nature unto death, that He became a full partaker of the divine nature. How untrue this is is evidenced by the inspired declarations that He was "God manifest in the flesh;" (1 Tim. 3:16); "Emmanuel—God with us" (Matt. 1:23); "the Holy Ghost shall come upon thee and the power of the highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

(3) **It denies His resurrection,** affirming that His body was not raised from the grave but, somehow or other, supernaturally removed from it. To quote the words of Vol. II, p. 129, "We know nothing of what became of it except that it did not decay or corrupt. Whether it dissolved into gases, or whether it is still preserved somewhere as a grand memorial * * * no one knows." To which we reply that "He showed Himself alive after His passion by many infallible proofs" (Acts 1:3); that a spirit hath not flesh and bones as He was seen to have (Luke 24:39), and that it is expressly said God raised Him up, "having loosed the pains of death: because it was not possible that He should be holden of it" (Acts 2:24).

(4) **It denies His ascension and high-priestly intercession** in the statement that whereas He dropped His spiritual nature when He came to earth, so He dropped His human nature when He left the earth. He is now simply a spiritual being as before, though probably, because of His obedience unto death, of a higher order than before. In Vol. II, p. 107, it says, "We must bear in mind that our Lord is no longer a human being," and again, "Since He is no longer in any sense or degree a human being, we must not expect Him to come again as a human being." All this in face of the fact that His

disciples saw Him ascend as a human being (Acts 1:9), that Stephen saw Him in the glory after He had ascended (Acts 7:55, 56), and that the angels testified, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven (Acts 1:11). All this in face of the fact that **His priesthood was based upon His human nature,** and the express declaration of Paul to Timothy, that there is "one mediator between God and men, the man, (or Himself man), Christ Jesus" (I. Tim. 2:5).

(5) It is unnecessary to mention after the foregoing, that **it denies His second coming** in any Scriptural sense of that event. Indeed, it says His second coming took place in some mysterious manner as long ago as 1874, although He is not yet manifested to men. Those who sleep in Christ were raised in 1878, and the whole of the Church will be translated, or changed in a moment in 1914, notwithstanding the Scriptural teaching that we know not the day nor the hour of His coming (Mark 13:32).

(6) But one of its most dangerous teachings concerning Christ affects **the doctrine of the atonement.** This is thoroughly undermined of course, in the denial of His Deity, for were He but a man, and not God, what efficacy could there be in His blood-shedding for the sins of men? Who could trust the redemption of His soul to a mere man, even the greatest, holiest and wisest who ever lived?

But it is in the extra-Scriptural teaching on the atonement that the greatest harm is done, for Millennial Dawnism makes the Church a part of the Redeemer in His redemptive work. It wrests that transcendent doctrine of the believer's oneness with Christ, to make it appear that we are part of the ransom price for sin.

In the Watch Tower of Oct. 15, 1908, we read that "Our Lord's work did not end with the application of His merit to those who were accepted of the Father as members of His body. Rather the sacrifice was allowed to continue on a larger scale—**a sacrificing of the Church,** the members of His body being counted as **a continuation and completion of our Lord's own personal sacrifice.** * * * We who now come in under this arrangement as members of the body * * * are * * yielding up our lives in sacrifice during this age, and **these sacrificed lives, counted in with His, constitute the blood of Christ** which seals the new covenant between God and the world. That new covenant will not be sealed till all the blood of the great mediator has been shed"!!

Roman Catholicism has never uttered greater blasphemy than this concerning Him who "Appeared to put away sin by the sacrifice of **Himself**" (Heb. 9:26), and Who, "When He had by **Himself** purged our sins, sat down on the right hand of the Majesty on high" (Heb. 1:3). So much for its testimony concerning Jesus Christ.

III. As to the Doctrines of Salvation

We understand the Bible to teach that he who believes on the Lord Jesus Christ has everlasting life from the moment he so believes. Millennial Dawnism teaches that he will have that life only at some future time.

We understand the Bible to teach that to believe on Jesus Christ is to be born of God. Millennial Dawnism teaches that no one is born of God until he has been raised from the dead.

We understand that "born of God" and "begotten of God" are interchangeable terms. Millennial Dawnism distinguishes between them.

We understand that he who is justified by faith is sanctified in the same manner. Sanctification, in the Bible view, is an event and a process. It is instantaneous and yet progressive. As a process, however, it is still the work of God within us, the Holy Spirit taking the things of Christ and showing them unto us (John 16:13-15). Millennial Dawnism teaches that it is the result of our own works.

We understand that they who believe on Christ and are born again shall never perish, neither shall any one pluck them out of the Father's hand (John 10:27-29). Millennial Dawnism teaches that one may enjoy all the blessings of Christ's work on his behalf, and yet fall from grace, and utterly perish at the end, dying the second death.

We understand that he who finally rejects Jesus Christ in this life shall die in his sins, and shall not obtain salvation either in this age or in that which is to come. Millennial Dawnism teaches that he who does not believe on Jesus Christ in the present age, shall most certainly believe on Him under more favorable circumstances, and obtain salvation in the age to come. This it teaches to be true of all except a few apostates.

Thus we finally arrive at that which chiefly gives Millennial Dawnism its popularity with the natural heart, and constitutes its greatest harm, viz:

IV. Its Theory of the Future Life

As explanatory of this, Millennial Dawnism is wrong to begin with, in its definition of life, holding it to be simply a principle common to all beings whether God, man, animals or plants. All existence results from the impartation of this principle into organism, the nature of the existence resulting from the nature of the organism. Man results spontaneously from the impartation of this principle into a human organism, and by similar reasoning the extinction of his being follows the separation of the two.

(1) It is this that gives color to its teaching about **the sleep of the soul,** and that when a man dies he passes out of existence until the resurrection. The answer to this is cumulative.

In the first place, the New Testament teaches that death does not mean extinction of being. Christ said: "Let the dead bury their dead" (Luke 9:60), when He was referring to the living. Paul said, "You hath He quickened who were **dead in trespasses and sins.**" Eph. (2:1). John said, "We know that we **have passed from death** unto life because we love the brethren (1 John 3:14).

In the second place, the New Testament teaches that the penalty for sin is more than extinction of being. The rich man "lifted up his eyes in hell being in torments" (Luke 16:23). Christ said it had been good for Judas if he had not been born (Matt. 26:24), which is inconsistent with the theory that he has ceased to exist.

In the third place, if everlasting punishment means only extinction of being, then everlasting life must mean only continuation of being, which is the boon even of Satan himself, who is to live forever (Rev. 20:10).

In the fourth place, if death means extinction of being how can there be a resurrection, for this implies the coming back to life of the same person who passed out of it, otherwise a resurrection would be a new creation.

In the fifth place, the Scripture especially says that the soul continues to exist, for Christ warns us in Matthew 10:28, not to fear them "that kill the body, but have not power to kill the soul." And even this says nothing about the spirit. Man has a spirit as well as a soul, and it is by his spirit he becomes the offspring of God, and his spirit never dies.

In the sixth place, the Bible shows us men living after death. Abraham, for example, Moses, Samuel, Elijah. In the sixth chapter of Revelation John has a vision of those to be beheaded in the great tribulation, and shows them anticipatively, as souls existing after such beheading. (Haldeman).

Finally, if death means extinction of being, then Jesus Christ became extinct at Calvary—annihilated, as Dr. Haldeman expresses it. And no wonder, as he says, that to break the horror of such a thought, Millennial Dawnism should teach that after such extinction He was created over again, not as a man indeed, but somewhat after His former estate as an invisible spirit. But "if Jesus Christ was annihilated, then the gulf between deity and humanity remains unbridged, redemption is a failure, and salvation beyond the hope of fallen men." (2) But growing out of the sleep of the soul arises that other theory equally unscriptural, of a **probation after death.** Millennial Dawnism gets a semblance for this by fantastically applying all that refers to the earthly national restoration of living Israel in Palestine, to a restoration of all the dead of all the nations and all the generations of men!

"Even though they have been destroyed, and their personality wiped out, they will be created again." In other words, it claims that God is permitting sin in this dispensation, with no restraint and no accountability attached to it, simply that men may have a thorough experience of its results. In the millennial age to follow, man's past experience will thus serve as a deterrent on the one hand, and a spur to better things on the other (Principal Stevens).

Could anything have more Satanic attractiveness than this? The man who broke all the laws of God, will be brought to life again pure and spotless. The Gospel will be preached to him again. No longer guilty of sin, no longer under sentence of death, we wonder why he needs the Gospel. But Millennial Dawnism is not troubled by trifling inconsistencies like this. He will have one hundred years in which to accept the Gospel. If he rejects it he will die the second death. If he accepts it he will have a probation of one thousand years. Why he needs a probation after the Gospel is accepted is not clear. If he stands the test he will live forever, if he fails he will be destroyed.

This is the system of the second chance. Where did the originator obtain it? More than thirty years of diligent study of the Bible has not enabled me to find it there.

"Now is the accepted time, today is the day of salvation" (2 Cor. 6:2). Jesus says, "The hour is coming in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation" (John 5:28-29). He does not say that some shall rise in order to a second probation or opportunity. He does not say that they shall come forth again in order to be made good in some future age and partake of eternal life. He is using the past tense. He says they that **have done** good shall come forth, and they that **have done** evil. It is a question as to what your standing and position are with reference to God **today,** and in **your present body,** not at some future time and in some other body.

And when Jesus speaks of those who have done **good,** we must not be misled by that word "good." The good are only those who are God's people in the sense that they have been born again through faith in Jesus Christ. It is only a living faith in a living God that can produce good works acceptable to God.

V. Christendom and the Church Defied

This false teaching of Millennial Dawnism concerning the future life is so serious that I would not have this reply to it rest solely on my own interpretation of Scripture truth. I would have you know that the position here maintained is that practically of the whole of Christendom.

The latter includes Roman Catholicism, Protestantism, and the Greek Church. And Protestantism in its turn includes both the Calvinistic and Arminian churches — the Baptists, Congregationalists, Episcopalians, Lutherans, Methodists, Presbyterians. These all, without exception, in their credal statements, contain as fundamental, the doctrine of the eternal, conscious punishment of those who die in their sins.

And Millennial Dawnism admits this. How great effrontery, therefore, that this modern religious teaching (modern in a way, though it is an old foe in a new form), and represented practically by one man, should challenge the interpretation of all the churches, in **all** the centuries! And that this challenge should concern a doctrine than which there is scarcely one more important in the whole of the Christian scheme! And what foolishness and blindness on the part of men and women, professing to be Christians, to be led away by such a system!

But Millennial Dawnism not only denies the Bible as interpreted by the creeds of Christendom, but in so doing dishonors and vilifies the Church of Christ. It charges the translators of the Revised Version with dishonesty in the rendering of certain Hebrew and Greek words bearing on the doctrine. It charges theological professors and pastors with duplicity or ignorance in the interpretation of the same words. It charges those who claim to believe the doctrine as being really ashamed of it, and affirms that they deny in private what they publicly profess. It makes us hypocrites and semi-infidels.

But the disciple is not greater than His master, nor the servant than his Lord. If the Church be vilified we should be surprised were Jesus Christ exempt. He too, is dishonored by implication, for Millennial Dawnism says, "We can not imagine how sincere believers of this terrible doctrine can go from day to day about the ordinary affairs of life, believing all the time that fellow-mortals are dying at the rate of one hundred a minute."

It forgets that Jesus Christ went about the ordinary affairs of life from day to day, knowing and teaching all that orthodoxy claims for the future retribution of the wicked. It forgets that the most solemn word ever uttered upon the subject was uttered by His lips Who was the incarnation of divine love, and Who gave His life to save us from our sins.

It were safer, my readers, to stand by Jesus Christ than any human teacher. It were safer to take our theology from the Bible than from the Watch Tower. It were safer to believe the creeds of Christendom than the theories of a single man, and the teachings of all the churches than the **ipse dixit** of Millennial Dawnism.

"Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. 7:15).

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1).

"These be they who separate themselves, (or make separations), sensual, having not the Spirit" (Jude 19).

"From such turn away" (2 Tim. 3:5).

Woman's Life in Mohammedan Lands

By M. E. Ritzman

THE religion of Islam holds sway over at least 230,000,000 of Moslems, constituting one-seventh of the population of the globe, and is Christianity's greatest rival. In Syria and Palestine, where Christ walked among men and where Christianity had its birth, the Moslems are 72 per cent of the population. In lower Egypt, they form 98 per cent, and in upper Egypt, about 88 per cent of the population. Mohammedanism claims 36 per cent of Africa's population, or 58,864,587 souls out of a total population of 163,736,683. Of this Mohammedan population, the overwhelming majority, or more than 54,000,000, are north of the equator. But missionaries of the crescent are rapidly extending their sway southward. Even China claims a Mohammedan population of more than 20,000,000.

Woman's position is never high in Moslem lands. For centuries, the followers of the prophet have looked down on, despised, and ill-treated the weaker sex. Their literature breathes forth the degradation of womanhood, their proverbs proclaim the inferiority of the female sex, and their daily life is a constant illustration of the abasement of those who give men birth. The treatment woman receives in these lands is intolerable to a feeling heart, and consistent only with the social degradation which is the fruit of centuries of Mohammedanism.

"It is a significant fact that in Mohammedan countries the birth of a girl is counted a matter of sorrow, while the birth of a boy is a matter of unbounded thankfulness and joy. There is no discharge of artillery and musketry when a little girl is born, as is the case when a boy is born. No! A girl is a girl—a source of anxiety, care, and sorrow—and parents and friends alike treat her appearance as an occasion, at the very least, for regret."

The girl looks forward to marriage as her sole destiny. To remain unwedded seems to a Mohammedan woman a sin, a thwarting of the divine purpose of her nature. Marriages are legalized when the bride and bridegroom are very young. It is true that, in eastern lands, girls become women sooner than in western lands; but, the age of ten, or even younger, is altogether too young to commence the duties, responsibilities, and trials of married life. In this matter, Mohammed himself set a bad example. His third wife, Ayesha, was a mere child of seven when the prophet espoused her, and she was only nine when he married her. One reason, and perhaps the chief reason, given for early marriages, is to prevent the youths from falling into vices that are prevalent, and caused, no doubt, by the reading or relating of vile stories in the hearing of the children, and by the generally unchaste character of the people.

In the matter of plurality of wives, Mohammed again set the example to his followers. He had at least sixteen, if not eighteen, wives. He confessed that women and perfumes were his chief delights, and the angel Gabriel was made to descend from heaven to absolve him from the laws of polygamy and concubinage that he imposed on his followers; for the Koran says: "Take in marriage of such women as please you, two, or three, or four, and no more. But if ye fear that ye cannot act equitably towards so many, marry one only, or the slave which ye have acquired. This will be easier, that ye swerve not from righteousness." Many Mohammedans, constrained by poverty or right feeling, content themselves with one wife; but thousands of men take the prophet at his word, and have two, or three, or four wives, and hence springs a fearful amount of discord and misery. Among the nomad tribes and those under patriarchal government, polygamy is the invariable rule.

There is hardly any family life in our sense of the term. True love between husband and wife is rarely seen. The Rev. John Van Ess, of Busrah, writes: "Family life lacks stability, and mothers often train their sons to spit at their father and use vituperative language to him, as such acquirements are considered to give evidence of a manly spirit."

The Rev. Andrew Watson, D. D., in speaking of social conditions in Egypt, says: "With few exceptions the women are either the slaves or the playthings of the men, and oftenest by far the former. Excluding the highest strata of society, a man generally marries in order to secure a permanent servant for himself and his immediate family relations; and if the wife does not fill the bill, she is either divorced to make room for another, or a second wife is added. A prominent Moslem has said in conversation, that not more than 5 per cent of Mohammedans in Egypt retain the first wife to the day of her death."

In the cities of Palestine, woman is the household drudge with uncertain tenure of office, and, in the country districts an unpaid laborer entitled to only one-eighth of her husband's estate after his death.

In West Africa, "the lack of home life, the utter prostitution of virtue, the total disregard of morals, all these have brought moral ruin to the people and made West Africa a seething sink of gross iniquity. Woman, although allowed much more freedom than in North Africa, is neverthless the 'thing' of man.

"The social condition in Arabia is exactly what might be expected in a country where women are almost wholly uneducated and are looked upon as mere animals whose sole purpose in life is to bear children for the husband, cook his food, and fear his frown.

"The social condition of the Moslems in Persia can not be said to be high. Women hold a very low position and have few rights. They are closely veiled when they go abroad, even in the lowest classes, except among the nomad tribes, whose women enjoy much greater freedom."

The female sex is degraded by Mohammedanism. While young, girls are restrained by the iron hand of their fathers, and, by early marriage, they become their husbands' slaves. The rules of the Koran strike at the root of all morality; they brutalize men, degrade women, and render the Christian ideal of domestic life an impossibility, and yet for them is claimed a divine origin and they are emphatically called "the ordinances of God declared to people of understanding." (Sura 2:230.)

Nothing but evil ever follows in the wake of polygamy. The root being bad, the fruit must of necessity be bad. Untold misery, jealousy, envy, hatred, and sometimes even murder, are the fruits thereof. Missionary women are often asked for drugs to disfigure or poison the favorite, or her child. All this sorrow and misery come by the approval of the Koran. There is a volume of pathetic meaning in the remark of a poor heathen woman, who said she thought the Bible must have been written by a woman, because it said such kind things about women. Said a Mohammedan woman: "Your prophet did well by your women; ours did not. I shall have words with our prophet when I see him in the next world, for giving men permission to have a plurality of wives." Under polygamy, woman's heart is often a whirlpool of bitter passion, and she makes the house a bedlam. Hear the testimony of a Tabriz Mollah, given in a discourse in a mosque. "They tell us," said he, "that there are dragons and scorpions in hell. I am not afraid of them. I have a worse hell on earth. My two wives, with their jealousies, quarrelings, their demands for dress, etc., give me no peace. I could leave them for other torments." So, smarting in the fires he has kindled for himself, he pays the pittance of contract money and turns the wife loose to misfortune and that which is worse. The woman, in her troubles, exclaims: "When the gates of hell are opened, the Musselman men will go in first."

Authority to confine and to beat his wives is given to the husband. In the fourth Sura, we read: "Those whose perverseness ye fear, admonish them and remove them into bedchambers and beat them." What power to put legally into the hands of a husband! The fault in the poor wife may have been trivial, and may have been provoked by the words or actions of another wife, and, for that fault, she is at the mercy of her husband. Though he may chastise her most severely, the suffering woman has no redress. In defense of his conduct, the husband can point to the words of the Koran, and say: "The mouth of the Lord has spoken it." What a contrast to the law of love and the law of Christ! As a result, we have scenes like the following, told by Dr. Karl W. Kumm:

"A missionary in North Africa, in one of the inland Mohammedan towns, used to go up in the evenings to the roof of her house to enjoy the cool air. Night by night there she heard curious cries and wailing from the next courtyard. Anxious to find out who was in trouble, one evening, when nobody was near, she stepped over the low parapet wall, walked to the edge of the roof, and peered down into the next courtyard. What did she see? At the foot of the opposite wall, she saw a hole about the size of a dog's kennel, and, by the side of this hole, a woman, chained hand and foot, fastened to the wall, weeping. The missionary called out: 'Why are you weeping?' But the poor thing got frightened and hid away in the hole. By dint of kind and sympathetic words, the missionary coaxed her out again, and at last drew the following story from her:

"'Many months ago, I disobeyed my husband. He beat me frightfully. He chained me to the wall. He has beaten me every day since, and he has said he is going to beat me to death. That is why I am crying.' There is no law in any Mohammedan country to protect this woman. The Koran itself gives its voice against her."

Mohammedan Woman's Private Carriage—"They Are Closely Veiled When They Go Abroad, Even in the Lowest Classes."

Divorce is easy. The cause may be anything, and often nothing more than a man's wish to get rid of his wife in order to be able to secure another. The legal allowance for a divorced woman, her hire, as it is called in the too plain language of the Koran, for even the limited legal time, is often only collected from the man when the woman has powerful friends to plead her cause before the kadi. While the husband possesses the power of divorce, absolute, immediate, unquestioned, without the assignment of any reason and without the notice of a single hour, no privilege of a corresponding nature has been reserved for the wife. The idea of any such rights for the woman is entirely foreign to the Mohammedan notion of the position of the sex. However exemplary and devoted the wife's conduct, she may at any moment be called on to quit her home and her children, and see her place occupied by some younger and more favored stranger. Some Mohammedans make a habit of continually changing their wives. We read of young men who have had twenty and thirty wives, a new one every three months; thus it comes about that women are liable to be indefinitely transferred from one man to another, obliged to accept a husband and a home wherever they can find one, or, in case of destitution, resort to other more degrading means of living.

The laws respecting divorce in the Koran are vile. The very caprice of the husband is encouraged by the permission granted of twice repudiating and twice receiving back the same woman. "But when the words of separation have been thrice repeated, the divorce is irreversible. However unjust or injurious the action, however desirous the husband may be of undoing the wrong, the decision cannot be recalled; the divorced wife can return to her husband only on one condition, and that is that she first be married to another man, and after cohabitation be again divorced. The tone of Mohammedan morals may be imagined from the functions of the temporary husband hired to legalize marriage with a thrice-divorced wife, having passed into a proverb. Such flagrant breach of decency, such cruel violation of the modesty of an unoffending wife, may be an abuse the full extent of which was not at the time contemplated by Mohammed; but it is none the less an abuse for which, as a direct result of the unnatural and revolting provision framed by him, Mohammed is justly responsible. With these abominable customs contrast Deuteronomy 24:1-4.

As if all this was not degradation enough for womanhood, concubinage and slavery are expressly allowed by the Koran. The number of concubines a man may have is only limited by his wealth. It is difficult to conceive more signal degradation than that of the female slaves under the thraldom of Mohammedan masters. Treated as an inferior class of beings, equally restricted as under the marriage contract, they are expressly excluded from any title to conjugal rights. The female slave is at the absolute disposal of her master, to be toyed and sported with purely at his pleasure. The only redeeming feature is that, when once a slave has borne a child to her master, she can not be sold, and, at his death, obtains her freedom. The children of slave-girls are also as legitimate as those of married wives.

Another thing that perverts conscience and gives license and the sanction of religion to sin is what is known in Persia as the Muta'ah, a system of temporary marriages prevailing in some parts. Marriages are contracted for a week, a month, or a longer period. The contract and the familiarity end with the time limit, except when there is an offspring from the temporary union, when the man is expected to support the child until the age of seven. For example, in the rice-fields of Mezanderan, a man engages as concubines for the season as many women as are required to harvest his crops, abandons them during the winter, and the next year contracts with the same or different ones, as the case may be. In some of the "holy" cities to which crowds of pilgrims resort, there are large numbers of women who have devoted themselves to this kind of life. For the legality of the Muta'ah, they quote the tradition that Mohammed gave such a license to his soldiers when going on a campaign.

Religiously, few privileges are granted the Moslem women. They are not encouraged to attend services in the mosques; but, in some instances, they have their own small places of worship. An Indian missionary writes: "I believe that women are absolutely excluded from the majority of Mohammedan places of worship, and are frowned upon if they venture to appear in others, at any rate while men are there, for the men-folk declare that 'the presence of a woman in a mosque is not conducive to devotion to God.' During the years I was in India, and in my travels in other Mohammedan lands, though I entered hundreds of mosques, I never once saw a woman at public prayer. How different from our Christian custom! With us the two sexes meet in the house of God on a footing of equality, and we should regard our churches as poor indeed, if, for any cause, the refining and elevating influences women exert there were withdrawn."

Yet Moslem women are religiously inclined. They are bigoted and faithful Mohammedans. They look on their condition as their fate, their kismet. They are devoted to their fasts and their prayers. If opportunity offers for a pilgrimage, the journey with all its difficulties seems as nothing to them in view of the merit and honor they hope to acquire. They regard themselves alone as enlightened, and all the rest of womankind as in spiritual darkness. They despise Christian women as unclean. They are oftentimes the greatest obstacles in the winning of the men to Christianity.

The lot of our Eastern sister is a hard one, as far as this world is concerned. There is no home, no refinement, no true dignity, no pure enjoyment, nothing but pain and toil and shame and suffering. There is in her life nothing spiritual, nothing to elevate the character, nothing to soothe the fainting soul weary of the vanities and sin of earth; while there is everything to stimulate those fierce passions that fill the world with guilt and misery.

What about the next world? Mohammed saw with the eye of a prophet that the majority of the damned would be women, yet he has pronounced the sex to be both immortal and responsible. In the fourteenth sura we find these words: "Whoso doeth evil shall be rewarded for it, and shall not find any patron or helper beside God; but whoso doeth good works, whether male or female, and is a true believer, will be admitted into paradise, and will not in the least be unjustly dealt with." Again, in the sixteenth sura we read: "Whoso worketh righteousness, whether male or female, and is a true believer, we will raise to a happy life, and we will give them their reward according to the utmost of their actions."

Mohammed left, however, the nature of their enjoyments in paradise to be inferred. Beautiful "heavenly wives" without number are promised to believing men. The virtuous Musselman, under the guidance of the prophet, will reach the groves and gardens of the seventh heaven, where palaces of marble await them. Their most exquisite pleasure will consist in their constant society with never-fading beauties, formed, not from clay, but from the purest musk, and the fires of whose large black eyes is so sweetly tempered by modesty, that "they resemble pearls hidden in their shells." Even to the meanest believer, seventy-two houries will be allotted.

No "heavenly husbands" are promised believing women, nor is it said that they will ever again see their earthly husbands, and, inasmuch as their actions in this life can not have been equally important and meritorious, so neither will their felicity be as exquisite as that of the men. Moreover, there is remarkable recent evidence that the belief that woman does not live after death is held by educated Moslems, and that it was no groundless calumny of the Christian when Hood sang of

"The Barbarous Turk,
Whose woman has never a soul to save."

Isabella Bird Bishop, whose knowledge of Mohammedanism was gained through rare and prolonged opportunities to know its women in different lands, as they visited her tent, or as she stayed for months in their private apartments, declared as the result of her observations: "Mohammedanism is rotten to the core." Speaking of Buddhism, Brahminism, and Mohammedanism, she declared that they degrade women with an infinite degradation. In the zenanas and harems, she saw women twenty or thirty years old, whose intellects were so dwarfed that they seemed like children of eight, while all the worse passions, jealousy, envy, and murderous hate, were stimulated and developed to a fearful degree. On more than fifty occasions, she was asked by women for drugs that would kill the reigning favorite or her boy, or make her ugly or odious. Scandal, intrigue, jealousies, counting jewels, painting the face, staining the hair, quarrels, eating to excess, getting rid of time by sleeping, listening to impure stories by professional reciters, and watching small dramas played by slaves, these occupy the unbounded leisure of Eastern upper-class women.

The Prisoners of Fear

H. Wilson Clendining

Deep in the shadows they lie in their bondage,
Afar from the sunbeams of truth and of light:
Who is compassionate? Who will deliver
Them, giving them freedom from slavery's blight?
See how they languish in woe and in anguish,
No hope for the future; no life giving ray;
Sin hath enslaved them, but Jesus can save them;
Who beareth the tidings of freedom today?

Have ye no pity? or shall they all perish
Without our Redeemer, our Saviour and Friend?
Say not, "They care not, are worthless and sinful,
Then why should we trouble God's message to send?"
Suff'ring and thirsting, they wander and hunger
For bread, and behold, they are offered a stone!
Vainly they ask us for help and for comfort
Not knowing our Saviour, who helpeth alone.

Pity them! pity them! children of heaven!
Ye dwell at your ease, nor know of their woe;
Look on their misery, hear their bewailing!
To them with God's message, then, lovingly go!
Go! in the name of our blessed Redeemer,
Who loves us, and for us was ready to die;
Go in His strength, when He calleth, rejoicing
To serve Him Who liveth, and reigneth on high.

LITTLE SERMONS

By C. F. Ladd.

Many a "joy rider" bumps into sorrow.

Many a man works hard to find a soft job.

It often takes a strong man to hold his peace.

The folks who make a good beginning often die young.

The folks who court popularity are often wedded to it.

The folks who claim to know the most seldom do much to prove it.

The man who lives right here need not worry about the hereafter.

We have to pay full price for our tuition in the school of experience.

We cannot expect to have right on our side unless we are on the right side.

THE FAMILY LIKENESS.

"What manner of men were they whom ye slew at Tabor?"—"As thou art, so were they; each one resembled the children of a king" (Judges 8:18). Ah! there was the family likeness. They resembled the children of a king; and at once Gideon recognized them to be his brethren (19th verse). There was no mistaking the family likeness. Is it so with us, beloved? Do we resemble the children of a king? Is it easy to identify us by our likeness to Him who is not ashamed to call us brethren?—Selected.

"In Thy presence is fulness of joy." We must not hand this precious passage over to the future, and say it applies to heaven; for such is the joy of every one that walks with God.—Selected.

Church Hymns and Congregational Singing

By Albert Simpson Reitz

WHEN the world was yet young the morning stars sang together, and there has been music ever since. Music has always had a prominent part in the world's history. It has led armies to victory, it has soothed the hearts of troubled kings, it has whispered its lullabies over the cradles of the children of destiny, and it has turned many a sinner into a saint.

Music has always been closely associated with the things of heaven. It was through the medium of song that God gave us the first glad tidings of the birth of the Babe in Bethlehem, the Prince of Peace. And we are told that "ten thousand times ten thousand" saints are singing a new song around the throne. Since song has been given such a prominent place by the Author of all the arts are we not justified in giving it a prominent place in our forms of worship? Indeed, it is generally recognized today as having such a place in our church services, but the sad fact confronts us that in many cities today the manner in which expression is given to worship in song is really a travesty and in many instances a disgrace. Paid quartets are too often expected to do the singing for the entire congregation, thus enabling the communicant to lounge in his pew and in an indolent manner look up at the salaried singers with an expression which would seem to say, "Go ahead and sing; that's what you're paid for."

Much has been said lately about "sentimental gush" in modern church hymns. Perhaps the criticism is a just one, but the fact remains that the churches that persistently cling to the "stately old hymns" are the ones that usually have the poorest singing. Is the fault with the hymns? Not at all. Modern science has made it possible to have almost everything done for us and the idea seems to be prevalent that it is more fashionable to have others do our singing in the house of God. If this is true would it not be a great deal more sensible to turn our criticism against the congregations rather than against the hymns?

What we are pleading for is that men and women who have been redeemed by the blood of the Lamb, who have been lifted into the light of His love, should sing with heart and voice the songs of Zion and with hymns and spiritual songs praise God in the house of worship.

DEATH OF MISS MARTHA PICKENS HALSEY.

In our February issue we printed an article on "Moody and Sankey's Early Days", written by Miss Martha Pickens Halsey, whose picture is here given.

Miss Halsey died at her home in Chicago on Feb. 3, just before midnight. She was the daughter of the late Rev. Leroy J. Halsey, D. D., one of the earliest professors in the McCormick Theological Seminary, and who once lived on the ground on which some of The Moody Bible Institute buildings now stand. She was the sister of Prof. John J. Halsey of Lake Forest University; of Edward A. Halsey of the Chicago Real Estate Board; and of Leroy Halsey of Battle Creek, Mich. She was a member of the Presbyterian Woman's Board of Foreign Missions of the Northwest and served it as foreign corresponding secretary for India for thirty-four years. She was a member of the Church of the Covenant, and president of its Women's Board of Missions.—Editors.

PRACTICAL AND PERPLEXING QUESTIONS

ANSWERED BY THE EDITORS

Can it be proven from the Bible that Christ was God while on earth, and that the Holy Spirit is a person?

The proof is abundant.

J. M. G.

Is the description of the holy city in the 21st chapter of Revelation literal or spiritual?

We believe it to be literal.

J. M. G.

Can it be shown by the Bible that to be willing to do God's will means to do either good or evil if he wishes it?

God never wills us to do evil.

J. M. G.

Is the Gospel according to John as he wrote it, or was it "fixed" by some later writer?

It is as John wrote it, and has not been "fixed." The best scholarship attests this. J. M. G.

What is your conception of the divine trinity?

A distinguished biblical scholar and evangelist thus speaks, and we adopt his language as very excellent: "There is one God eternally existing and manifesting himself to us in three persons,—Father, Son, and Holy Spirit." J. H. R.

What is the meaning of Exodus 23:2?

The Hebrew in this case is hard to translate, a fact intimated by the use of italics in the Authorized Version, in two places. The word translated "multitude" carries with it the idea of greatness, and probably many and great men are in mind. It is easy to follow such. The word "decline" may mean to depart from the right course. This translation has been suggested by Dr. Jamieson, the commentator: "Neither shalt thou answer (in a forensic sense) in a suit, espousing the side of a party who tries to pervert justice." J. H. R.

How do you explain the sinless birth of Christ? Does a child inherit sin from the father alone, or from both parents?

A child inherits sin from both parents; but the mystery of the sinless birth of Christ of the Virgin Mary is only to be explained by such Scripture passages as Matt. 1:18-25 and Luke 1:26-38.

J. M. G.

What is the difference between the Lord as "The Son of Man," and "Son of God"?

"Son of Man" occurs 77 times in the Bible, meaning Jesus Christ manifested in his human nature, a real human being. "Son of God" occurs 40 times and means that Jesus Christ has a relationship to the Father as Son. "Only begotten Son" occurs five times. J. H. R.

Please explain Matthew 26:52.

This is a teaching in consonance with the principle of Jesus as annunciated in the Sermon on the Mount, Matthew 5:38-41. Also with the principle that vengeance is the Lord's, Romans 12:19. The law here, like the law of non-resistance as given in Matthew 5, is to be interpreted somewhat differently under differing circumstances. J. H. R.

I belong to a church which is much allied with the world. Many of the Sabbath-school teachers are card players. All kinds of methods, such as suppers and entertainments, are used for raising money. We have an earnest minister who does not encourage these things, yet they are done. What attitude should I take?

We recommend (1), constant and earnest prayer on your part; (2), kind and tactful testimony against such things; (3), a gracious consistency of living to back up your testimony; (4), co-operation with your pastor in an effort to substitute other amusements for card-playing, and other methods of raising money than those named. J. M. G.

Define the difference between the names "Jesus" and "Christ."

Jesus means Saviour. It was a name not uncommon in the early centuries, and was the human name of our Lord. Christ is the English of the Greek **Christos,** and that was a translation of the Hebrew word which we translate Messiah. The Hebrew word meant "the anointed one" and all the translations mean the same thing. Jesus Christ means the "Anointed Saviour." J. H. R.

What do you understand by the clause "That which is behind of the afflictions of Christ in my flesh," in Col. 1:24?

Paul here identifies himself in a sense with Christ. While Christ's sufferings on the cross were meritoriously complete, yet in a sense the members of the Church of Christ, which is His body, have certain sufferings to endure "filling up that which is behind." All Christians should, with Paul, rejoice in such sufferings, in as much as they are for the body's sake.

J. H. R.

Do 1 Cor. 11:23 and Gal. 1:1 read alike in the Greek, and is a direct revelation referred to in those passages?

The question only involves the word translated "received." The Greek word is the same in both passages. In the second passage that which was received is called a revelation, which seems to settle the question as to that passage. There is no reason for believing that the meaning is different in the first passage. That the revelation was direct is further supported by Paul's experience (Acts 18:9; 22:17, 18; 2 Cor. 12:1, et seq.).

J. H. R.

What is meant by James 5:12?

The injunction against swearing, or profanity, is in consonance with the teaching of Jesus in Matthew 5:33-37. Accepting the reading of the original of which this is a translation, we have the simple statement that swearing is worthy of condemnation, which is readily accepted by all. If the variant reading in the original is fairly translated we have, in the last clause, "hypocrisy", which is a different thing; but the variant reading does not have strong support.

J. H. R.

I have been informed that there are evangelists from The Moody Bible Institute who teach that the Lord's Prayer is "archaic," and therefore not suited to present day use. I should like to know what you have to say about this.

We do not know just what is meant by "evangelists from The Moody Bible Institute." The Institute at present has only two evangelists in the field representing it, and they are too sensible and devout to teach as above. There are, however, many evangelists in the field who may have been students in the Institute, or guests for a longer or shorter period, who are so teaching, but the Institute can not be held responsible for them. One thing is certain, namely, that they did not receive such instruction in the class rooms or from any of the faculty. J. M. G.

Where shall I find the most terse statement respecting the canon of the Old Testament?

The strongest witness to the canon of the Old Testament is our Lord Jesus Christ. There is no question but that the Old Testament of His day is the Old Testament of the present. To Him that was the sacred Scriptures—no more, no less. A more authoritative critic than He we can not have.

When we go back of Christ we are following tradition merely. This tradition gives Ezra the final word as to the make-up of the Old Testament books. All scholars have been agreed, with practically few exceptions, up to the present, that it is to Him, under God, we owe the literary form of these books.

It is impossible to say in detail who all the authors were, with the exception, of course, of Moses, Ezra, David, Solomon, and the prophets whose names are associated with their different books, and who, for the most part, are recorded as their authors. The most terse statement on the subject will probably be discovered in one of the evangelical Bible dictionaries, like that of Smith or Davis.

We might suggest also, "The Historic Origin of the Bible," by Prof. Bissell, whose chapter on "The Canon of the Old Testament" might be just what you want. J. M. G.

THE LAYMEN'S COMMENTARY ON THE OLD AND NEW TESTAMENTS

CONDUCTED BY JAMES M. GRAY

THE BOOK OF ESTHER.

Lesson 1. The Jews Imperilled, cc. 1-7.

The events of this book belong chronologically after Zerubbabel's company of exiles have gone up to Jerusalem, and before the commissions of Ezra and Nehemiah. The scene is laid in Persia. Cyrus, Darius I, and Darius II (Hystaspis) have passed away, and Ahasuerus, son of the last-named, and called by the Greeks, Xerxes, is on the throne. He is a sensual, fickle, cruel despot. It was his great fleet that was defeated by the much smaller one of Greece at Salamis, about 480 B. C. He is mentioned in Ezra 4:6. He was succeeded by his son Artaxerxes, who figures in the later chapters of Ezra and Nehemiah.

The story of the book is well known, and may be divided as follows:

Queen Vashti's Fall, 1:1-22.
Esther's Exaltation, 2:1-23.
Haman's Conspiracy, 3:1-15.
Esther's Intervention, 4:1-7:10.
Haman's Judgment, 8:1-9:19.
The Commemorative Feast, 9:20-32.
The Epilog, 10:1-3.

1. Queen Vashti's Fall, c. 1:1-22.

Some think that this feast (v. 3) was the occasion when the great campaign against Greece was determined upon. If a half-year seems long (v. 4), perhaps the time was extended to allow the different nobles and princes to "make their appearance at the court successively." The climax was the "garden party" of a week (vv. 5-7), although it should be understood that only men were present (v. 9). Verse eight seems to mean that in contrast with the customary excessive drinking, any were free to remain sober if they would. "Knew the times" (v. 13) is equivalent to "Skilled in the law."

2. Esther Exalted, c. 2:1-23.

When sober, the king rued his action (v. 1), but had he changed his mind and restored Vashti, the consequences would have been serious to his advisers, hence their present counsel (vv. 2-4). "Things for purification" (v. 3) mean the precious oils for cleansing and anointing (v. 12). "She required nothing, etc.," (v. 15), points to a general desire on the part of the virgins on similar occasions to bedeck themselves with ornaments, but Esther acted differently on the chamberlain's advice, and with good results (v. 17). Note the expiration of four years between 1:3 and 2:7, which some think was occupied by the expedition against Greece, and for which secular history gives some justification. The incident of verses 21-23 is recorded here to explain that which follows later.

3. Haman's Conspiracy, c. 3:1-15.

The casting of the lot (Hebrew "Pur," v. 7), was for the purpose of selecting the most propitious day for the murderous undertaking Haman had in mind. Sir Henry Rawlinson says that while in western nations such an idea as that in verses six and nine would never occur to a revengeful man, it was very different in the East. Massacres of a race, or a class, have at all times been among the incidents of history there. A great massacre of the Magi occurred only about fifty years before this, and a massacre of the Scythians fifty years before that again. The 10,000 talents (v. 9), or as some calculate it $12,500,000 of our money, was to be obtained by the confiscation of the Jews' property.

4. Esther's Intervention, c. 4:1-7:10.

It would appear by a comparison of verses 12 and 13 of the preceding chapter, that the Jews were for a whole year harassed in mind because of their impending fate. This explains the opening verses of the present chapter (4:1-3). Observe Mordecai's firm reliance on the promises of God concerning Israel (v. 14). They can not all be destroyed. God would not permit it, for it would defeat His purpose concerning the Messiah who was to be the Redeemer of the world, and all else that was included in that purpose. Esther's request to fast is equivalent to a call to repentance and a request for prayer (compare 1 Kings 21:27-29, Joel 1:14, and Jonah 3:5). Her boldness in this case is seen in the following: She proposed to go to the king without being called; to make request for the change of a law which, according to Persian custom, could not be done; to reveal herself as a Jew; to place herself in opposition to the all-powerful favorite, Haman.

Rawlinson says the usual situation of the throne in the throne-room of an oriental palace, is one from which the monarch can see into the court through the doorway opposite to him (v. 1). Esther's tactful delay is making known her request (vv. 7, 8), was doubtless to test or further impress the king, or possibly to evolve her plan, which may not yet have been clear in her own mind.

God's hand is seen clearly in 6:1, which, campare with 2:23. The dramatic incidents of the chapter tell their own story as they swiftly pass before us. In 7:3, Esther's words are to be understood as offering her own life in the place of the people. The loss of the people would be a great damage to the king (v. 4). In the East at banquets they recline on couches (v. 8).

Questions on the Lesson.

1. What chronological place is occupied by this book?
2. Give some historical data of the king.
3. What great historical event may have intervened between the fall of the one queen and the exaltation of the other?
4. What does "Pur" mean?
5. Name some great massacre of this general period.
6. What shows Mordecai's faith?
7. What shows Esther's courage?
8. Give an illustration of the special providence of God in this lesson.

THE BOOK OF ESTHER.

Lesson 2. Deliverance Comes, cc. 8-10.

1. The King's Decree, c. 8.

The "house" of Haman doubtless meant all his possessions (8:1). His death, however, and Mordecai's distinction did not mean that the decree against the Jews had been annulled, which, indeed, could not be annulled, according to Persian law. This is the problem now before Esther and Mordecai (vv. 3-6), which the king solves by authorizing another decree granting permission to the Jews to arm themselves against their executioners (vv. 8-11).

The effect of this measure on the Jews was what might have been expected (vv. 15-17). The meaning of the last sentence of the chapter is illuminated by Exodus 15:16 and Deuteronomy 11:25. The Persians felt that the God of the Jews was ruling over their destiny in a peculiar way.

2. The Heathen Massacre, c. 9:1-15.

The first part of this chapter records the successful stand made by the Jews against those who ventured to oppose them, and demonstrates that the God of their fathers was still their God. It reads like a chapter in Judges or Kings.

Rawlinson calls attention to the importance of verse three as bearing on verse 16. That the Jews should have been allowed to slay 75,000 Persians has been pronounced incredible by the critics, but it is not so when we see that the leaders of the nation took their side. The probability is, however that the slain were people of other, subject nations, for whom the Persians did not particularly care.

How does verse 10 show that the Jews' motive was not avarice but self-defense? The king's inquiry and Esther's reply (vv. 12, 13) indicate that danger still threatened the Jews in Shushan at least, unless further measures were taken. Haman's sons were to be hanged after death. "Hanged" here really means "crucified," which was the Hebrew and Persian custom.

3. The Feast of Purim, vv. 16-32.

It seems that the Jews outside of Shushan celebrated on the fourteenth of Adar, but those within could not do so for obvious reasons till the fifteenth. This gave rise to the recurrence of different memorial days until Mordecai settled the matter as in verse 21. The whole writing of Mordecai here spoken of (vv. 20-25) may have included the substance of the book we are considering. Nevertheless a second document by Esther herself seems to have been necessary to finally determine the perpetuity of the feast (vv. 28-32). The feast is still kept by the Jews, proving the authenticity of this book.

4. Mordecai's Greatness, c. 10.

The greatness of Ahasuerus (v. 1) reflects on Mordecai (v. 2), who is recognized even in the kingly chronicles, and whose exalted privilege becomes a benefit to all his race in Persia (v. 3).

Questions on the Lesson.

1. To what tribe and family did Mordecai belong (2:5)?
2. What is Haman called (3:5)?
3. What correspondence do you see between the above and what is recorded in 1 Samuel 15?

4. Have you compared the passages of the Pentateuch named in this lesson?

5. Why is the feast called "Purim"?

6. Who may have been the author of this book?

7. How is its authenticity attested?

THE BOOK OF PSALMS.

Lesson 1. Introductory.

1. Their Authors.

The Book of Psalms has sometimes been classified according to authors. As, for example, the titles indicate that seventy-three were written by David; fifty are anonymous; twelve have the name of Asaph, and ten that of Korah, or the sons of Korah, attached to them; two are associated with the name of Solomon and one with the name of Moses, Heman and Ethan respectively.

A comparison of Acts 4:25 with Hebrews 4:7 shows that Psalms 2 and 95 respectively, were also written by David, though not ascribed to him by title in the book, and the question naturally arises whether he may not have been the author as well of a still larger number of the anonymous Psalms. As some of those with the name of the sons of Korah were evidently written for them, may he have been their author as well? The same query arises about the 72d Psalm, which is one of the two to which Solomon's name is attached. It might be added here that the titles of the Psalms are regarded by many as of equal authority with the text, and hence if we can ascertain what the title means, we may venture to build conclusions upon it.

2. Their Subjects.

The book again, has been classified according to subjects. Angus, in his Bible Handbook, has a convenient classification, giving the subject, and in each case the numbers of a few Psalms illustrating it. For example, there are Psalms of

Instruction, like 1, 19, 39.
Praise, 8, 29, 93, 100.
Thanksgiving, 30, 65, 103, 107, 116.
Penitence, 6, 32, 38, 51, 143.
Trust, 3, 27, 31, 46, 56, 62, 86.
Distress and Sorrow, 4, 13, 55, 64, 88.
Aspiration, 42, 63, 80, 84, 137.
History, 78, 105, 106.
Prophecy (Messianic), 2, 16, 22, 24, 40, 45, 68, 69, 72, 97, 110, 118.

We shall employ a later opportunity to speak of the Messianic Psalms more praticularly.

3. Their Books.

It may seem strange to speak of the "Books" of the Psalms, but that expresses another kind of classification. The whole book has been divided into five books, each ending with a similar doxology, as follows:

Book I, Psalms 1-41.
Book II, Psalms 42-72.
Book III, Psalms 73-89.
Book IV, Psalms 90-106.
Book V, Psalms 107-150.

Notice the close of each of these books for the doxology spoken of.

There are those who question the value of this division, however, on the ground, first, that the title of the book itself in the Hebrew, (Sepher Tehillim), is singular rather than plural. It is not the "books" but the book of Psalms. Second, the numbers of the Psalms continue unbroken from the beginning to the end of the book. Third, there are other doxologies than those especially referred to, e. g., Psalms 117 and 134.

4. Their Unity.

The view of others, therefore, is that the Psalms comprise but one book with an order and unity throughout, the key to which is found in its final application to the millennial age and establishment of the kingdom of God on the earth. According to these, this explains what are known as the imprecatory or cursing Psalms. These have puzzled many, but when we consider them as terminating on that period when the era of mercy for the Gentile nations closes, and the time of their judgment begins, it lightens their problem very much.

In the same connection we should remember that the author is speaking in the prophetic spirit and that the enemies are conceived of as enemies of God whose permanent rejection of Him is implied. This view, moreover, explains those like the 91st Psalm which promise exemption from such things as pestilence and war. This Psalm was written doubtless on the occasion of Israel's deliverance from Egypt, but its language seems to indicate that it is a type of their greater and permanent deliverance in the time to come. This is strengthened if we conceive of the preceding Psalm as giving a picture of Israel today.

The opinion which sees the key to the interpretation of the Psalms in their ultimate millennial application also furnishes an explanation of the frequent New Testament references to Christ which are found in the Psalms where we would least expect them. It will come in the way of our studies to point these out by-and-by.

Dr. John Urquhart, who maintains the above view, regards the whole book as formed of a combination of twelve sections. Each of these sections contains a continuous recurring story of the establishment of God's kingdom on earth, in which Psalms of complaint and pleading on Israel's part are followed by those of jubilation for deliverance. In some of these jubilations the whole earth is seen to join. These twelve sections are indicated to him by the following jubilant Psalms: 10, 18, 24, 30, 48, 68, 76, 85, 100, 118, 136, 150. "In the first cycle of ten there is progress from the announcement of judgment (1), and manifestation of Christ (2), through His rejection (3-7), suffering and ascension (8), the waiting and persecution of His people (9), to the consummation of all things (10)." This analysis will not commend itself to all, but it is interesting and may lead to further thought.

5. The Messianic Psalms.

These are Psalms in which not only is the Messiah referred to, but in which He Himself in the Spirit is heard to speak. It is His feelings and experiences that are being expressed rather than those of the human author. To know David it is necessary to study the Psalms as well as the historical books that refer to him, but this is even more necessary in the case of Jesus. In the Gospels we read what He said and did and what was said and done to Him; in other words, we obtain a view of the outside of His life, but in the Psalms we see the inner side, and learn how He felt and how He lived in the presence of His God and Father.

Questions on the Lesson.

1. How many Psalms, according to their titles, were written by David?
2. Classify the Psalms according to subjects.
3. Into how many books would some divide the Psalms? Give the Psalms in each.
4. What, in the judgment of others, is the key that unifies the Psalms?
5. What lightens the problem of the imprecatory Psalms?
6. How would you define a Messianic Psalm?
7. What is their value as applied to the Messiah Himself?

THE TWENTY-THIRD PSALM.

The twenty-third Psalm is the nightingale of the Psalms. It is small, of a homely feather, singing shyly out of obscurity; but, oh! it has filled the air of the whole world with melodious joy, greater than the heart can conceive. Blessed be the day on which that Psalm was born! * * It has charmed more griefs to rest than all the philosophy of the world. It has remanded to their dungeon more felon thoughts, more black doubts, more thieving sorrows, than there are sands on the sea-shore. It has comforted the noble host of the poor. It has sung courage to the army of the disappointed. It has poured balm and consolation into the heart of the sick, of captives in dungeons, of widows in their pinching griefs, of orphans in their loneliness. * * It has made the dying Christian slave freer than his master, and consoled those whom, dying, he left behind mourning, not so much that he was gone, as because they were left behind, and could not go too. Nor is its work done. It will go singing to your children and my children, and to their children, through all the generations of time; nor will it fold its wings till the last pilgrim is safe, and time ended; and then it shall fly back to the bosom of God, whence it issued, and sound on, mingled with all those sounds of celestial joy which make heaven musical for ever.—Selected.

International Sunday-school Lessons

By E. O. SELLERS

March 10.
Jesus The Healer.

Golden Text:—"Himself took our infirmities and bare our diseases."—Matt. 8:17.

Jesus had performed a great miracle in the synagogue of Capernaum so that His fame spread throughout all Galilee. Entering Peter's house another difficult case was presented. "Peter's wife's mother lay sick of a great fever." Jesus had His intimate friends, this home of Peter, and that home in Bethany being illustrations.

Why does God permit His loved ones to be sick? Why let Lazarus die? Surely all suffering is not caused by sin directly. Many innocent suffer for the guilty; some suffer to manifest God's glory; some suffer to test faith, refining as by fire; some suffering must be left to God's inscrutable wisdom. Note this, however, that the compassion of Jesus caused Him to act at once, but not by proxy. He gave no check, nor did He refer the case to the hospital, but He "took her by the hand," that close, definite, personal touch which means so much more than fine phrases or well organized agencies for relief; and **"immediately"** (Mark's key word) the fever left her. Give Jesus a chance and His work will be instantaneous.

Here is the evidence of the cure—she "ministered unto them." This shows not only the fact but illustrates the truth mentioned by James, viz., that the best method of showing our faith is by our works, (James 2:18). God justifies the believer through faith; the world judges us as righteous by our works.

"At even they brought all that were diseased, and them that were possessed with devils" (v. 32). What a graphic picture! The Scripture says so much in few words.

One can feel himself a part of that crowd, eager and anxious to present their loved ones. Is the "all" in this verse the "many" in verse 34? Many are called but few are chosen. Jesus did not banish nor heal all disease, even while here upon earth.

The next morning Jesus is alone for prayer and communion. It is thus we gain strength, making it easy to resist temptation, as did Jesus when Peter unconsciously tested Him by referring to His popularity, verse 37.

The compulsion of a great mission gave Jesus no time to consider popular acclaim, nor pause in Capernaum, though there were doubtless many others who needed His ministrations.

Everywhere Jesus went He found opportunity for service, for in another city He meets a man "full of leprosy." The Holy Spirit through Isaiah had said that Jesus should bear our infirmities and heal our diseases, and this He did with the result in this case, that He broke the ceremonial law and was compelled to dwell without in the desert, verse 45. But even there, many came to him from every quarter.

Contrast the divine side shown in verse 40 with the human side shown in verse 41. Emphasize the personal touch. Three great lessons are here: First, Jesus' busy life of doing good; second, His genuine compassion shown by the frequent personal touch; and third, a missionary lesson of medical service. This third lesson presents leprosy as a type of sin, loathsome, contagious, incurable.

Emphasize Jesus' drawing power.

Has He drawn you to Him? If so, and has healed you, are you ministering to others?

March 17.
The Paralytic Forgiven and Healed.
Mark 2:1-12.

Golden Text:—"Bless the Lord, O my soul and forget not all His benefits; who forgiveth all thine iniquities; who healeth all thy diseases."—Ps. 103:2, 3.

Events tread upon the heels of events in the life of Jesus, especially during His Galilean ministry, and none depicts them more graphically than the synoptist Mark.

Returning from a preaching tour a great crowd gathered about the house in Capernaum where Jesus abode, insomuch that late comers could not look through the doorway to see and hear Him.

Undoubtedly many of these were the idly curious, but it gave Jesus an opportunity to speak "the Word." Is this not a suggestion for many who are concerned with the "problems of the day"? Of course these problems must be considered, but only in the light of the Scriptures. Bible classes should stick to the text or else change their names. Jesus' example in this respect was followed by His disciples. The result was not only a crowd, but the revelation of sin.

While Jesus was speaking four friends came bearing one sick of the palsy. The crowd being so great they gained access to the flat roofed eastern home, tore a hole in the roof, and let the sick one down into Jesus' presence. What an example of team work, and what an illustration of Jesus' words that His kingdom should be taken by violence! The damage was trivial, the end justifying the means in this case. Small wonder Jesus at once responds to "their faith."

All sickness is not the result of sin, but sin removed, the probabilities are that sickness would all cease. In His newer and better Kingdom there shall be no more sorrow, nor sickness, nor dying. How Jesus' voice must have thrilled with tenderness as He said, "Child thy sins are forgiven!"

But the critics are there, sitting idly by (v. 6), crowding the needy from Jesus' presence. "Who can forgive sin but one, even God." Their reasoning is correct logically, but unbelief and prejudice have so blinded their eyes that they see not the Son of God.

How their self esteem must have been shaken as Jesus reads their thoughts (v. 8)! Human reasoning can banish God, but the deductions of our intellects cannot satisfy the cry of the soul after God, (Job 23:3, 4). The forgiveness of sin is greater than the healing of the body. Social service is beginning to learn that there is a point beyond which it cannot go without the quickening touch of God.

But that they may know that Jesus is not an impostor, and that He has authority to forgive sin, He says to the young man, "Arise." Why that is a physical impossibility. Was he not let down from that roof, helpless, a moment ago? In seeming reply to such a query, Jesus tells the young man to roll up his blanket bed and to pick it off the floor, no chance for relapse there, and to "walk." He must gain still other strength by using that just given him. (Deut. 33:25).

Small wonder the onlookers exclaimed, "We never saw it on this fashion." It is doubtful if the "all" of verse 12 includes "certain" in verse 6. Beware of loveless censoriousness. Read Twice-born Men.

What is it to glorify God (v. 12)? Is it not to do His will? Eternal life is to know God and Jesus Christ whom He hath sent. Jesus lifts our infirmities and carries our sorrows. Jesus became incarnate that He might make atonement for our spiritual ills. His power over disease was to demonstrate His place and position and to prove that the flesh is not superior to the soul. By His healing power Jesus could make men see and know His power to forgive and heal spiritual ills.

Root out unbelief, get men to know God, then perform social service—better still have them go hand in hand. The walking young man confounded Christ's enemies, proved the faith of those who had borne him, and encouraged others to believe.

A suggested outline for this lesson:
Jesus teaching, vv. 1, 2.
Jesus forgiving, vv. 3-5.
Jesus rebuking, vv. 6-10.
Jesus commanding, vv. 11, 12.

March 24.
Feasting and Fasting.
Mark 2:13-22.

Golden Text:—"I came not to call the righteous but sinners."—Mark 3:17.

Levi (Matthew) who calls himself "the publican," is an example of those patriots who exemplify the seven cardinal points of the politician, viz., "the two loaves and five small fishes." Men who weep over sentimental patriotism and serve the oppressor for profit. Better, however, he is a type of conversion, "he left all and followed Jesus." No great weeping, rather rejoicing and a feast, conviction enough to act at once upon Jesus' invitation. A sudden call but vast in its portent, to one who after proper training wrote what has been termed the most important book ever written, the Gospel by St. Matthew.

Many believe that Jesus began His work by trying to win the Jews through teaching in the synagogue, but was rejected by the Pharisees and then turned to those outside of their circle. They murmured greatly and sought to keep others away from Him.

Jesus' reply was a fine bit of irony. "They that are whole have no need of the physician. Why complain, you self righteous ones, let me minister to those that need me. Jesus cannot save the self complacent righteous, but does save all who will not lift so much as their eyes even, but cry, "'Lord save us, sinners.'"

The disciples of John and of the Pharisees are fasting while those of Jesus are not. Questions arise. Jesus' reply is, "Why need they fast, am I not with them? We do not fast at weddings. There will yet be plenty of time for fasting when I am gone." Jesus feasted with publicans that he might win them; let us be sure such is also our motive when we feast with worldlings. Jesus admits the character of those with whom He has been associating as not of His circle, but He came not to call the righteous but these unrighteous ones. Jesus' disciples did quite right to bring their perplexities to Jesus.

Jesus' reference to putting new unfermented wine in old, thoroughly stretched leather bottles, means that in Him we are new creatures and must not make patch work of the old law which has governed our lives and the new life of the Gospel.

His authority as a Physician of souls is from God and His ministry shall bring great joy. Jesus emptied Himself that He might come, and when He left there would be time enough for fasting. Jesus is not "a little higher than the prophets," He is more than a good man, He is the great physician of both body and soul. God bless the consecrated physicians of the body, but it is a greater work than theirs to save a soul.

If, as has been suggested, the parable of the prodigal was uttered at Levi's feast, what an illustration! The prodigal, these lost publicans and sinners, the selfish elder brother, these self-righteous Pharisees, could all have been saved if they would.

A suggested outline of the lesson:

1. The call of Levi, vv. 13-14.
2. The feast at Levi's house, vv. 15-17.
3. The questions raised, vv. 18-22.

March 31.

Review Lesson—Suggestions.

Select the best available person to act as leader and twelve classes or selected groups to present the main thought of each lesson somewhat as follows:

The leader first calls attention to the work for the year and emphasizes the golden text—"And the people that sat in darkness saw a great light, and to them that sat in the regions and shadow of death, to them did light spring up."—Matt. 4:16.

Let some elderly man speak for Zacharias, of his faithfulness in the temple, the visit of the angel, and the challenge to his faith. Let this be followed by some mother recounting the birth of John the Baptist, the rejoicing of her friends, and how Zacharias received his speech.

For lesson three let some child recite Luke 2:8-15, this to be followed very briefly by a verse or two of some Christmas music.

Lesson four reverts to the temple. Have the cradle roll superintendent go through the reception of a baby, taking care to make it brief and to refer to the subject of this lesson.

Three men may speak for the visit of the wise men using either Scripture, or some appropriate poem, or other selection. Emphasize where the babe was found and the presenting of gifts.

Let a twelve year old boy recite Luke 2:41-50 as the sixth lesson. The pastor of the church would be a proper one to tell of Isaiah's prophecy as fulfilled in the preaching of John the Baptist. Show that John's greatest work was to point to Jesus the Lamb of God.

In such a review we do not have time to go into the deep meanings so much as a recital of the facts and of the heart of each lesson, hence, in the eighth lesson the fact of the baptism of Jesus, the manifestations of the Trinity and God's approval of the hidden years at Nazareth, will be all that time will allow.

The ninth lesson can be presented by five boys representing disciples. The leader may recite Mark 1:14, 15, "Simon Peter" verse 16, "Andrew" verses 17 and 18, "James" verse 19, and "John, his brother" verse 20, the leader verses 21-26, and all five boys verses 27 and 28.

A physician can present lesson ten. He should picture the crowds coming to Jesus to be healed, Jesus going apart early in the morning to pray, meeting and healing the leper and commanding him to show thanks. He should emphasize "He went about doing good."

In lesson eleven a business man should tell of Jesus teaching in Capernaum, of the four who let their friend down through the roof and the healing of the paralytic. Emphasize team play and organization.

Limit lesson twelve to Mark 2:13-17, tell at whose house Jesus was, and show what our attitude should be to those not of our social circle, or standing.

Care must be taken not to let any one lesson consume too much time, hence, drill much before the review. A written review will depend much upon previous class work, but in any event have your questions clear and not calling for long answers. A good crayon artist could make excellent use of the blackboard as the review progresses.

In the use of music do not sing every verse of the hymn, and leave out long preludes or interludes.

April 7.

Easter Lesson.

1 Cor. 15:1-11.

Golden Text.—"This Jesus did God raise up, whereof we all are witnesses."—Acts. 2:32.

St. Paul certainly knew of Isaiah's prophecy that "a virgin should conceive and bear a son," but all his life he emphasized the other miracle, equally as great, the resurrection of our Lord.

He tells the Corinthians that they must remember the Gospel he preached, how Christ fulfilled prophecy, died for our sins, and rose again. He goes on to tell of the times Christ had been seen after the resurrection and of these the most essential was that he, Paul, had seen the Christ. This is admitted as one of the oldest records of one of the greatest facts of the Christian scheme, for no dead Christ can save a present living creation. If there is to be a resurrection from the dead and a future state of blessedness, our dull hearts and searching spirits desire some token upon which to base our faith; this we have in the risen, living Christ.

Though least of the apostles in that he had persecuted the church, Paul had labored more abundantly than any of them. Paul was not a "bad man" judged by his times, yet he knew that not to believe on Christ is the essence of sin (John 16:8-11), hence the "more abundantly" and "not I but Christ."

The resurrection is the best proven fact of history. The disciples did not expect Him to rise (John 12:34, Mark 9:10), and when told of his having been seen they thought it "idle talk" (Luke 24:11).

We remember doubting Thomas' experience. It would have been easy for the Jews to have disproved the story of the physical resurrection; all that would have been necessary would have been to show the torn body of the young prophet. All arguments to convince us that He did not rise are based upon unbelief, and our answer is that of Paul, "but now **IS** Christ risen from the dead." To deny the resurrection is to be lost in the fog (vv. 12-14). To accept it is to place a firm foundation beneath the whole Christian scheme, and open a vista for all who die in the Lord.

Paul shows us that this is the beginning of a plan whereby all who are related to Christ vitally shall likewise be resurrected. Sin is death, separation; Christ is life, vital connection. Paul looks forward to an undisputed and an eternal kingdom of which Christ is the Head. All His enemies are to be subject to Him, even the last, which is death.

This Easter story is most graphic, dramatic, tender, inspiring. Discuss how we ought to observe Easter. Are we "risen with Christ?" Remember He showed Himself only to His friends. Have we each appropriated Christ in His resurrection life and are we passing on this knowledge, showing our gratitude by laboring "more abundantly?"

In the communion service we show forth His death till He comes again, baptism is symbolic of death and resurrection (Rom. 6:4), and at His coming again all enemies shall become subject.

That these are great truths is evident yet "even the least" may have a part in telling not only the story of the cross but also of the empty tomb. The fact of the story is well established, according to prophecy, and Christ's crowning miracle. It teaches us Christ's deity; it is a type of our resurrection; it is fundamental to Christianity. Remember to emphasize the golden text.

Thelwall thought it very unfair to influence a child's mind by inculcating any opinions before it should have come to years of discretion, and be able to choose for itself. I showed him my garden, and told him it was my botanical garden. "How so?" said he, "it is covered with weeds."—"Oh," I replied, "that is only because it has not yet come to its age of discretion and choice. The weeds, you see, have taken the liberty to grow, and I thought it unfair in me to prejudice the soil towards roses and strawberries."—S. T. Coleridge.

Re-read, for the second time, Renan's Vie de Jesus, in the sixteenth popular edition. The most characteristic feature of this analysis of Christianity is that sin plays no part at all in it. Now, if anything explains the success of the Gospel among men, it is that it brought them deliverance from sin—in a word, salvation.—Amiel's Journal.

Intense study of the Bible will keep any writer from being vulgar, in point of style.—S. T. Coleridge.

THE GOSPEL IN THE WORLD

EDWARD A. MARSHALL, Editor.

During the past ten years the number of Christians in the Punjab, India, has increased 400 per cent.

Out of 1,100 ordained ministers from the seminaries of North America and Canada for last year, 97 went to the foreign field.

A memorial hospital has been erected to John G. Paton in the New Hebrides. It is much appreciated by natives and Europeans.

An English-American University is planned for Hankow, China, to be opened next year. It is expected to be launched with a large endowment.

The missionaries in Siam are rejoicing over the extension of the railroad which enables them to reach Trang or Howkow in an hour, that formerly required a day or two.

Sen Yat Sun's activity in the revolution in China may influence many to believe that Christianity is an abettor to the uprising, since he is a professing Christian.

Thirty-one Protestant pastors now labor in Austria. They received over 5,000 into their churches last year, more than 3,000 of whom had severed their connection with the Catholic church.

Permission has been granted to two Galla native workers to preach the Gospel in Abyssinia with the understanding that they must not antagonize the established religious customs of the country.

A native Christian in Central America was martyred because he refused to take a drink. It is not difficult to believe that Catholic bitterness figured more in the motive for the deed, than the liquor.

The Protestant church of France claims a membership of 600,000, in a population of 40,000,000. The Roman Catholic church there has become so weakened that it is estimated to have only one-tenth of the population within its fold.

The spiritual type of Christianity found in Korea is shown by the wide and increasing demand on the part of the laity for Bible training classes. The proposed school to be erected as a memorial to Dr. Pierson will be greatly appreciated.

A letter from one of our former students, Mr. William Dalgetty, says that the famine in India has brought death to many of the cattle through starvation, and has impoverished the people so that many of them are very much in want. In spite of these difficulties, he says that he has baptized 600 converts during the past year.

A Korean convert, from the year of his conversion, gave a tenth of his income in money to the Lord, and used a tenth of his gain to entertain church-goers, who came from a distance. At times when the congregation was unable to raise the funds necessary for current expenses he bore the expense himself. Although his property amounted to no more than 5,000 nyang ($250), he contributed 1,000 nyang to the building of a new church.

The following commendable ideas are good suggestions to be put into many other lines of business:

"A Roxborough farmer has in his apple orchard a golden pippin tree that helps to support the Chinese missions. A Florida woman has an orange tree that helps to uplift the cannibals of New Guinea. A California nut farmer devotes a walnut tree to the spread of the faith in Zanzibar."

On one of his visits to the Seminole Indians, a missionary learned of an aged Indian who was to be shot as a witch. The chief was petitioned to spare the woman, but without avail; so a messenger on a pony was sent forty-five miles, through forest and over prairie to the United States agent at Muskogee, stating the case, who, when he had read the letter, sent word to the Indian consul that the United States government would hold them responsible if they killed the woman. The woman's life was spared.—The Sunday School Missionary.

A wayside meeting in China is graphically described by a missionary: "Few people in sight. Select a shady place and sing a hymn. By time hymn is finished a crowd has gathered when the missionary begins the Gospel story. The audience grows by the addition of babies and women and confusion follows. A dog fight scatters the children, the dogs are separated and attention once more gained while the preacher uses the occasion to illustrate man-nature from dog-nature."

A few years ago Hiram Maxim, the great inventor of implements of war, wrote an attack on Christian missions. The rationalist press association of Shanghai, China, translated this attack into the Chinese tongue and published it. The Chinese courts have decided that the article can not be circulated in China. A member of the Supreme Court of Shanghai, where the case was tried, says, "I never before read such balderash." Mr. Maxim may be an expert on guns, but not on the Gospel.—The Missionary Intelligencer.

Two-thirds of the people of the United States have no personal connection with any religious organization, only about one-fifth belong to any evangelical church, and two-thirds of that one-fifth do not contribute to the support of the church, or perform any Christian service in the name of the church. In other words, two-fifteenths of the people of America do all for foreign missions that is done by our country. We need more territory in cultivation if we would increase our harvest.—The Missionary Voice.

South America needs a spirit-filled Martin Luther to point out to the people the true character of the Catholic church and then to tell them of the Gospel of Christ. A missionary from Brazil writes: "On my return trip I was entertained by Col. Garcia, the Chief of Santa Rita, Minas. He had a fine dinner and gave me a room with a real bed and a candle! He said at dinner that his married daughter would like it if I would give them some explanation about the Gospel if I was not too tired from my trip. I said I would be delighted. About 8:30 the house filled up. He had invited the people, and I had another glorious opportunity of telling the story to many who had never heard it. After talking for a long time they began to ask questions, and I did not get to bed till about midnight, my heart too full of praise for sleep."

Rev. A. J. Liebenberg writes from Kogwe, Nyasaland: "Never before have we experienced a year of such prosperity in Nyasaland. The work has advanced very rapidly since our last council meeting in December, 1910. Here at Kogwe the number of our stations has increased from forty-two to eighty-seven, numbering more than 8,000 scholars. We have never had so large a number in the baptism class. The entire district on every side has never been so eager before to take on outstations. I have no less than twenty-nine places on my note book where we are gettting things in order preparatory to starting outstations. Seven of the twenty-nine places, all very central, are now ready to receive envangelists."

Eighteen miles back of Urumia, in the mountain, lives a Kurdish sheik or holy man. He is considered so holy that wherever he goes people try to kiss his hands or feet, or, failing that, they will kiss any part of his garments or body that they can reach. His sacred character is wholly due to his descent. Some months ago one of his servants was brought to the hospital suffering from a severe wound inflicted by his holy master, the offense being a trifling one. The poor man never murmured over the terrible wrong inflicted, declaring it was an honor to be stabbed by so holy a man. A few days after the servant died. What can you expect of a people with such ideas of holiness current among them?"—Presbyterian Bulletin, No. 25.

A committee of Chinese pastors and elders were examining candidates for church membership in an out-station of Tengchow. An old woman almost blind appeared before them. Her son is an earnest evangelist, but not often able to go home to his old mother. Pastor Chang asked her how many gods there were, whether she kept the Sabbath, etc., to which satisfactory answers were received. Then came the question, "What do you know about the doctrine?" The poor old lady answered slowly, "I do not know anything; my son comes once a year and tells me, but I forget. I cannot see well. I cannot read. There is no one in our village to teach me." "Do you trust Jesus?" The face brightened. "Trust Jesus? Oh, yes!" "Are you sure you trust him?" A look of wonder came in the face. "Why, yes, I trust Jesus; that is all I know."
—Presbyterian Bulletin, No. 25.

FOR SERMON AND SCRAP BOOK

THE RESURRECTION.

Come, see the place where the Lord lay. Matt. 28:6.

This empty tomb witnesses to you in the most decisive terms:

1. The truth of His mission.
2. The sufficiency of His work and mediation.
3. The pledge of His power.

Address: (1) to unbelievers we say: "Come and see"; (2) to the humble believer Christ says: "Fear Not."—Charles Simmeon.

THE FACT OF CHRIST'S RESURRECTION.

But now is Christ risen from the dead, and become the first-fruits of them that slept. 1 Cor. 15:20.

Our faith rests on facts and the fact of Christ's death and resurrection rests on:

1. The publicity of the transaction.
2. The testimony of eye-witnesses.
3. The fulfilment of promises.
4. It is the pledge of our own resurrection.

—Matthew Simpson.

A FUNDAMENTAL DOCTRINE.

If Christ be not raised, your faith is vain; ye are yet in your sins.—1 Cor. 15:17.

The belief in the incarnation stands or falls with the doctrine of the resurrection of Jesus Christ. You may just as well shut up the Bible, recall the missionaries, pull down the churches, and let us eat, drink, and be merry, for to-morrow we die and don't know what is coming next, if it be not true that Jesus Christ rose from the dead.—Francis L. Patton.

JESUS.

The light of heaven is the face of Jesus.

The joy of heaven is the presence of Jesus.

The melody of heaven is the name of Jesus.

The harmony of heaven is the praise of Jesus.

The theme of heaven is the work of Jesus.

The employment of heaven is the service of Jesus.

The way to heaven is the blood of Jesus.

The fulness of heaven is Jesus Himself.

SHALL CHRISTIANS KNOW EACH OTHER IN THE FUTURE LIFE?

The following is the customary argument for an affirmative answer to the question above:

1. **The Universality of the Belief or Hope.** As Whittier says:

> Alas! for him who never sees
> The stars shine through his cypress trees!
> Who hopeless, lays his dead away,
> Nor looks to see the breaking day
> Across the mournful marbles play.
> Who hath not learnt in hours of faith,
> The truth to flesh and sense unknown,
> That life is ever lord of death,
> And love can never lose its own.

2. **The Reasonableness of the Proposition.** This reasonableness is seen in the fact that the resurrection is one of individuals, and to identify ourselves as individuals it seems necessary to identify other individuals in their relation to us.

It is seen again in the object of the resurrection, which is that we may receive reward for deeds done in the body, which carries with it the inference that we shall know those on whose behalf the deeds were done.

3. **The Testimony of Scripture.** Take Christ's words to Martha (John 11); the parable of the unjust steward (Luke 16); and Paul's words, 2 Cor. 4:14; 1 Thess. 2:19, 20; and 1 Thess. 4:16-18. All these imply recognition almost beyond a doubt.

—James M. Gray.

SEVEN SHORT PRAYERS IN PSALM 143.

"Hear me," v. 7.
"Cause me to hear," v. 8.
"Cause me to know," v. 8.
"Deliver me," v. 9.
"Teach me," v. 10.
"Lead me," v. 10.
"Quicken me," v. 11.

When Christ died on the cross our hopes began; when He rose they were confirmed; when He went up on high they began to be fulfilled; when He comes a second time they will be realized.—C. H. Spurgeon.

SEVEN INDISPENSABLE THINGS.

Without shedding of blood, no remission, Heb. 9:22.

Without faith, impossible to please God, Heb. 11:6.

Without holiness, no man shall see the Lord, Heb. 12:14.

Without works, faith is dead, Jas. 2:26.

Without love, I am nothing, 1 Cor. 13:1, 3.

Without chastisement, not sons, Heb. 12:8.

Without Me, ye can do nothing, John 15:5.

MOUNT TABOR; A STRIKING REVELATION OF THE FUTURE STATE.

Matt. 17:1-13; Mark 9:1-13; Luke 9:27-36.

1. The spirits of just men made perfect live unto God though centuries have flown over their dust.
2. In glorified bodies they are active for the concern of the Kingdom of God.
3. Separated by wide distances of time they meet and recognize each other in higher regions.
4. The center of their fellowship is the suffering and glorified Jesus.
5. Their state is so blessed that even their transient appearance causes great joy to the saints on earth.
6. Their earthly sorrows are compensated and forgotten. The Canaan Moses could not tread in life he sees unclosed to him centuries after death.

—Lange's Commentary.

THE PILOT SAW THE WATCHER AND SMILED.

"Be of good cheer; it is I, be not afraid." —Matt. 14:27.

Robert Louis Stevenson's story of the storm that caught a vessel off a rocky coast and threatened to drive it and its passengers to destruction, is thrilling.

In the midst of the terror one daring man, contrary to orders, went on deck, made the dangerous passage to the pilot house, saw the steersman lashed fast to his post holding the wheel unwaveringly and inch by inch turning the ship out once more to sea. The pilot saw the watcher and smiled. Then the daring passenger went below and gave out a note of cheer. "I have seen the face of the pilot and he smiled. It is all well."

Blessed is he who in the midst of earthly stress and storm can say, with equal assurance, "I have seen the face of my Pilot, and he smiled."

THE MIGHTY WORD OF GOD.

We ask whether in all the equipments of life there is aught to be compared to the Word of the Lord? There is none like it for variety of adaptation. We find in the Word of God weapons that we can turn in every direction—weapons that suit every mood and every combination of circumstances by which we are surrounded. * *

We find in the Word of God—without consulting any other author—the precise answer to every difficulty, the right method of meeting every opposition, and the one true solace that can get to the heart and heal it with the succor which it needs.—Joseph Parker.

CHRIST'S PRACTICE OF PRAYER.

Prayer to our Lord was more important than teaching and healing, for "great multitudes came together to hear and be healed." but He withdrew Himself into the desert and prayed. Luke 5:15, 16.

Prayer to our Lord was more important than rest, for "in the morning, a great while before day, He rose up and went out, and departed into a desert place, and there prayed." Mark 1:35, R. V.

Prayer to our Lord was more important than sleep, for "He went out into a mountain to pray, and continued all night in prayer to God." Luke 6:12.

Prayer to our Lord was more important than the working of miracles, for instead of working a miracle to deliver Peter He said, "I have prayed for thee, that thy faith fail not." Luke 22:32.

Prayer to our Lord was more important in securing workers than either money or machinery, for He said, "Pray ye the Lord of the harvest, that He will send forth laborers into his harvest." Matt. 9:38.

Prayer to our Lord was more important to be taught than preaching, for He taught men to pray, but we have no record that He ever taught them to preach. Matt. 6:5-15.

Prayer to our Lord is more important than all other ministries, for "He ever liveth to make intercession for us." Heb. 7:25.

The earthly ministry of our Lord was begun in prayer (Luke 3:21), continued in prayer and ended in prayer (Luke 23:34).

The heavenly ministry of our Lord was begun in prayer (John 14:16, "I will"), and is now continued in prayer (Heb. 7:25).

"Lord, teach us to pray." Luke 11:1.

—F. W. Troy.

PRAYING IN FAITH.

It is my deepest regret that I pray so little. I should count the days, not by what I have of new instances of usefulness, but by the times I have been enabled to pray in faith, and to take hold of God.—Andrew A. Bonar.

RESISTING TEMPTATION.

When you are on a bicycle you do not feel the wind when you are going with it; but when you turn round and are going against the wind, then you find what a wind there is. And the man for whom I fear is not the one who is struggling against drink, gambling, lust, or temper, and who feels the wind, but it is the man who is really going down hill, down with the wind, and who is quite pleased with himself.—The Bishop of London.

THE PATHWAY OF PATIENCE.

We can not always be doing a great work, but we can always be doing something that belongs to our condition. To be silent, to suffer, to pray when we can not act, is acceptable to God. A disappointment, a contradiction, a harsh word, an annoyance, a wrong received and endured as in His presence, is worth more than a long prayer; and we do not lose time if we bear its loss with gentleness and patience, provided the loss was inevitable, and was not caused by our own fault. —Fenelon.

"UNCLE" JOHN VASSAR.

John Vassar was employed in a brewery when the Spirit of the Lord came upon him and wrought conviction within him so deep that he soon turned to the Lord and gave up his employment. After his conversion he was filled with holy enthusiasm. He went about trying to persuade everyone to come to God. Riding in a stage coach or in a wagon through the country, he soon discovered who among the passengers were not Christians, and immediately laid siege to them, trying to bring them to God at once. He went into the army, got through the lines, and tried to lead army officers on both sides to the Saviour. He made it his business to do all in his power to persuade as many souls as possible to accept Jesus Christ and follow Him.

Many thought him beside himself. But they were wrong. His mind was clear. His judgment was good. His reason was sound. —Selected.

A HELPER NEAR.

That day never comes when the Lord Jesus is not at the side of His saints. Lover and friend may stand afar, but He walks beside them through the fires; He fords with them the rivers; He stands by them when face to face with the lion. We can never be alone. We must always add His resources to our own when making our calculations.—F. B. Meyer.

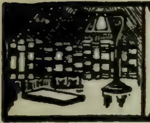
THE STORY OF JUDSON'S BIBLE.

Twenty years after Adoniram Judson reached Burma the New Testament was translated into the Burmese tongue. In 1824, when war was waged between England and Burma, Mr. Judson was thrown into prison, and Mrs. Judson buried the precious manuscript, just ready for the printer, in the earth beneath their house. But as mold was gathering upon it, on account of the dampness caused by heavy rains, with a woman's ready wit, she sewed the treasure inside a roll of cotton, put on a cover, and took it to the jail to be used by Mr. Judson as a pillow.

In nine months he was transferred to the inner prison, where five pairs of fetters were put upon his ankles, and it was announced that he, with a hundred others, fastened to a bamboo pole, were to be killed before morning. During this terrible night, much prayer ascended for the precious pillow. It had fallen to the share of the keeper of the prison, but Mrs. Judson, producing a better one, induced him to exchange.

Mr. Judson was not killed, but hurried away to another place, and again the pillow was his companion. But one of the jailers untied the mat that served as its cover and threw the roll of cotton into the yard as worthless. Here a native Christian, ignorant of its value, found and preserved it as a relic of his beloved master, and with him months afterward its contents were discovered intact. After the close of the war this New Testament was printed, and in 1834 the whole Bible was translated into the Burmese language—a language peculiarly difficult on account of its construction and curious combinations.—Stories of Bible Translation.

It is only when we do our best for God that we give Him a chance to do His best for us. —Ram's Horn.



NOTES AND SUGGESTIONS

NATIONAL CHURCH STATISTICS.

According to statistics furnished to the New York Independent by Dr. H. K. Carroll, former Director of the United States Religious Census, the net increase in church membership in the United States, in 1911, was 594,366, including 230,665 Roman Catholics, besides many thousands more not recognized as evangelical Christians.

This total is three-fourths of 1 per cent of the country's entire population, and is only 1 7-10 per cent increase over the country's church membership of 1910. This shows a considerable falling off from the average net annual increase for the decade ending in 1910, which was 786,000 members.

CHRISTIAN ENDEAVOR AFTER THIRTY YEARS.

The Christian Endeavor movement at the end of thirty years presents statistics that many of its earlier friends thought beyond realization. The strength of the movement is not entirely expressed in the statistics furnished by organizations carrying the name of Christian Endeavor, for there are probably more young people belonging to various denominational organizations than there are in those bearing the name "Christian Endeavor".

Besides holding fast to the original motto "For Christ and the Church", and maintaining in the main the distinctive principles suggested at the beginning, Christian Endeavor societies have exerted a great influence along reform lines, and have been very active in many evangelistic campaigns. On Feb. 2, there were reported 79,077 societies with 3,953,851 members.

THE LOS ANGELES BIBLE INSTITUTE.

The Los Angeles Express states that instructions have been given to the architect to prepare plans at once for the new building of The Bible Institute of that city. A location measuring 275 x 160 feet, near the State Normal School has been purchased for about $160,000. This location is considered ideal for study, and is close enough to the center of the city to be easily accessible.

The building is to be modern in every particular, and will contain an auditorium seating 3,000 persons, lecture halls, dormitories and offices.

Y. M. C. A. TRAINING SCHOOL.

The Central Y. M. C. A. has recently purchased a block of ground on the south side of Chicago bounded by 53rd and 54th Streets, Drexel and Ingleside Avenues. $500,000 is needed for the equipment of this school and the educational work conducted at Lake Geneva, $50,000 of which has already been secured.

The purpose of the establishment of this institution is to have men of Christian life and purpose train executive and other officers of Young Men's Christian Associations, emphasizing the importance of gymnastic games and athletic sports.

DEATH OF JOHN H. HITCHCOCK.

Mr. John H. Hitchcock, senior elder of The Moody Church, died Sunday morning, Feb. 11, in Chicago, at the age of 79 years.

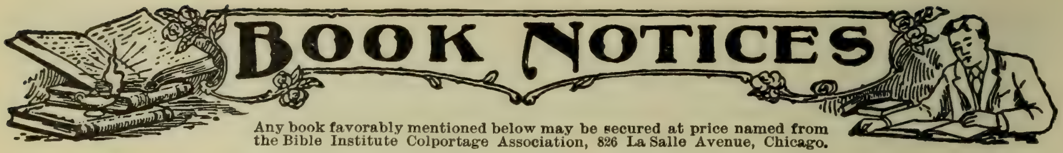
Mr. Hitchcock was associated with D. L. Moody as early as 1868. He was in charge of the employment bureau of the Central Y. M. C. A., holding the position for twenty years. He was superintendent of the Moody Church Sunday-school for twenty-one years, resigning in 1893.

Mr. Hitchcock was a man of very considerable intellectual attainments, having attended the academy at Oberlin, O., in the early days, and taught school in Kentucky. He was a man of deep piety, excellent judgment, and full of zeal in all forms of Christian activity.

A CONSERVATION CONGRESS.

A Christian conservation congress, the culminating event of the Men and Religion Forward Movement campaign, will be held in New York City, April 19-24.

The main business of the congress will be to summarize the findings of nine commissions that have been studying such themes as social service, boys' work, missions, Christian unity, the rural church, publicity, evangelization, and Bible study.



BOOK NOTICES

Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association, 826 La Salle Avenue, Chicago.

The Herald of Mercy Annual.

This is one of a series of illustrated periodicals in which it is sought to express the Gospel message in simple terms. It is full of interesting and helpful stories intended to awaken the inquiry, "What must I do to be saved?" and to answer it in the only possible way, "Believe on the Lord Jesus Christ, and thou shalt be saved."

96 pages, 9¾x7¾ inches. Illuminated board cover. Morgan and Scott, Ltd., London. 1s.

J. M. G.

"Illustrations on the Beatitudes," by Sadie Eastwood.

The illustrations consist of stories, pictures, charts and a chemical experiment. All are simple and finely adapted for the younger scholars in the Sunday-school. By using them any Sunday-school teacher should have no difficulty, not merely in holding the attention of, but also in conveying the spiritual truths illustrated to, the children.

66 pages. 5 x 7 inches. The Sunday-school Times Company, Philadelphia. 60 cents.

J. H. H.

"Medical Men in the Time of Christ," by Robert N. Wilson, M. D.

We have here a very interesting book containing a review, necessarily brief, of the history of medicine from 3,500 B. C. to New Testament times. The last two chapters are entitled, respectively: "Luke the Physician," and, "The Master Physician." The author writes strongly of the competency of Luke as a witness and his authority as a historian. He emphasizes our Lord's unbroken victory over disease and death, and declares that while many of the essential features of the modern practice were then in vogue and known to our Lord, He owed nothing to them nor used any of them. He says, "It were an idle task, on the basis of human prescience and skill, to attempt an explanation or an exposition of His work as a physician. Christ's knowledge and His cures were divine."

157 pages. 5 x 7¼ inches. The Sunday School Times Company, Philadelphia. $1.00

J. H. H.

Sermons in a Nutshell, By J. Ellis.

This is a veritable "tool basket," and the basket has been made very attractive by the publishers.

It offers some 200 outlines for sermons, addresses, Bible readings, etc. The outlines are well prepared, but our commendation of the book is confined to busy laymen who do not have time for independent Bible study such as preachers of the Gospel should sacredly reserve for themselves.

112 pages, 4½ x 7 inches, Fleming H. Revell Company, New York. 50 cents.

J. H. R.

Miracle and Science, by Francis J. Lamb.

This volume by a well known attorney and counsellor at law, undertakes to examine the miracles of the Bible by the methods, rules, and tests, of the science of jurisprudence as administered today in courts of justice. The book is thoughtful, logical, persuasive, and convincing; indeed, examined with the same thought and care which is given to the evidence produced in jurisprudence, the miracles. of the Bible stand fully accredited and genuine. It would seem from the reading of this book that only those who deliberately, or a priori, eliminate the supernatural from the Bible, contending that anything of a supernatural nature is in violation of the so-called natural laws of God, can maintain after an impartial examination of the evidence admitted, that the miracles of the Bible are not real.

The book seems to supply a long felt want along the lines of Bible literature. "Literature on the Bible miracles is abundant; but after extended inquiry we do not find that any work has yet been published that employs the tests of science, or the scientific method, in examining the miracles or in attempting to solve cognate questions." This avowed purpose has been splendidly carried out in the book. In these days when the supernatural is so widely challenged, this book is invaluable to the Christian in his study of the evidences of Christianity.

332 pages, 5½ x 8 inches. Bibliotheca Sacra Company, Oberlin, O. $1.50 W. E.

Daily Bread, By J. R. Dean.

This is a linen bound calendar for reading the Bible through in a year, arranged for the family and the closet.

16 pages, 4 x 5½ inches, The Haynes Press, Toronto. 10 cents. J. H. R.

The Story of Jesus Told for Children, by E. F. Jones.

The life of Christ is here told in short chapters and in such a form as to be more readily grasped by the child mind than in that of our King James version. It is interesting, at the same time, to notice how much of the Authorized text the author has used after all. The essential doctrines are presented though it was necessary, because of the very purpose of the book, to omit, or greatly condense, some of the other teachings.

The Deity, the virgin birth, the sinless life, the mighty works, many of the matchless teachings, the betrayal, trial, death, burial, resurrection, ascension and the promise of His return are all related.

The type is ten point—large enough for a child to read easily. The page is wider than the column really requires, but the effect is pleasing. The colored illustrations will interest a child. J. H. H.

175 pages. 6 x 7½ inches. Thomas Y. Crowell & Company, New York. $1.00

Social Aspects of the Cross, By Henry Sloane Coffin.

These aspects are discussed under the titles, sin, duty, man, God. A careful reading convinces one that the writer's standpoint is that of the regeneration of man through society; such being the case, the discussions are not satisfactory.

In the chapter on duty there are adverse criticisms of Prof. W. G. T. Shedd, who, a generation ago, preached a sermon entitled, "The exercise of mercy optional with God."

Prof. Coffin ridicules the idea that what God does for man is a sheer gift. What God does is not optional with Him, what was done on the cross was what God owes us. In speaking of what Jesus did for us, he says, "Jesus does not consider that He has done anything meritorious. He has done His duty by us, that is all."

The tendency of the little book would be to humanize God and to deify man.

83 pages, 5 x 7½ inches. George H. Doran Company, New York. 60 cents. J. H. R.

From Freedom to Despotism, a Rational Prediction and Forewarning, by Charles M. Hollingsworth.

The author is unknown to us, but shows himself to be a reader of history, and a profound thinker on economic and governmental matters. He is also a very clear writer, notwithstanding that he uses so many adjectives and qualifying clauses in his effort to be so.

It is not a religious book as might be supposed because of its review in these columns. The Bible, or Jesus Christ, or Christianity, or even God, if we remember, is not named in it. It did not come within its scope to name them, and had it done so it might, in a way, have been a limit on its usefulness.

And yet it is a great and good book of its kind, unique in character and fascinating in theme. The author believes, and gives cogent reasons for his faith, that the United States is rapidly passing from a democracy to a despotism which he denominates "A Modernized Caesarism." In his view it is a natural and logical development out of existing economic conditions, and one which will produce no shock when it is more definitely understood, as the people for the most part, will wish to have it. Realizing that the trusts and corporations have come to stay on the one hand, and the labor organizations on the other, the public must be protected against both. This legislation can not do, because it has reached its limit. The judiciary can not do it because of the nature of its prerogative. Only an executive can do it, and the public will sustain him in extra-administrative powers when the need comes. Every thoughtful citizen should read this book and prepare himself for what is coming, for we believe the author is a true prophet.

Our higher interest in it arises from the suggestiveness of the title. The conditions in our land so carefully portrayed, are those which the inspired prophets indicate as to take place in the Roman Empire at the close of this age. The political freedom of its separate kingdoms is to give place to a despotism of the most absolute character, and for much the same reasons as are now operative here. Moreover it will cause no shock to people when it comes for they will wish to have it so. The Anti-Christ will bring relief at first. But read this book and see it working out amongst us now on a limited scale.

238 pages, 4½ x 7½ inches, published by the author, 1425 New York Ave., Washington, D. C. Cloth $1.10 postpaid. J. M. G.

THE EVANGELISTIC FIELD

SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for *news* in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

HAVE OPEN DATES.

H. C. Clausen, Pierce, Neb.
C. C. Harper, Galesburg, Ill.
John H. Ahrens, Sterling, Ill.
Homer W. Cole, Rushville, Ind.
Edwin S. Stucker, Ottawa, Kan.
Ray Palmer, 1252 La Salle Ave., Chicago.
W. J. Morris, 922 W. 20th Ave., Pine Bluff, Ark. Soloist and Musical Director.

RECENT MEETINGS.

Jim Burwick at Derry, Pa.
J. B. Frost at Thayer, Mo.
Chas. S. Wheeler at Brazil, Ind.
Geo. E. Slawson at Stuart, Ia.
Ralph N. Rowe at Robinson, Ill.
Baker and Hutchins at Cullom, Ill.
John H. Elliott at Norristown, Pa.
A. B. Davidson at Manistee, Mich.
Price and Huston at Charleston, Mo.
Richard W. Lewis at Wapanucka, Okla.
Geo. H. Thompson at Tonkawa, Okla.
John W. Erskine at Vermontville, Mich.
Tillman Hobson and party at Marion, Ind.
Robert L. Layfield at Bureau and Wyanet, Ill.
John Daniels at Abbyville and Langdon, Kan.
R. Carleton and Chas. Edw. Faust at Plainview, Minn.
Edwin S. Stucker at Lawrence, Kan. and Quincy, Ill.
Chester Birch at Port Jefferson, N. Y. and Nelsonville, O.

GLEANINGS FROM THE MAIL.

Gipsy Smith is now conducting a campaign in Dallas, Tex.

C. R. Haudenschield has been conducting meetings at Holtville, Cal.

Union evangelistic services held in Hazelton, Pa., resulted in 15 conversions.

Geo. Redden assisted pastors in Newtown, Ind., the last half of February.

A. C. V. Gilmore assisted in meetings at Mason City, Ill., during February.

W. W. Weaver assisted in meetings in Columbus Grove, O., during February.

J. W. Henderson will be in Cleveland, O., Mar. 3-17, assisting in evangelistic meetings.

Reuben S. Smith held meetings for two weeks at Stonington, Me., with satisfactory results.

In a revival meeting held recently in the Trinity Church, at Flora, Ill., there were 20 converts.

At a special series of meetings held at Enola, Pa., recently, there were three conversions.

Willett S. Colegrove spoke at the Rescue Mission and Y. M. C. A. at Milwaukee, Wis., Feb. 18.

There were 15 conversions in a series of revival meetings held during November at Lehighton, Pa.

W. T. Brooks, of Ladoga, Ind., is being assisted again this season by Samuel Lewis, the Welsh tenor.

H. A. Hammontree was in Carsonville, Mich., the latter half of February with Evangelist Andrews.

"The work is going finely here (Bellows Falls, Vt.), at the end of the first week."—Alexander B. Davidson.

Edwin L. Bowyer recently held meetings with John M. Craig, pastor of the First Baptist Church at Mt. Gilead, O.

C. C. Case recently assisted Rev. E. A. Jester in revival meetings at the Windermere M. E. Church, Cleveland, O.

"We closed a gracious meeting at Clear Lake, Ia., Feb. 7, and began at Forest City, Ia., Feb. 8."—A. H. Ranston.

Frank A. Miller reports good union meetings at Medford, Okla. During the first five weeks there were over 280 conversions.

Dr. Ray Palmer has now located in Chicago, his address being 1252 La Salle Ave. He is open for evangelistic engagements.

Harold Coffin spent two weeks in February at Parsons, W. Va., assisting C. P. Meeker. From there he went to Mattoon, Ill.

At a series of meetings conducted by H. C. Klaffel, Mt. Zion, Pa., there were 38 conversions, with 30 accessions to the church.

Mary E. Barbour, of Minneapolis, found it necessary to cancel her engagements for February and March on account of throat trouble.

Mrs. A. C. Davis, evangelist, and her singer, Ida Treiber, conducted meetings recently at Kanawha, Ia., where there were 13 conversions.

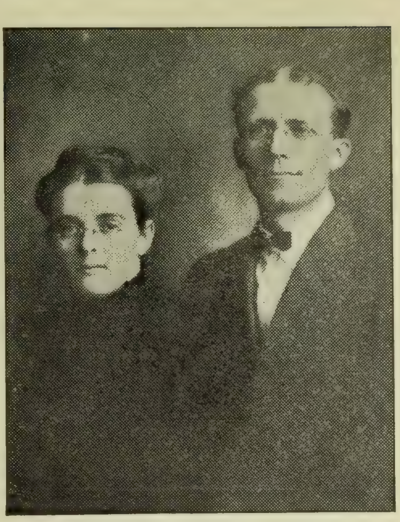
Ralph Gillam conducted special Gospel meetings recently at Arcade, N. Y. He was assisted by Chas. E. English, soloist and musical director.

Alex. Dittmore is engaged in Gospel preaching and personal work at Uniontown, Pa. and in the coke regions thereabout, visiting the remote homes.

E. E. Hendrick recently closed a two weeks revival meeting at Greenview, Ill. There were seventeen professions and fourteen additions to the church.

J. R. Williamson and H. B. Sands closed a series of successful evangelistic meetings recently at Erie, Pa. A later engagement was at Northeast, Pa.

Geo. W. Taylor and his assistants closed a successful three weeks union meeting in the Opera house at Genesee, Ida., resulting in 192 conversions. The town is about half Catholic, but the attendance was large and the results gratifying. Their next meeting was at Thermopolis, Wyo.



Mr. and Mrs. Henry C. Clausen.
Evangelistic Singers.

Mr. Clausen is a graduate of the Moody Bible Institute and will be open for engagements after March 1. Address, Ellis, Neb.

Baker and Hutchins recently conducted a revival meeting in the M. E. church at Olin, Ia. There were about 80 converts, 50 of whom were received into the church.

I. E. Honeywell recently conducted meetings at Red Bluff, Cal., where several hundred professed faith in Christ. The meetings were held in a large temporary tabernacle.

Harlan A. Riggs reports from Toledo, Ia., that there were 77 conversions in the meetings there. Several of the converts are college students and many from the high school.

Wm. L. B. Collins recently conducted special meetings in his church at Memphis, Mich. and was assisted by J. H. Leonard. There were 18 decisions and prospects of many more.

"We had blessed meetings at the mission in Jackson, about twenty-five making a decision for Christ. We start (Rev. Mr. Hughes and I) next with Rev. Mr. Hague."—J. A. Howe.

Rev. Milton S. Rees recently closed a meeting in the First Presbyterian Church at Tyrone, Pa. J. C. Day, pastor of the church, says it was the greatest union evangelistic meeting ever conducted in that city. Several hundred converts united with the church and it is expected there will be many more.

Chas. C. Harper, who for two years devoted his time as secretary of the Every Member Foreign Mission Movement in Illinois, has again engaged in evangelistic work.

Wm. Murphy had a good meeting in Ithaca, O., during February. Despite the cold weather the church was packed at every service to hear the "old, old story, which never grows old."

Union Gospel meetings were held for several weeks at Napoleon, O., several of the churches uniting in the campaign. Mr. Fleming, the "Drummer Evangelist," preached the Gospel in power.

Rev. Len G. Broughton, M. D., pastor of the Baptist Tabernacle, Atlanta, has finally accepted the call to Christ's Church, London, and he expects to take up his work there this spring.

Henry C. Clausen has been assisting in evangelistic meetings and conducting personal workers' classes at several points in Nebraska. His last meetings were at Pierce and Stockham, Neb.

Evangelistic meetings were recently conducted in the M. E. church at Stuart, Ia., with good results. The pastor was assisted by Mr. and Mrs. Slawson. There were twenty additions to the church.

L. C. Smith writes that the meetings at Dedham, Ia., were successful. There were many converts, among whom were a bartender's wife and daughter. He next went to Brooks, Ia.

Hart and McGann closed a successful revival meeting at Council Bluffs, Ia., with over a thousand conversions. These evangelists are now engaged in a union revival campaign at Homestead, Pa.

"Dr. Francis E. Smiley has just closed a series of meetings at Wayne, Neb. He presented the Gospel in a very clear and winsome manner, building up Christians in the faith and making the way of life very plain to the unconverted. The thermometer registered from 10 to 40 degrees below zero during the entire time. Wayne will feel the influence of his work for a long time to come."—Alexander Corkey.

Frank L. Lee, who spent two years in the Hawaiian Islands, is now engaged in evangelistic work with Harley A. Davis. They recently conducted a series of meetings at Steinsville, Ind.

E. B. Westhafer conducted a gracious revival meeting at Knightsville, Ind. There were conversions every night. An unusually large number of young people attended, many of whom were saved.

F. Leroy Enslow reported recently from Basco, Ill., 25 adults responded to the first invitation and 18 adults responded on the second invitation in the meetings, which had just begun at that place.

Mr. and Mrs. Benjamin Franklin Butts and Mr. Burgess closed a revival meeting at Bradford, Pa., Feb. 4. Two big churches were filled to over-flowing at the closing service. There were 600 converts.

C. C. Harper, who for two years was field secretary in Illinois for the Every Member Foreign Mission Movement, has again engaged in evangelistic work. His last meeting was at Cropsey, Ill.

Dan Shannon writes that they closed the tabernacle at Merced, Cal., 340 having decided for Christ. They expect the saloons will be voted out in the April election. He next went to Eureka, Cal.

Eleanor R. Edwards and Miss Willa H. Ferguson have closed three months of soul saving work in northern Maine. There were many conversions. Their last meeting was at East Blue Hill, Me.

W. W. Orr, of Charleston, N. C., recently conducted meetings in a tabernacle at Oakmont, near Pittsburg, Pa. Several cottage prayer meetings were held, in preparation for the evangelistic campaign.

Arthur S. Phelps, who is being assisted by Geo. Preston, writes that their meetings at Oregon, Wis., were held back by the extreme cold weather, but conditions were better toward the end of the meetings. There were 42 conversions in four invitations. The church was full and there was good interest. Their next meeting was held at Barron, Wis.

L. Wolenslayger recently closed a meeting at Conway Springs, Kan., where about 80 were converted. The meetings closed with a big Jubilee service, when the converts were baptized and received into the church.

Rev. G. Harrison Worden writes as follows from Ida Grove, Ia.: "I opened up meetings Jan. 1 in Iowa and will continue in this state and Minnesota until April 3, at which time I go to Oklahoma. Pray for us here."

"I recently spent a month with our Missionary Stapf, of Owatonna, Minn. Our meetings with him at Orchard Lake were productive of much good. Quite a number surrendered their lives to the Saviour."—R. W. Roberts.

John H. Ahrens conducted a series of meetings at Spring Hill, Ill., in a township where there is not a single church. There were 39 converts in two weeks, the results of which will be the organization of a church and Sunday-school.

"At our winter revival 20 professed to accept Christ, 19 were baptized and 16 joined the church. The Christians were greatly blessed too. A rich man has promised $300. for our new brick church at Radisson, Wis."—H. G. Gibson.

Evangelistic meetings recently held in the Ponca City Church, Ponca City, Okla., resulted in 100 conversions. Fifty of the converts united with the Presbyterian church. The meetings were conducted by E. O. Whitwell and W. A. Irwin.

Ralph Carleton and Charles Edw. Faust report having a good time in meetings at Byron, Elgin and Fairfax, Minn. Over 100 went to the altar at Fairfax when the first invitation was given. The saloon men were in fear of the results of the meetings.

Edward R. Dow and his assistants closed a union meeting recently at Mediapolis, Ia. The campaign resulted in a great victory for Christ and the churches. One-fourth of the population of the town professed conversion. Among the converts were two old soldiers, 70 and 86 years old respectively. One of these had not been inside of a church for twenty years.

"We are having a great meeting here. Have a town of 500 people and Thursday night when we gave the invitation, the first one, 54 came out; since then there have been from 12 to 20 each evening. G. W. Lewis is the evangelist."—Alva R. Willgus, Fredericksburg, O.

Recently Rev. M. V. Williams, pastor of the M. E. Church at Athens, Pa., conducted evangelistic services for three weeks in his church, being assisted by the well known evangelistic singer, Benjamin Franklin Butts. Two hundred and thirty were received into the church.

The opera house was crowded to overflowing at Carlisle, Pa., the early part of February when W. P. Nicholson preached there. Mr. Nicholson was assisted by J. R. Hemminger. Wm. R. Andrew, of Glasgow, also assisted in the meeting one evening and his singing was much appreciated.

Chester Birch recently conducted union evangelistic services at Port Jefferson, N. Y. The Presbyterian, Baptist and Methodist churches united in the work. One of Mr. Birch's best features was his cornet sermon, which drew a large audience, the G. A. R. Post and Boys' Brigade being special guests.

C. E. Hillis recently conducted a revival meeting in the First Baptist Church at Nokomis, Ill. The meetings brought great blessings and there were many conversions. Mr. Hillis has been asked by all the churches to return to that city next September, when a tabernacle, seating 1,500 or more people, will be built.

Myron J. Smith writes from Bald Mount, Pa. that they received much blessing in the meetings conducted at Dalton. Instead of preaching against the open sins of the community, a high standard of living was presented for every professing Christian. There were many conversions and a general house cleaning in the church. The meetings in Bald Mount were conducted in the Methodist church. The attendance was good. Mr. Smith will begin meetings March 17 at Caton, N. Y., which will be his closing engagement for the season as he has felt that both speaking and singing have been very hard on his voice.

Mr. and Mrs. E. C. Huckabee are now permanently associated with Lockett Adair, evangelist, Dallas, Tex. During the last two meetings held in Texas, at Gainesville and Denton, there were over 1,000 professions. Mr. Huckabee is Mr. Adair's secretary and soloist, and Mrs. Huckabee is soloist and organizer of the women's work.

A. Edwin Burrows recently closed a union campaign at Myersdale, Pa. There were over 650 conversions. A. R. Jennings conducted the singing, and Fred Clearihue had charge of the personal workers. About a hundred family altars were erected and many cards were burned. The majority of the converts were men. Mr. Burrows next went to Pittsburg.

Burke and Hobbs recently closed a successful meeting at New Madrid, Mo. There are three churches in the town and there were over 200 conversions—112 united with the Methodist church. The converts paraded through the streets and held prayer meetings in the business houses, factories and shops. In one meeting held in a pool room, there were six conversions and twenty requests for prayer.

Geo. "Irish" McGowan recently assisted Rev. L. D. Lasswell, pastor of the Presbyterian church at Toledo, Ill. There were quite a number of conversions and 15 united with the Presbyterian church. Mr. McGowan later went to Oxford, Ind., to assist Rev. Gibson Wilson in the Presbyterian church. At the time of writing 54 had already united with the Presbyterian church.

Instead of regular evangelistic and Bible teaching as in former years, Mr. Norman H. Camp has been acting pastor of the Mayflower Congregational Church, of Chicago, this past winter. He has also been conducting special work for the boys and girls in connection with the Moody Church, holding a Gospel service for them every Wednesday afternoon, which has been largely attended. Accompanied by Mr. Harry Richardson, who labored with Mr. Camp for two years in Ontario, they began special evangelistic meetings at the Barton Street Baptist Church, Hamilton, Ont., Feb. 11. Mr. Camp also expects to conduct special meetings with the M. E. and Presbyterian churches of North Edgewater in March.

Chas. Cullen Smith and his associate recently concluded a union meeting at Decorah, Ia. The services were conducted during the severe cold weather and there were many conversions. Splendid reports following the meetings indicate that prayer meeting rooms are full and that the spirit of service never was so earnest as now. Mr. Smith will have associated with him in the Pacific north-west, Mr. R. H. Roper. He can be addressed at 7019 Stewart Ave., Chicago.

The union evangelistic campaign conducted by Milford H. Lyon and his assistants at Cambridge, O., was in many ways remarkable. In a city of 12,000, there were more than 2,000 confessed conversions. These included four physicians, an attorney, two ex-mayors, the county sheriff, every member of the Cambridge Band and nearly every student in the high school, and many leading merchants. One church received 400 new members. The tabernacle, seating 3,800, was filled every night.

Dr. Ford C. Ottman conducted, last month, a week of Bible teaching in the East Liberty Presbyterian Church, Pittsburgh, Rev. Frank W. Sneed, pastor. God greatly blessed the work with large audiences and deep interest, nothwithstanding the cold and stormy weather. Forty were admitted into the church on the succeeding Sabbath, and a large number on confession of faith. The work was a strong testimony to the value of the simple exposition of the Bible, both for the quickening of Christians and the saving of the lost.

CHARLES W. WILLIAMS IN EVANGELISTIC WORK.

Charles W. Williams, formerly the well known horseman of Independence, Ia., but now engaged in evangelistic work, has been well received by his audiences at different points. Mr. Williams, as a boy, lived in Jesup, Ia., and after an absence of thirty-five years, returned to the Methodist church at that place and gave a very powerful sermon on "The Lost Christ." When he declared it was grievous to lose a fortune, father, mother, wife or child, all of which he had lost, but much more grievous to lose the Christ, which he also had lost but had found Him again, scores of the people wept. Mr. Williams was converted in the M. E. church at Jesup when he was 18 years of age, but later he drifted away and finally through the preaching of Gipsy Smith, he came back to the Lord.

DR. MUNHALL AT ALTOONA, PA.

Dr. L. W. Munhall has just closed an evangelistic campaign, in Altoona, Pa., that was greatly owned and blessed of God—especially the meetings for men only. Great audiences were present at all the meetings, and a great many were converted to God. Five churches united in the movement, viz., Methodist, Baptist, Reformed, United Presbyterian and Lutheran.

March 27 and April 1, inclusive, Dr. Munhall will be in attendance upon the sessions of The North Indiana Conference of the Methodist Episcopal Church, at Wabash, Ind., where he will deliver his lecture, The Book of Books, conduct an evangelistic meeting for men only, and give eight or nine addresses on Revivals. There are quite five hundred churches belonging to this conference.

The Taylor University and Conference Quartets, the last made up of preachers, in which are the father and an uncle of the Naftzger boys, will do the special singing for Dr. Munhall.

SPIRITUAL AWAKENING IN BUTLER, PA.

Lotta B. White, writing from Butler, Pa., Feb. 15, said: "The six weeks campaign for souls led by Dr. French E. Oliver and party which was to have closed Feb. 11, still continues because of the great interest manifested and the many conversions each day. Four thousand two hundred conversions are reported, but God alone knows the many lives strengthened, the hearts comforted, the homes made happy, the drunkards reclaimed, the indifferent aroused, those of weak faith encouraged and the purity and cleanliness that will come to our city and county as a result of the faithful preaching of the old Gospel that has lost none of its power.

"Twelve churches united in this campaign. Several weeks before the campaign opened the city was districted and from thirty to forty prayer meetings held weekly. A committee of ninety-nine was appointed from the county, three from each township, to cooperate with the central committee and to bring the entire county under the influence and enthusiasm of these meetings. The enthusiasm and results are beyond the expectation of even the most sanguine. The people were praying for great things and were not disappointed.

"The tabernacle which was erected, seating about four thousand eight hundred, was thought by many to be too large, but almost every meeting found it crowded to its utmost capacity and overflow meetings were necessary to accommodate the great crowds. From three to five meetings were held daily. One of the most helpful features of the campaign was the "Special" meetings held. Each township in the county was given a "Township Day," and there were special meetings for the various organizations, no class being omitted.

A choir of 600 voices led by Prof. Loren G. Jones lent much to the meetings and was much appreciated by the vast audiences. Butler county has been stirred from center to circumference with "the old time religion." The party consisted of Dr. Oliver and Dr. M. B. Williams, assistant; Prof. Jones, choir leader and soloist; Mrs. Jones, pianist; Miss Dunn, Bible teacher; Mr. Gossard, personal worker; and Mr. Snyder, secretary.

REPORT FROM BURKE AND HOBBS.

"We just closed a six weeks meeting at Newport, Ark., which resulted in over 550 conversions. There were cottage meetings held all over the city. Ten-minute prayer meetings were held in the stores, banks, mills and shops, resulting in many conversions. We started our first business men's prayer meeting at 1:30 p. m. The first day there were 21 in attendance and it grew to nearly a hundred. The next step was to organize a law and order league of a hundred business and professional men, and they planned a campaign against gambling, drunkenness and vice of all kinds, and the town was cleaned as never before. The young men marched from the well filled pool rooms to the Tabernacle meeting, where nearly every young man of the town was converted. They at once began to hold prayer meetings and one night I counted 32 young men who led in prayer. The young ladies also held special prayer meetings and large numbers took part.

"Monday night after the close of the meeting the young men organized a Y. M. C. A., and Tuesday night they laid their plans and desires before the Business Men's League and appointed a committee to prepare a banquet.

"The councilmen have promised to vote out the pool halls. The editor of one of the daily papers who fought us very harshly through his paper, one Saturday night marched down to the front and accepted

Christ as his personal Saviour. But possibly no greater work was done than the wonderful awakening among the churches. I would not put it too strongly when I say, society women burned more than a basket of gambling cards. Elders and deacons were converted, and confessed it.

"The closing day the Baptist church was so full at Sunday-school, many had to stand, and the same date one year ago, they had 19 present. Most all the Sunday-schools doubled and the greatest change of all was to see so many men in Sunday-school. All the stores were closed on Sunday and not even a cold drink or cigar could be had at any drug store or ice cream parlor, for the first time in the town's history. One druggist stood up and said he had a confession to make; he had been selling cards and dice, and as an elder of the church he wanted to be a true Christian. He dumped them all in the fire, and it was said there were over a hundred dollars' worth. Other stores did the same thing and they have already invited us to return the 4th of July and help hold a sane "Fourth", singing, preaching and testifying of the goodness of God. Newport now boasts of being the cleanest and most religious town in the state."—Burke and Hobbs.

CHAPMAN AND ALEXANDER ON THE WAY TO AUSTRALIA.

Dr. J. Wilbur Chapman with Charles M. Alexander will again make a tour of the world in evangelistic effort. Dr. Chapman, accompanied by his wife, sailed from New York Jan. 24, and will meet Mr. Alexander in Naples, going thence direct to Australia, arriving in Melbourne March 12.

The evangelistic party consists of Dr. and Mrs. Chapman, Mr. and Mrs. Alexander, Mr. and Mrs. R. C. Norton, Robert Harkness and Earnest Naftzger. They will be accompanied by Sir Robert and Lady Anderson, Mr. and Mrs. W. H. McLaughlin, Mr. A. Robinson, of Glasgow, and Chas. H. Dennison, of New York.

During the past three months Dr. Chapman and Mr. Alexander have been in Ireland, where there were more than 5,000 professed conversions. Of this number, 220 young men offered themselves for the ministry and 240 young women offered themselves for the foreign or home mission field.

LOWRY AND MOODY IN MOSCOW, IDA.

"Jan. 29 we closed in Moscow, Idaho, a town of 4,000 population, what in many ways was one of the most remarkable revival campaigns we have been privileged to conduct. On Sunday there were 172 professed conversions and on Monday evening 87, making a total for the four weeks of 960. On two occasions there were over one hundred forward, making public confession of their faith in Christ. The crowds were so large, and so many turned away, that it became necessary to enlarge the tabernacle. This was accomplished by about fifty men from eight in the morning until five in the afternoon. Even with the 24 feet addition, there were many nights when large numbers were turned away. As a result of this campaign, I believe a number of the young people will enter Christian work.

"Among those who took a stand for Christ, was the editor of the Daily Star-Mirror, a number of business men, the principal of the high school, in fact all classes seemed well represented among the converts.

"Mr. Moody's chorus was among the very best we have ever had. He worked up a male quartet; also a ladies' quartet, both doing excellent work. As a result of Mrs. Moody's work among the young ladies, a good strong Y. W. C. A. has been organized. Lester Moody's work among the young men was unusually encouraging. There was a splendid spirit of Christian unity between the pastors and the different churches in the movement. There were many remarkable manifestations of the Holy Spirit's presence and power, and it was certainly a glorious privilege to stand aside and see what God was able to do through His Word and by His Spirit." —Oscar Lowry.

CHRISTIAN WORKERS CONFERENCE AT ST. LOUIS.

The recent Christian Workers Conference, Jan. 17-21, held at the Euclid Ave. Baptist Church, St. Louis, Mo., of which Rev. J. F. Rake is pastor, was a time of great spiritual refreshing, very much as though the church had just been through a series of special revival services.

The song service throughout the conference was in charge of Prof. Ira B. Wilson, of Dayton, O. The opening address given by Dr. H. P. Klyver of Franklin, Ind., brought to us the keynote for the convention. His text was from the words of Jesus, "Wist ye not that I must be about My Father's business?" He said that soul-winning was our business and not simply a pastime.

On Thursday evening, Dr. Waldo, of Muncie, Ind., gave an address of great interest on the work of soul-winning in the slums of East End, London, with which work he has been connected as one of the preachers for several years past.

Friday evening was Rescue Mission Night, Dick Lane, of Chicago, being the principal speaker. A large audience greeted him and listened with interest to the story of his life.

Saturday evening was given over to foreign missions; Miss Mary Hitchcock, of South Africa, gave a splendid account of the work among the Zulus and other tribes among which she works.

On Sunday morning and evening, Rev. H. W. Pope, of the Moody Bible Institute, was with us and gave two splendid addresses.

Early morning watch meetings were held each morning at 5:30 a. m., led by Rev. L. C. Bauer, of Newport, Ark., and were a great blessing to those who could attend.

Sessions on "The Place of the Bible, Prayer and Music in Soul Winning" were held each afternoon. Discussions were led by Rev. W. G. Everson, of Newport, Ky., Dr. Milford Riggs, of St. Louis, Rev. E. V. Lamb, of East St. Louis, and Rev. T. B. Frary, of St. Louis.

On Sunday afternoon Rev. A. B. Rutt, superintendent of the Mennonite Home, Chicago, conducted the old time religion meeting.

This is the first conference of the kind held in St. Louis, and was such a blessing that already plans are being laid for the next one in January, 1913.

Floyd Zook,
Assistant Pastor.

READING THE OTHER SIDE.

Going along the street in Logansport one morning, a business man from the other side called out to me, "Good morning, Jim!" and crossed over to where I was.

After the usual greetings, I said to him: "Are you saved, yet?"

Laughing, he said: "There you go again!" Then he said to me: "Jim, you ought to read the other side!"

I asked him what the other side was.

He answered: "Did you ever read Socrates?"

Calling him by name, I said: "No, I haven't read Socrates; but honestly, now, did you ever see a man on his knees thanking Socrates for all that he had and was?"

"No, Jim," he replied, "I never did."

"Did you ever see a good old woman on her deathbed calling her children about her and telling them that whatever they did, to stick to Socrates."

Again he answered: "No, I never did, Jim."

"You knew old Jim Burwick, didn't you?"

"Yes, I surely did."

"And you know the new Jim. Well, did you ever see such a change made in a man in all your life by reading Socrates as has been made in me?"

"No, Jim, I really never did."

"Say, man," I said, "you'd better read the other side!"—Jim Burwick.

FUTURE ENGAGEMENTS.

Lockett Adair and Party—March, Brownwood, Tex.; Apr., Cleburne, Tex.; May, Shawnee, Okla.; June, Commerce and Memphis.

M. J. Babbitt—Mar. 3-24, Houston, Tex.

Baker and Hutchins—Until Mar. 7, Waterford, Wis.; Mar. 10-Apr. 1, Sun Prairie, Wis.

L. Y. and F. T. Barkman, of Chapel Car "Good Will"—Mar., Mason, Nev.

Beadles-Fischer Party—Mar., Clinton, Ill.

Hay Bell—Mar., Cedar Rapids, Ia.

W. E. Biederwolf—To close of season with Men and Religion Movement.

Chester Birch—Mar. 5-24, Holland, Mich.; Mar. 27-Apr. 9, St. Paul, Minn., May 1-June 1, Virginia, Minn.

Herbert Booth—Mar. 6-20, Gloversville, N. Y.; Mar. 21-Apr. 3, Binghamton, N. Y.

W. T. Brooks—Spring Campaign at Mayfield, Ky., Poplar Bluff, Mo. and Waxahachie, Tex.

Brown and Curry—Until Mar. 7, Los Angeles, Cal.; Mar. 10-24, Roswell, N. Mex.; Mar. 31.-Apr. 14, Fresno, Cal.; Apr. 21-May 5, San Francisco, Cal.; May 12-26, Monrovia, Cal.

A. M. Bruner—To close of season with Men and Religion Movement.

Burke and Hobbs—Mar., Oran, Mo.; Apr., Sikeston, Mo.

Jim Burwick—Until Mar. 3, Youngwood, Pa.; Mar. 4-17, Blairsville, Pa.; Mar. 18-31, Conemaugh, Pa.; Apr. 1-15, Altoona, Pa.

Ralph Carleton and Chas. Edward Faust—Mar., Osceola, Wis.; Apr., Cass Lake, Minn.

Lewis Sperry Chafer—Until Mar. 4, Bible conference, Greensboro, N. C.; Mar. 5-17, Southfield Bible conference, Crescent City, Fla.

J. Wilbur Chapman and Charles F. Alexander—1912 in Australasia, as follows: Apr.-May, New Zealand; May-June, Queensland; July-Aug., New South Wales; Sept.-Oct., Victoria; Nov.-Dec., S. Australia; Jan. 1913, Tasmania; Feb. 1913, W. Australia.

Willett S. Colegrove—Apr., at City Rescue Mission, Detroit, Mich.

A. T. Crossley (of Crossley and Hunter)—Mar. 24, Elmira, Ont.; Apr. 14, Bradford, Ont.

John M. Currie—Mar. 11, Edinboro, Pa.

Edgar E. Davidson—Mar. 10, Buckfield, Me.; Mar. 24, Stafford, N. Y.; Apr. 7, Waterport, N. Y.

F. N. Dexter—Mar. 7, Hayward, Wis.

Edwin R. Dow and party—Mar., Avoca, Pa.

John A. Davis—Mar.-Apr., Braddock, Pa.; May-June, Jeanette, Pa.; Jul.-Aug., Bible School Park, N. Y.

John H. Elliott and Albert Simpson Reitz—(With Men and Religion Movement) Mar. 6-Apr. 1, Ithaca, N. Y.; Apr. 3-30, Danville, Ky.

John W. Erskine—Until Mar. 10, Oakland City, Ind.; Mar. 14-31, Elkador, Ia.; Apr. 7-28 Caledonia, Mich.; May 1-26, Evart, Mich.; May 30-June 16, Berville, Mich.

Nels Fauebust and wife—Mar., Gary, S. D.

L. E. Finney—Mar. 10-25, Dublin, Tex.; Mar. 27-Apr. 8, Pleasanton, Tex.; Apr. 10-24, Kerrville, Tex.; Apr. 27-May 13, Brenham, Tex.; May 15-29, Fort Worth, Tex.; June 2-17, Claude, Tex.; June 19-30, Spur, Tex.; July 1-17, Big Springs, Tex.; July 19-30, Byars, Okla.

A. John Fitt—Mar. Wiota, Ia.; Apr., Eastern Nebraska; June and July, tent work in Denver.

E. J. Forsythe and party—Mar., Clyde, Ill.

Gale and Collison—Mar., Stratford, Ont.; Apr., North Bay, Ont.

Charles R. Goff—Mar., Fort Morgan, Colo.

S. D. Goodale—Mar. 18, Mansfield, Ark.

A. H. Griffith—Mar. 3-17, Martin, Mich.; Apr. 2-14, Davenport, Ia.

M. F. Ham—Mar. 6, Lanpasas, Tex.; Mar. 27, Bryan, Tex.; Apr. 17, Waco, Tex.

John S. Hamilton and Party—Mar., Red Oak, Ia.

Hart and Magann—Mar., St. Joseph, Mo.

Haudenschield and Farrar—Until Mar. 17, Dinuba, Cal.; Mar. 20-Apr. 15, Prescott, Ariz.; Apr. 17-May 13, Glendale, Cal.; May 15-June 9, Lodi, Cal.; June 12-July 7, Gilroy, Cal.

Jesse E. Heins—Mar., Rhodes, Ia.; Apr. Melbourne, Ia.

H. R. Holcomb and J. L. Blankenship and wife—Mar. 3-24, Houston, Tex.; Mar. 24-Apr. 7, Alexandria, La.; Apr. 7-28, Farmersville, Tex.; Apr. 28-May 12, Sumrall, Miss.; May 12-June 2, Wilmington, N. C.

I. E. Honeywell and Party—Until Mar. 17, Delta, O.; Mar. 24-Apr. 28, Wauseon, O.

C. M. Huggins—Until Mar. 10, Grayville, Ill.; Mar. 11-31, Actana, Neb.

Charles Inwood—Mar. 24-28, Los Angeles, Cal.

M. Edwin Johnson and Ernest J. Arthur—Mar., Huntington, Ind.; Apr., St. Louis, Mo.; May to Sept., New Pisa Chautauqua, N. Y.

Robert L. Jones and Carl E. Burch—Until Mar. 17, Emlenton, Pa.; Mar. 24-Apr. 14, Cattaraugus, N. Y.

H. D. Kennedy and wife—Mar., Greensburg, Ind.; Apr., Edinburg, Ind.; May, Hebron, Ind.

Frank E. Lindgren—Until Mar. 17, Lohrville, Ia.; Mar. 18-Apr. 7, Odebolt, Ia.

Lowry and Moody—Mar. 17-Apr. 14, Alliance, Neb.; Apr. 21-May 19, Coeur d' Alene, Ida.; May 26-June 23, Palouse, Wash.

Milford H. Lyon and Party—Until Mar. 17, Middletown, O.; Mar. 24-Apr. 28, Masillon, O.; May 8-June 9, New Philadelphia, O.

Frank McCarty and wife—Mar., Spokane, Wash.; Apr., Seattle, Wash.

George McGowan—Until Mar. 10, Centralia, Ill.

J. Bascom McMinn—Mar., East St. Louis, Ill.; Apr., Mowaqua, Wis.

Wm. Murphy—Until Mar. 17, W. Jefferson, O.; Mar. 18-Apr. 7, King Creek, O.

Nicholson and Hemminger—Mar., Hollidaysburg, Pa.

J. Wesley Oborn—Until Mar. 17, Nelsonville, O.; Mar. 20-Apr. 7, Newark, O.

French E. Oliver and Party—Mar., Van Wert, O.; Apr.-May, New Kensington, Pa.

Orr and Armstrong—Until Mar. 10, Blairsville, Pa.; Mar. 13-27, Zanesville, O.; Mar. 31-Apr. 14, Pittsburg, Pa.; Apr. 17-May 5, Tarentum, Pa.; May 8-22, Wooster, O.; May 26-June 9, Walton, N. Y.

Price and Huston—Mar. 3, Williamstown, Ky.; Mar. 24, Kansas City, Mo.; Apr., Arkadelphia, Ark.; May and part of June, Flat River, Mo.

A. H. Ranston—Until Mar. 14 Le Mars, Ia.; Mar. 17-Apr. 1, Mankato, Minn.

D. E. Reed—Until Mar. 16, Mosherville, Wis.; Mar. 17-31, Ludington, Mich.; Apr., Adrian, Mich.

Milton S. Rees—Mar., Portsmouth, O.; Apr. Skaneateles, N. Y.

Harold F. Sayles—Until Mar. 12, Freeport, Mich.; Mar. 17-31, Coopersville, Mich.; Apr. 7-30, Texarkana, Tex.

C. R. Scoville and Party—To close of season with Men and Religion Movement.

Dan Shannon—Until Apr. 1, Eureka, Cal.; Apr. 1-May 15, Redding, Cal.; May 15-July 1, Willow, Cal.

Sheldon and McEwan—Until Mar. 7, Graton, N. Y.; Mar. 10-25, Oneida, N. Y.; Mar. 26-Apr. 9, Manlius, N. Y.; Apr. 10-25, Huntington, W. Va.; Apr. 28-June 3, Mr. McEwan will be with Dr. Biederwolf at Greensburg, Pa.

F. E. Smiley—Mar., Central City, Neb.

Albany R. Smith—Mar. Greenville, O. and Gloversville, N. Y.

Charles Cullen Smith and Party—Mar., Plains, Mont.

Gipsy Smith—Until March 11, Dallas, Tex.

Lewis E. Smith—Mar. 1-10, Perryville, R. I.

Reuben S. Smith—Mar. 3-22, Southwest Harbor, Me.

W. A. Sunday and Party—Mar., Wheeling, W. Va.; Apr.-May, Fargo, N. D.

Alfred Sturgeon—Keosauqua, Ia.; Florence, Cal.

Tillman Hobson and Party—Mar., New Albany, Ind.

E. B. Westhafer—Battleground, Ind.; Geneva, Ind.

W. L. Walker and E. L. Woleslagel—Mar., Houston, Tex.; Apr., Winona, Miss. and Dublin, Ga. (Pending).

Charles T. Wheeler—Mar., Bluffton, Ind.; May, Brookfield, Mo.

E. W. White—Until Mar. 10, Cresco, Ia.; Mar. 12-Apr. 1, Friend, Neb.

R. Hays Willis—Until Mar. 4, Georgetown, O.

Wright and Babbitt—Mar. 4-24, Houston, Tex.; Mar. 27-Apr. 15, El Paso, Tex.; Apr. 18-May 10, Waco, Tex.

FORTHCOMING CONFERENCES.

Bible Conference, Stuart, Fla., Feb. 25-March 5. Neil McQuarrie, Sec., Stuart, Fla.

Atlanta Bible Conference, March 1-10, 1912. Rev. Len G. Broughton, Director, Atlanta, Ga.

Cook County (Ill.) Sunday-school Convention, Moody Church, Chicago, April 16-19, 1912. Chas. B. Hall, Sec., Hartford Bldg.; Chicago.

Collegeville (Pa.) Summer Assembly, Aug. 2-8, 1912. Rev. E. V. Loucks, Sec., Blue Bell, Pa.

General Assembly of the Presbyterian Church in the U. S. A., Louisville, Ky., May 16-26, 1912.

Illinois State Sunday-school Convention, Elgin, May 28-30, 1912. W. B. Jacobs, Sec., Hartford Bldg., Chicago.

Northwestern Conference K. L. C. E. Convention, Le Mars, Ia., May 23-26, 1912.

The World in Cincinnati, March 9-April 6, 1912.

World's Christian Citizenship Conference, Portland, Ore., June 29-July 6, 1913.

The World in Chicago, May, 1913.

World's Seventh Sunday-school Convention, Zurich, Switzerland, July 8-15, 1913. World's S. S. Association, 805 Hartford Bldg., Chicago.

SUGGESTED PRAYER MEETING TOPICS FOR MARCH.

6. Home Missions—Immigrant Communities. Foreign Misions—Japan.
13. Importunate prayer. Gen. 32:24-29.
20. The blessedness of forgiven sin. Ps. 32:1-5; Acts. 13:33.
27. Growing up into Christ. Eph. 4:13-16.

C. E. PRAYER MEETING TOPICS FOR MARCH.

3. The Christian Virtues. III. Patience. 2 Thess. 3:1-5. (Consecration meeting).
10. Christian Testimony That Counts. John 1:29-42. (Led by the prayer-meeting committee).
17. Success Worth Having and Not Worth Having. Dan. 4:28-37.
24. The Saloon and Its Allies. Hab. 2:1-17.
31. The Foreign Missions of My Denomination. A bird's-eye view. Matt. 28:16-20.

HOPE FOR ALL WHO ENTER HERE

RESCUE MISSIONS
AND THEIR WORK

CONFERENCE AT GRAND RAPIDS.

The twelfth annual Bible conference, and meeting of the Brotherhood of Rescue Mission Superintendents, was held at the City Rescue Mission, Grand Rapids, Mich., Jan. 14-21. Among the speakers were Major James H. Cole, Dr. C. I. Scofield, Rev. and Mrs. M. Chafer, of East Northfield, Mass., Dr. Harris H. Gregg, of St. Louis, Miss Eleanor Stafford Millar, of Australia, E. K. Mohr, Dr. James M. Gray and E. O. Sellers, of Chicago, besides a large number of rescue mission superintendents. Mr. Trotter made an appeal for funds to support the Grand Rapids Mission the opening Sunday, and the pledges and cash received amounted to more than $9,000.

The Bible conference was very helpful, there being discussions on "The Purpose of the Brotherhood," "Sunday-school Work and Methods," "Relation of the Rescue Mission to the Church," "What To Do With the Convert," etc. These subjects were in addition to the Bible lessons conducted by Dr. Scofield and Dr. Gregg.

Jan. 19 was Mr. Trotter's spiritual birthday, On that evening the subject was as follows: "How It Happened," by Mr. and Mrs. Trotter.

The board of directors of the City Rescue Mission, San Francisco, Cal., recently issued the annual report. Sam. E. Mitchell is superintendent. The total attendance for the year was 38,764, making the average attendance each night, 106; 365 street meetings were held; 1,667 persons prayed with, of whom 738 professed conversion. 4,154 gospels and testaments were given out, and 1,772 meals and lodgings provided for the destitute.

Willett S. Colegrove, superintendent of the City Rescue Mission, Kalamazoo, Mich., celebrated the anniversary of his conversion Feb. 5. The Kalamazoo Gazette said editorially: "Mr. Colegrove has done a great work in Kalamazoo and it goes beyond doubt that the 12th anniversary of the conversion, which he will celebrate today, will bring him untold joy in the exhibitions of appreciation that will be shown him by the citizens of Kalamazoo."

BOWERY MISSION BROTHERHOOD CARD.

The Bowery Mission, New York City, gives a small booklet and a brotherhood card to every man who will hold up his hand for it, every evening. A cup of coffee and a roll after the service every evening insure a full attendance. The following is printed on the brotherhood card:

BOWERY MISSION BROTHERHOOD,
227 Bowery, N. Y.

This card is given you on your public declaration that it is your desire and determination to live an upright life. Keep this portion by you as a reminder of this serious act of yours. God has promised to help you. Seek by prayer and faith His continual aid, and you will succeed.

Come to the Brotherhood meeting tomorrow evening at seven o'clock in the Rear Building; through the alley from Rivington Street, adjoining the Mills Hotel. Present the other portion of this card to Mr. Balevre the leader, as soon as possible, who will give you a kind and hearty welcome.

(Please fill up and hand this portion of the card to the Leader of the Brotherhood.)

I ....

ask that my name be enrolled as a member of the Bowery Mission Brotherhood, and I promise by God's help to live a good, true, upright life.

MILWAUKEE RESCUE MISSION,
Milwaukee, Wis.

Urban V. Sillaway, superintendent of the Milwaukee Rescue Mission, has issued the 17th annual report. It is printed in an attractive booklet. This mission is now located in its new home, 297-299 5th St. Every department of the new quarters has been tested and has met the requirements. Of course, the chapel and Bible class rooms are the heart of the institution; all the other departments are secondary, and are a means to an end. There are reading rooms, dining and lunch room, bath room and fumigator, free dispensary, hospital ward, individual sleeping apartments, besides regular dormitories, and wood yard.

The Moody Bible Institute

DR. GRAY'S ENGAGEMENTS.

During February Dr. Gray spent two week ends in St. Louis, in different churches of the city, under the auspices of the Y. W. C. A. Later in the month and just before sailing for England, Feb. 20, he gave four days to a Bible Conference at Pittsburgh, Pa., one feature of which was an address to the ministers of the city on "The Minister and His Bible." When in Chicago he gave the study on Bible Day each week at Willard Hall.

FOUNDER'S DAY.

The faculty and students of the Institute looked forward with eagerness and prayerfulness to Feb. 5, the anniversary of the birth of Mr. Moody. The observance of this day here is always an important and impressive event and was no less so this year. The exercises consisted of a social supper hour at which a number of old time friends of Mr. Moody in Chicago were present. This was followed by a brief reception and then a service in the lecture room. The entire program was in charge of Mr. A. F. Gaylord who knew Mr. Moody intimately. The evening program consisted of reminiscences and inspirational addresses by a few of those who had been associated with Mr. Moody.

DAY OF PRAYER.

Feb. 6 was observed as a day of special prayer, students being relieved from study and class work.

Dr. Gray conducted a meeting of the entire student body in Lecture Hall from ten to twelve. At three o'clock four group meetings were held in different buildings, and at 8:15 the entire student body, including the Evening Department, assembled in Lecture Hall, the meeting being conducted by Dr. Gray, who made an appropriate address.

It was a day of spiritual refreshing, the spirit of prayer was unusually evident, and many testified to the new impetus given to their lives.

The president of a theological seminary in Chicago said the other day in a ministers' meeting, "While I do not agree altogether with the Moody Bible Institute in some things, yet I wish to God that we had more of their passion for souls at our school."

AN ADDITION TO OUR FORCE.

The Executive Committee have extended a call to the Rev. L. W. Gosnell, a Methodist Episcopal pastor of Baltimore, Md., to become connected with the Institute. His official position will be assistant superintendent of the men, but he will also take part as a teacher in the Bible Course.

Mr. Gosnell is about thirty-five years of age, and comes to the Institute strongly recommended by the ministerial leaders of his denomination and the official board of his church. Also by distinguished laymen of that city, and Christian workers like Dr. J. Ross Stevenson and Mr. W. H. Morriss, general secretary of the Y. M. C. A.

L. W. Gosnell.

He is known as a man of high Christian character, marked intellectual gifts and administrative ability, but especially as a Bible teacher, and organizer and worker among men. He won the hearts of both Dr. Gray and Dr. Torrey at the Montrose Conference last year, and during a recent visit to the Institute the faculty also were strongly drawn to him. He enters upon his work at the beginning of the summer term.

EXTENSION DEPARTMENT.

Rev. C. P. Meeker closed a union service in Parsons, W. Va., Feb. 11. He was assisted by Mr. Harold W. Coffin. At the closing service the opera house was packed. Mr. Meeker then went to Tyrone, Mich.

Miss Angy Manning Taylor has resumed her work of Bible teaching. Feb. 14-18 she took part in a Bible Conference held in the Second Presbyterian Church in Pittsburg. She is now engaged in meetings under the direction of the Y. W. C. A. in Keokuk, Ia.

Miss E. Stafford Millar spent February with the Y. W. C. A. in St. Louis, conducting morning Bible readings in the parlors of the Buckingham Hotel and evening meetings in the auditorium of the Association. During March she will hold meetings in Milwaukee, Wis., and Birmingham, Ala.

SPECIAL LECTURERS.

In February the students had the privilege of hearing the following special lecturers: Prof. E. A. Phillips, of the Lutheran Seminary, Chicago; Dr. W. Leon Tucker, pastor of the Calvary Baptist Church, Los Angeles, Cal.; Rev. A. C. Gaebelein, editor of "Our Hope," New York City; President Blanchard, of Wheaton College; Mr. J. S. Durham, of the International Sunday-school Association; Rev. F. A. Steven, special representative of the China Inland Mission.

Rev. W. W. Orr, D. D., of Charlotte, N. C., a former student, writes:

"During 1911 I preached 554 times, and had the joy of hearing 2,267 people confess Christ as their Saviour." Dr. Orr is one of the most successful evangelists in the country and has just been appointed evangelist for the Southern Presbyterian churches, as an associate of Dr. Thacker.

Letters from F. E. Holloway, of the Second Congregational Church of Pueblo, Colo.; Herman Lambert of Joplin, Mo., and David E. Jones of Green Ridge, Mo., speak of great joy and progress in their work.

How much our students appreciate the optional class in English is shown by the attendance of 230 on the opening night. Mr. Joseph H. Sheffield, of the Lake View High School, is the teacher. We hope before long to have a preparatory course in the Institute devoted largely to the study of English.

One of our new students worked his way to Chicago from Norfolk, Va., with his wife. Much of the way he sold small articles from house to house. Where opportunity offered he held evangelistic meetings, at one place for two weeks. Occasionally he found a job as a carpenter, and at one town he built a house. At Dayton, O., he worked a while in the Cash Register Company and finally, after several months, they arrived with one dollar in their treasury. When their trunks had been brought from the station there was not a cent left, but they are here, hard at work, and happy.

A former student, now a business man, says: "My stay at the Moody Bible Institute made me a better church officer, a better Sunday-school teacher and a better Christian. It has helped me to superintend the Sunday-school, conduct the Sunday morning and evening services and Christian Endeavor meeting, all in one day, after having worked at my business all week."

ST. LOUIS REUNION.

Former students of the Moody Bible Institute present at the Soul Winners Conference in St. Louis, Jan. 17-21, held a reunion on Jan. 20, at the Euclid Avenue Baptist Church. Those present were Rev. A. B. Rutt, Chicago; Prof. Ira B. Wilson, Dayton, Ohio; Wm. J. Hueston; Robert L. Evans; T. B. Frary; J. F. Ralse; M. P. Williams, and Floyd Zook, all of St. Louis. Dick Lane was present as a guest.

Moody Bible Institute Students at Soul Winners Conference, St. Louis, Mo.

Mr. E. J. Harris, formerly pastor of the M. E. church at Barton, N. Y., is studying theology in Drew Seminary, Madison, N. J.

The Northwest Collegiate Institute at Sherry, Wis., under the leadership of President W. I. Agnew, is contemplating a decided expansion of its work. Evangelist H. P. Dunlop recently visited this school.

Rev. David Sharp, for two years pastor of the Armstrong, Ia., church, has accepted a call to Scammon, Kan. Just before the departure of Mr. and Mrs. Sharp they were presented with a beautiful gift.

Rev. Paul L. Mishkoff, Evangelical pastor in Varna, Bulgaria, writes that he is holding revival meetings and that there are encouraging notes of a spiritual awakening in his city and throughout the country.

In a recent letter Mr. S. M. Johnson, teacher training superintendent, New York Sunday-school Association, says "I am glad to learn from time to time about the progress that is being made at the Institute and often wish I were nearer that I might sometime get time to visit the place where I have received the greatest blessings on my life."

The meetings in Willard Hall have gone forward with interest. Special features during February were: Feb. 5, D. L. Moody Day; Feb. 10, Ira D. Sankey song service; Feb. 12, Abraham Lincoln Day, with a strong address by Dr. Wilbur F. Crafts, of Washington, D. C.; Feb. 17, Frances E. Willard Day, in charge of the Chicago Central W. C. T. U., with addresses by Miss Helen L. Hood, state president of the W. C. T. U.; Feb. 22, George Washington Day, with an address by Rev. Johnston Myers, D. D.

Rev. Wm. Evans, D. D., returned from De Land, Florida, Feb. 16, and on Feb. 17 resumed his work with the Union Bible Class.

WOMEN'S DEPARTMENT.

Miss Cary has been enjoying a few days of much needed rest.

Miss Rosie received a warm welcome on her return from a three months vacation.

Miss Mabel Sprague has been assisting in evangelistic meetings in Altamont, Ill.

Miss Grace Saxe, Bible teacher with Mr. Sunday's party, called at the Institute.

Miss Dessie M. Sellers spent some time at the Institute and spoke to the young women at chapel service.

Miss Grace Hitchcock, of the Africa Inland Mission, has also been a guest and given a message to the students.

Miss Cowmeadow, conference evangelist from South Australia, spent a few days with us, speaking at the evening chapel service.

Miss Delia Todd, who has been at Griswoldville, Mass., expects to return on March 14 to her work in West Africa.

Miss Fern Houser stopped for a few days on her way to Guatemala City, Central America, where she is taking up mission work.

Miss Mary E. Logan is doing church work in a valley about 11 miles north of Asheville, N. C. There are about 25 families in the valley in the midst of which is a church building where preaching services are held once a month.

Miss Gertrude A. Newton is engaged by the Vermont Domestic Missionary Society to build up broken down churches in rural districts.

Two hundred women attended the annual day of prayer for home and foreign missions under the auspices of the Interdenominational Committee of the Central West at the Institute.

Seventeen students attended the Student Volunteer Conference at Naperville, Ill., Feb. 9-11.

PERSONALIA.

Rev. J. W. Angell is now pastor of the Presbyterian church at Coleridge, Neb.

Rev. Wm. Pieffer is now pastor of the Evanston Baptist Church, Cincinnati, O.

Rev. Geo. C. Chatfield recently began work as pastor of the Presbyterian church at Rossville, Kan.

Mr. Albert M. Boggs is identified with the Baptist mission at Secunderabad, Deccan, India.

Rev. J. W. Ham has resigned as assistant pastor of the Tabernacle Baptist Church, Atlanta, Ga.

Rev. W. H. Sargent has taken up work as pastor of the Congregational church at Honor, Mich.

Rev. D. W. Rhinehart is pastor of a church at Atoka, Okla. They are erecting a new church costing $10,000.

Mr. F. M. Clingan is continuing his studies in Rochester Theological Seminary and is acting as student pastor at Orleans, N. Y.

Rev. Martin Ross, formerly of the City Mission, Binghamton, N. Y., has become pastor of a church at Brookton, N. Y.

Rev. W. M. Morrison, of West Park, Utah, has issued some very interesting printed matter announcing the work of his church.

Mr. W. E. Dimorier is the head of the department of English in the Erie, Pa., high-school.

Since June, 1911, Rev. W. J. Youngclaus has been pastor of a group of three Congregational churches with his headquarters at Peninsula, O.

Rev. T. J. Coburn, pastor of the Friends church at West Piedmont, Portland, Ore., reports the work to be encouraging.

Rev. G. W. Eichelberger is now stated supply of the Anti-Saloon League in Mississippi with headquarters at Jackson.

Rev. C. V. Steininger, pastor at Weston, Ore., writes that they are in the midst of a successful revival.

Wilbur L. Clapp is in charge of the Men and Religion Forward Movement in Wisconsin, having his headquarters at Milwaukee.

Since resigning as pastor of the Burnett Baptist Church of Long Beach, Cal., Rev. G. W. F. Dixon has lived in Beaumont, Cal.

Rev. H. McEwan has removed from New London to Roseau, Minn., having become pastor of the Presbyterian church at the latter place.

Rev. W. L. B. Collins, pastor of the M. E. church in Memphis, Tenn., reports a work of grace in his church in which he was assisted by Mr. J. H. Leonard.

Rev. R. D. Orton, pastor of Bethel Presbyterian church, Ashland, Wis., is holding teachers' meetings for fellowship and the study of the Bible.

Rev. C. F. Geiger is supplying a Presbyterian church at Athens and Goodrich, Wis. At a recent bazaar they raised $85 for church improvement.

Rev. J. D. Andrew, pastor of the Reformed church at Burlington, N. C., reports a church membership of 200 and a Sunday-school enrolment of over 400.

Rev. E. E. Cooley writes that Rev. W. J. Downing has become state evangelist of New Mexico and is highly spoken of as a pastor, and especially as an evangelist.

Mr. M. G. Halander has been for 14 years the organist and choir leader of a Swedish church in Minnesota.

Miss Bertha Fogelberg has succeeded well as pastor of the United Brethren church at Gypsum, Kan. Her church united in recent meetings conducted by John Fitt.

Rev. J. H. Voth, missionary at Mulkapeth, Hyderabad, India, writes that although there were some obstacles to the work last year there had been 290 converts in the mission.

Mr. E. M. Steadman has removed from Hastings, Neb., to Denver, Colo., having accepted a call from the State Board of the Baptist Church of Colorado.

Rev. Robert Bryner, who has been doing evangelistic work on the Pacific coast for the past five years, is now pastor of the M. E. church at Oswego, Ore.

In a recent four-day Bible Conference in Pueblo, Colo., one of the speakers was Rev. J. C. Page, of Denver. The conference was in charge of Rev. F. E. Holloway.

Mr. T. A. Wood, of Ottawa, Ont., was a recent visitor. He is associated with Rev. F. A. Robinson, of Toronto, in doing evangelistic work in Presbyterian churches in Canada.

Rev. C. C. Nance, of Marlow, Okla., reports 99 additions to the membership of his own church, besides the conversion of others, as the result of evangelistic meetings.

Glen Stewart, the energetic pastor of the Congregational church at Crested Butte, Colo., writes, "We shall raise our apportionment, and in every way the work is encouraging."

Mr. O. H. Hood, who was graduated in Dec. '11, has gone to Yankton College, Yankton, S. Dak., to continue his studies, and is acting as pastor of the Congregational church in Tyndall, S. Dak.

Rev. R. P. Gorbold, of Kyoto, Japan, was a visitor last month. He addressed the class in missions. He is a special representative of the Presbyterian Evangelistic Committee in the interest of evangelism in Japan.

Mr. W. S. Colegrove, of Kalamazoo, Mich., writes that recently a man came from the city jail with a Colportage Library book, and confessed Christ, telling how the little story, "Buy Your Own Cherries" had gripped him.

Rev. J. M. Dean, until recently pastor of the Baptist church at San Jose, Cal., is one of a team of experts connected with the Men and and Religion Forward Movement. He devotes his time to community extension work.

Rev. Frank Fulkerson, pastor of the First Congregational Church, Grand Haven, Mich., recently issued some interesting printed matter concerning the financial condition and needs of the church. The reports were all encouraging.

Rev. Harold Cooper will commence his fourth year of service as pastor of the First Congregational Church, of Sedalia, Mo. On a recent Sunday evening he preached a special sermon to men on the subject, "Secret societies; a blessing or a curse?"

The president of the Victory Mission, Cleveland, O., writes that the past year has been the most remarkable from a spiritual standpoint in its history. About 14,000 persons have been in attendance and there were more than 800 conversions. Alfred E. Allen is superintendent.

Rev. E. O. Colbeck, pastor of the Second Baptist Church, Grand Rapids, Mich., writes that on November 19, Rev. Solomon Koko Shabaz preached in his church and was much appreciaed by a large audience. Mrs. Colbeck has been helping her father in some special services at North Chili, N. Y.

The pastor of the Pilgrim Congregational Church, Pueblo, Colo., F. E. Holloway, and the members of the church, are encouraged by the experience and results of the work of the past year. The church debt has been reduced by $1,000, and extensive improvements are planned for the near future.

George E. Farnam is now acting as one of the district secretaries of the American Bible Society, having his headquarters at Denver, Colo., and being in charge of the work in nine of the western states. Last year he distributed over 46,000 copies of God's Word or portions of it.

The First Baptist Church, Marion, Ind., has just issued its "Blue Book" for 1912. Rev. Arthur B. Strickland has been pastor since June, 1907. Four hundred and twenty-seven have been added to the church in his pastorate. The church has spent over $6,000 in city evangelism, missionary and evangelistic campaigns.

Mr. G. C. Crockatt spent the holiday vacation in Iowa doing colportage work. Rev. R. G. Heddon, pastor of the church at Elkador, says: "The books are doing good work. People are doing things for the church which they did not before. I can heartily recommend this work to all wide-awake pastors seeking to enlarge the influence of the Word of God."

S. Groenfeldt, a Moravian evangelist, writes an interesting article in the Cassellton, N. D., Reporter, concerning the career of Horace Eschbach, who is described as living a life of love. For a portion of his time in Chicago Mr. Eschbach was in charge of the Flower Mission and was known widely as the "Flower Man."

Mr. L. Clemann, under the direction of the American Sunday-school Union, gives the following interesting figures: He has organized 36 new Sunday-schools with 618 teachers and 3,951 pupils. He has reorganized 56 schools with 246 teachers and 1,475 pupils. Thirty young people's societies have been organized. He has visited 9,409 families and traveled over 4,000 miles, mostly with a horse and buggy.

Mr. E. O. Sellers attended the Milwaukee convention of the Men and Religion Forward Movement on Wednesday, Feb. 28, conducting a conference on "The Need, Problem, and Methods in Shop and Other Community Extension Work."

At the annual business meeting of the Union church at Potlatch, Ida., of which Rev. C. R. Scafe was elected pastor for the sixth year, it was reported 63 new members had been added in 1911 and the Sunday-school has an enrolment of 500. The church has sent out, on an average, one student a year for Christian work. A. B. Carr is now under appointment for Africa; Mr. and Mrs. Will Iley are in the Institute now; Miss Lehman has been accepted as a student, and Mr. and Mrs. L. S. Brown expect to enter in March.

MARRIED.

E. Fred Land and Florence Overholt, Dec. 16, 1911, at Jebba, West Africa. At home at Patigi, North Nigeria, West Africa.

Rev. A. E. Driggers and Grace L. McCutcheon, class of 1908, Oct. 12, 1911. At home in Leesville, S. C.

James R. Wells to Anna Stuivinga, May 18, 1911. At home, 3349 Harrison St., Chicago.

The editor desires to correct an unintentional error in the February issue. The facts are: Miss Elizabeth Fredrickson was married to John S. Nelson, and Miss Jennie Johnson was married to Mark Gullixon.

DIED.

Rev. Stanley M. Humby, Jan. 3, at the home of his sister in Liverpool, England. After being graduated from the Moody Bible Institute he was ordained, March 31, 1903, as pastor of the Union Congregational Church, St. Louis, Mo. In 1905 he became pastor of the Forrest Heights Congregational Church, Minneapolis. During this pastorate Mrs. Humby and two children died. Mr. Humby had been suffering from nervous exhaustion and prostration since last spring. He reached his sister's home in Liverpool, Dec. 31, 1911.

Mr. E. O. Barber, of the China Inland Mission, at Sichow, province of Shansi, China, December, 1911. Mr. Barber went out to China in 1902.

SOME RECENT VISITORS.

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GET THE FLAME!

Evan Robert's Message to the Churches.

While the fire of God is falling,
While the voice of God is calling,
Brothers, "Get the Flame!"
While the torch of God is burning,
Man's weak efforts overturning,
Christians, "Get the Flame!"

While the Holy Ghost is pleading,
Human methods superseding,
He Himself the "Flame."
Whilst the power hard hearts is bending,
Yield thy own—to His surrendering,
All—to "Get the Flame."

If to utter life-surrender,
You would work with Christ, remember
You must "Get the Flame!"
For the sake of bruised and dying,
And the lost in darkness lying,
We must "Get the Flame!"

For the sake of Christ in glory,
And the spreading of the story,
We must "Get the Flame!"
O, my soul, for Thy refining,
And Thy clearer, brighter shining,
Do not miss the Flame.

On the Holy Ghost relying,
Simply trusting and not trying,
You will "Get the Flame!"
Brothers, let us cease our dreaming,
And while God's flood-tide is streaming,
We will have the Flame.

—The Open Door.

The Bible Institute Colportage Association

SOME FACTS

Concerning the Work of The Bible Institute Colportage Association of Chicago.

Founded by D. L. Moody in 1894.

Year of operation, 18th.

Colportage Library begun as a semi-monthly, March, 1895.

Association incorporated October 14, 1899.

Colportage Library books sold during 1911, 203,935 copies.

Colportage Library reprints published during 1911, 183,559 copies.

Emphasized Gospel of John published during 1911, 300,000 copies.

Colporters (full and part time) at work, about 100.

Full-time employes at headquarters in Chicago, 15.

Depots of supply for colporters in the United States and Canada, 9.

Inventory facts (noted Jan. 1, 1912), suggesting amount and variety of portion only of stock on hand:
  Colportage Library, 163,532 copies.
  Bibles, Testaments, Gospels of John and other portions of Scripture, 31,468 copies.
  Cloth-bound books and booklets, 38,813 copies.
  Enamel texts and wall mottoes, 14,552 copies.
  Tracts, 357,471 copies.
  Hymn books, 26,155 copies.

Floor space used for office, store, stock and shipping rooms (not including bindery requirements), 4,900 square feet.

Eighteen Years Resume.

5,527,618 Colportage Library books published, representing 1,658,285 pounds weight of printed pages in
6 languages and
120 titles.

1,792,051 copies of Mr. D. L. Moody's own works published in the Colportage (paper-covered) Library series alone.

50 states and territories and about 60 foreign countries have made up the field in which the Colportage Association has operated.

1,958,702 Bibles, Testaments and Gospels published.

1,750,000 Emphasized Gospels of John published.

2,883,838 tracts published.

381,907 Revival Hymns published.

319,365 Famous Hymns published.

2,200 Scripture Text Placards published.

44,000 Gospel Alphabet booklets published.

1,513 Colportage books given to the city firemen of Chicago.

935 Colportage books distributed among railroad men.

40,621 copies of the Four Gospels with Dictionary and Index, Colportage books and Emphasized Gospel of John donated to destitute mission Sunday-schools, state farms, foundlings' homes, homes for the friendless, cotton factories, etc.

4,640 Colportage books forwarded free to missionaries in Spanish-speaking countries for distribution on their fields.

2,920 Colportage books and Four Gospels distributed in Chicago hospitals.

2,200 Colportage books and Emphasized Gospels of John forwarded for distribution among merchant seamen.

652,802 Colportage books, Bibles, Testaments, "portions," tracts, etc., distributed free to prisoners of the United States and Canada.

58,392 Colportage books sent to India for free distribution and for sale at cost.

7,189 Colportage books sent to Africa for distribution by Rev. Andrew Murray's missionaries and others.

42,556 Colportage books and other books and tracts distributed to soldiers and sailors of this country, mostly during the time of the Spanish-American War.

24,173 Colportage books, tracts, etc., given to lumbermen, in the northern woods.

398 Four Gospels, Colportage books and Gospels of John given to miners in various middle west states.

2,606 Colportage books, tracts, etc., placed in city lodging houses and cheap "hotels."

25,212 Colportage books and periodicals sent to neglected mountain districts of the south, for the young especially.

2,354 Colportage books and Four Gospels forwarded for distribution in the mining camps and fishing stations of Alaska.

1,889 Gospel and other tracts distributed gratuitously by colporters.

The foregoing statistics do not include purchases by friends for distribution themselves in these channels, but represent the missionary work of the Colportage Association only.

VICTORY OVER SIN.

Few authors have written more helpfully upon the subject of deliverance from the power of sin than D. W. Whittle (in Life, Warfare and Victory), F. B. Meyer (in A Castaway, Meet for the Master's Use, Back to Bethel, and Light on Life's Duties), Len G. Broughton (in The Revival of a Dead Church), and C. H. Spurgeon (in All of Grace). The Scriptural treatment of the all-important phase of Christian experience, as shown in these books, has been a rich blessing to thousands. All these titles are in the Colportage Library Series—15 cents each.

FRUIT-BEARING SEED.

Kensington, Minn., Feb. 1, 1912.

While I was sick in the hospital some time ago, a little book of Moody's was handed to me. I read the book, which has been of much benefit to me. I am now almost well and it is my desire to engage in the colportage work.

R. T.

A NEW COLPORTAGE BOOK DEPOT.

A new depot for the Moody Colportage Library books for colporters and evangelists, as well as for the retail trade, has been established with the Publication Bookstore, 211 Sixteenth St., Denver, Colo. The territory which it will especially supply will be Colorado and the states immediately surrounding.

FREE GRANTS OF BOOKS.

The following donations of the Moody Colportage Library books, Emphasized Gospels of John, etc., have been sent out on account of the several book funds named, from Jan. 3, 1912, to Feb. 6, 1912, inclusive, many of which consignments already have been acknowledged with expressions of hearty appreciation.

Prison Book Fund:

Georgia, 30 books and 15 Gospels.
Michigan, 50 books, 25 Gospels and 25 pamphlets.
Florida, 10 books and 10 Gospels.
Illinois, 25 books, 25 Gospels.
Kentucky, 25 books, 15 Gospels.

MR. MOODY'S BOOK FUNDS.

The following contributions have been received from January 12, to February 9, 1912, inclusive:

Prison Book Fund:	
12 Contributions	$ 51.55
Lumber Camp Book Fund:	
15 Contributions	81.05
Mountain Book Fund:	
2 Contributions	11.00
Seamen's Book Fund:	
1 Contribution	.50
Total	$144.10

SCHOLARSHIP OFFER.

(Continued from page 512.)

A pastor needing a trained layman to assist him, will find the scholarship plan an advantageous one for educating a young man or woman from his own congregation.

The scholarship plan may be used to extend the term of training for a student already in attendance at the Moody Bible Institute.

A series of scholarships may be planned, insuring the beneficiary, for instance, at least a year's uninterrupted stay at the Institute.

Not an Experiment.

The offer made above (or a similar one) has been accepted again and again, and conditions easily fulfilled. From time to time we have published in these columns the frank and willing testimony of those who have earned schollarships on this plan.

OPEN FOR ENGAGEMENTS.

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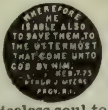
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Continuing The Institute Tie.
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JAMES M. GRAY, *Editor.*
J. H. RALSTON, *Associate Editor.*
WM. NORTON, *Bus. Manager.*

Subscription Price—$1.00 a year to any address in the United States or its possessions, or Mexico. To canada, $1.25. To other foreign countries, $1.36 (5s., 7d). Remittances should be sent by bank draft or postal or express money order, payable to The Christian Workers Magazine. Personal checks must be accompanied with 10 cents additional for exchange.

Until further notice in this column, long-term subscriptions to new or old subscribers for addresses in the United States, but outside Chicago, will be received at these prices: Three years, $2.00; five years, $3.00; ten years, $5.00. These rates cannot be considered with any clubbing or other offer, and are not subject to agent's commission.

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Entered as Second-Class Matter, Oct. 7, 1910, at the Post Office at Chicago, Illinois, under Act of March 3, 1879.

SCHOLARSHIP OFFER TO INTENDING AND ACCEPTED STUDENTS OF THE MOODY BIBLE INSTITUTE OF CHICAGO.

The Christian Workers Magazine makes the following offer to any earnest young man or woman, pastor or Christian worker, who desires a better preparation for Christian work and is accepted as a student of The Moody Bible Institute.

For such a candidate as shall send in one hundred and twenty-five (125) new annual subscriptions at the usual rate of subscription ($1.00 to addresses in the U. S., its possessions, or Mexico; $1.25 to Canada; $1.36 to other foreign countries), cash with order, within five months from the date of acceptance of offer, The Christian Workers Magazine will provide a scholarship (not transferable) for a four months (sixteen weeks) stay at the Institute, consisting of board and room (with another), heat and light (tuition being free). The student will be amenable to the same rules and conditions as apply to other students regularly enrolled.

Accepted students coming at a time when the buildings are full must expect to pay about $1.00 a week extra rent for room in a private house near by, boarding at the Institute, until vacancies occur and accommodations can be offered in the Institute buildings.

Subscriptions to addresses in the city of Chicago cannot be counted on this scholarship offer.

Candidates will send orders to The Christian Workers Magazine, 153-163 Institute Place, Chicago, and must complete the payment for the required total of 125 subscriptions within the specified time. In case of failure to fulfill this condition, the business manager will refund to the candidate the usual agent's commission on every subscription.

The acceptance of this offer insures (1) a helpful business experience, (2) a valuable training in how to meet and interest people, and (3) untold good done by the circulation of a helpful religious magazine.

Questions and Answers.

Q. May I obtain the aid of friends to help me secure subscriptions?

A. Yes, the more the better if they are not already our agents.

Q. Is my territory in which to work limited?

A. No exclusive territory is given to anyone. You are at liberty and urged to solicit orders anywhere, by mail or otherwise.

Q. Will the management furnish me with a reasonable quantity of subscription blanks, specimen pages and circulars without charge?

A. Yes, all you can judiciously use.

Q. Is there but one scholarship offered?

A. No, as many as there are persons to work for them upon the conditions named, and each individual may try for as many scholarships as desired.

Q. What if I do not or cannot secure the required number of subscriptions before I come to the Institute?

A. You will have refunded to you the regular agent's commission on the subscriptions you have turned in.

Similar attractive offers will be made to earnest young men and women desiring to attend other institutions. Fuller particulars on application to The Christian Workers Magazine, 153-163 Institute Place, Chicago.

Suggestions.

An entire young people's society or Bible class may work for a scholarship, nominating one of its members to use the same.

(Concluded on page 511.)

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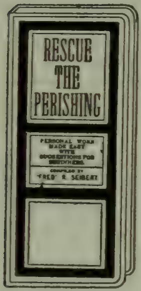

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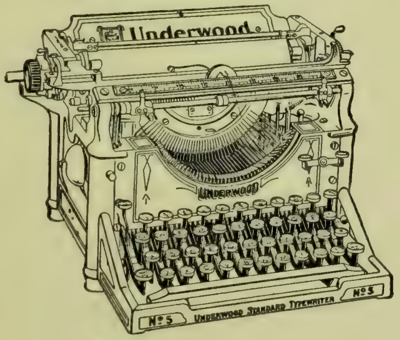

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When death we contemplate.

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Thou wilt condone our cry
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Before we come to die.

For, helplessly encased
In bounds of sordid things,
We feel the pulse of life within,
The fluttering of wings.

O, Resurrection Power,
Endue us with Thy might
That bursteth prison bars like these,
And freedom finds in flight.

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That o'er us hold their sway,
Lift us, O mighty Lord of Life,
Upon this Easter Day.

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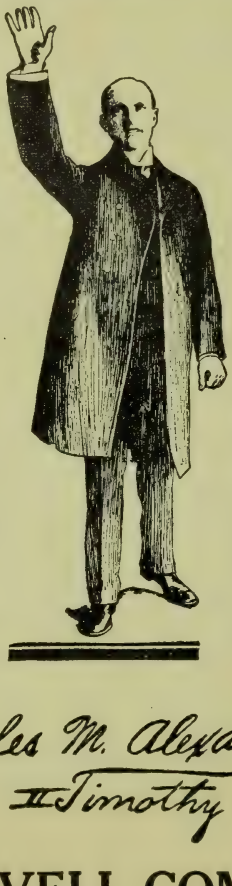

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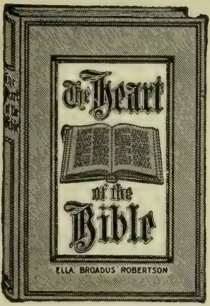

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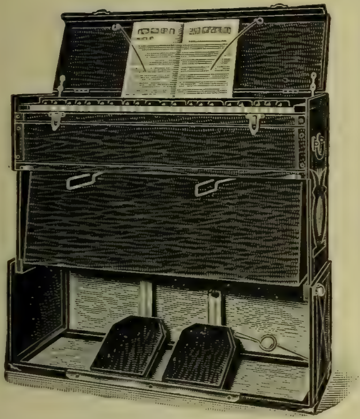

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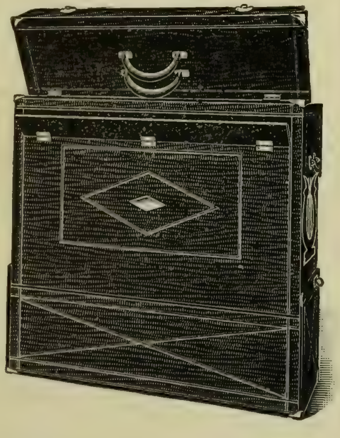

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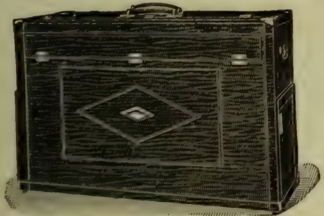

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THE Christian Workers Magazine

April, 1912

Editorial Notes

"Who * * * hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead" (1 Peter 1:3, R. V.).

Cut from the Loaf

"A good many people want to do their hoping without establishing a reason," said a witty writer in a newspaper the other day. He may not have been thinking of the beyond when he said it, but it applies to the next world as well as this. Hope of the future life for which a reason has not been established, is very common among men, but it is a dead hope. A man needs to be "begotten again" unto a living hope, and this only comes through the abundant mercy of God on the ground of faith in the finished work of Jesus Christ. The apostle speaks of His resurrection, but this of course, includes His sacrificial death.

To have this hope is to have "an anchor of the soul both sure and steadfast," and all the significance and joy of Easter is bound up in it. But how is a man "begotten again"? It is obviously beyond his own power from one point of view and yet not from another, since it is written again, that to "as many as received Him, to them gave He the right to become the children of God, even to them that believe on His name" (John 1:12, R. V.). To "believe on His name" is within man's ability, and this, as the next verse in that chapter of John says, is equivalent to being "begotten again."

* *

Positive Teaching

The more years roll over our head, and the better acquaintance we get with various forms of religious error, the more convinced we are of the wisdom of the adage, "An ounce of prevention is worth a pound of cure." It is simply impossible to keep pace with heresy and reply to its every aspect. It is often so plausible, persuasive and subtle, the counterfeit is so nearly like the genuine, that the effort to make it appear as heresy discourages the attempt. Men are not thoughtful or patient enough in these days to follow prolonged and intricate argument; and alas! they are not intelligent enough in Holy Scripture, or do not sufficiently estimate its authority, to appreciate its arguments.

We have in mind, just now, Christian Science, Theosophy, and Russellism (Millennial Dawnism). The only way to successfully meet these errors is to prepare for them before they come. And the only way to do that is by steady, faithful, definite teaching of the Gospel. The Gospel is a broad term and, as a system of truth, includes the whole Bible. We need a dogmatic ministry—dogmatic in the right sense. We need a teaching pulpit. The great doctrines of the Trinity, the Deity of Christ, the personality of the Holy Spirit, the vicarious atonement, sin, retribution, regeneration, resurrection, eternal reward — men need to hear these things again and again, and unless they do hear them, every new experience of religious enthusiasm will only the better prepare the soil for the friendly reception of false doctrine. May the ministers who read these words have a double portion of the Holy Spirit upon them as they prepare and preach their Easter sermons this month!

* *

"Firmness with Patience"

The Rev. D. M. Stearns once wrote Dr. A. T. Pierson concerning the prevailing use of unscriptural expressions by Christian teachers, and received a reply from him so helpful along the line of "firmness with patience," as he puts it, that we reproduce it from Kingdom Tidings:

"My Dear Bro. Stearns:—As to your kind letter, I feel with you the same disfellowship and disapproval as to modern methods as well as terminology. But I habitually avoid controversy, except on major points. The fact is, these brethren do not know God's plan, and there is such judicial blindness from a culpable ignorance of the Scriptures, even with many "masters of Israel" (?) that it is hopeless to convince them. My way is to keep on, using the right terms, and cooperate with others so far as I can. It seems to me that when a spiritual man is bent on giving the Gospel to the world, the fact of his unscriptural expectation that the world is to be converted instead of evangelized does not interfere with the Lord's acceptance of his work. Many post-millennialists are devout, missionary-spirited disciples. And after all, it is the heart that makes the theology. Let us maintain our witness, but not fight too fiercely about the minor issues in a day of such awful major heresies.

Affectionately,

A. T. Pierson."

We commend these sentiments most heartily. In this day of great conflict, Satan would disintegrate the Lord's hosts and weaken the impact of their testimony, by engaging them in side skirmishes. When the citadel is in danger we should not separate but get together in its defence.

Christian Faith and the New Psychology

An Editorial Book Review

We make no apology for substituting this editorial book review for a part of our usual editorial notes this month, because of its importance.

Dr. David A. Murray, late principal of the Osaka (Japan) Theological Training School, has written a book, Christian Faith and the New Psychology, with a secondary title, Evolution, and Recent Science as Aids to Faith. It is able and interesting, though not easy to read, for the author is a close reasoner, and one's attention must not slacken for a moment, would he retain the thread of his logic. But the honest doubter, the earnest skeptic, willing to take the pains, will find its reading an aid to faith indeed. This is especially true if he has been influenced against the doctrines of Christianity by the supposed findings of evolution or psychologic science.

Dr. Murray is not only doctrinally sound, so far as this book indicates, but thoroughly familiar both with the Bible and the trend of philosophic thought in the directions indicated, thus giving confidence in what he says.

Who Set the Universe Agoing?

He begins with an argument for the being of God, not the usual one of cause and effect, but another not customarily considered, the etiological argument. For example, it is not enough to say that as every effect must have a cause, and the universe is an effect, therefore, God is its cause. It is not enough to say this, because the same principle demands that God himself shall have a cause. The etiological argument, therefore, starts with an investigation of the phenomena around us. Not only do we recognize a universe, but a universe in operation. How did it begin to operate? There must have been some other agency to set it going than our known mechanical energies and laws. Whatever that agency was, it did on a large scale, what the spirit or life-principle in man does, on a smaller scale. It set things going, which before were not going. As far as our knowledge carries us it is only spirit, or the life-principle, which can do this. Therefore, it is reasonable to suppose that the agency referred to had all the powers that man's spirit has—that it is itself spirit or life-principle, in other words, a person. To quote the author's words: "Granting the pre-existence of both matter and energy, the only way we could even then account for the present condition of the universe, and the great progress first beginning at a given time, is by the presence and controlling activity of a third

Something, which must have been an agency having the same kind of control over physical energies that the human spirit has."

But we see further that this mysterious agency which set the universe agoing has not only done the acts that are characteristic of man's highest mental activity, but also that his desires run along the line of what he considers the highest and best things. Therefore, there is a similarity in his nature to our highest selves.

The Question of a Revelation

It is an easy step from this to ask whether this mysterious agency, whose nature is similar to our highest selves, has ever given any definite, personal declaration from Himself to us, and, if so, what that declaration is? In other words, the question of a revelation is now raised. And in working out the thought, Dr. Murray shows it to be perfectly consistent with evolution theories and the effects of psychologic science, that this spirit, that is to say, God's Spirit, should make direct thought-communications to our minds.

To again employ his words: "Organic evolution is not a finished process, and not exclusively concerned with the physical structure of man. Its highest and final purpose will be with the highest or spiritual part of man. The next impending step, therefore, seems to be an advance into the possibility and practice of fellowship with God. To make this possible would necessitate acts of fellowship by God, and such acts must necessarily be distinct personal acts, recognized as such by man. This indicates the meaning and the necessity of all that which we commonly call the supernatural, including revelation. These have their primary motive as acts by God to foster the relation and feeling of fellowship. Instead of being contrary to the evolutionary scheme of nature, the evolutionary process would positively demand such things.

"A great mass of evidence has convinced most investigators in that special line, that 'thought-transferrence,' without physical means, is sometimes accomplished, and apparently through the medium of the sub-conscious. This fact adds great plausibility to the reputed occurrence of divine revelations to the prophets, to what we know as inspiration, and also to the reality of conversion and other revival experiences, and the ordinary guidance of Christians by God's Spirit."

Is the Doctrine of the Trinity Scientific?

The book carries us still further into the mysteries of personality. For instance, the new psychology has shown the possibility of two or more centers of consciousness in the one person, "functioning in one individual or soul," which makes the concept of one God existing in three persons entirely compatible with the nature and possibilities of spirit. Indeed, Dr. Murray boldly says, that for any one now to object to the idea of one spiritual being existing in three persons in the Trinity as a scientific impossibility and self-contradiction, is to confess his ignorance of modern psychology. On the same basis, it is now perfectly clear that the divine nature of Christ means that He Who went through all the experiences recorded, was in very truth the One Who had existed through all eternity as divine—the Son of God.

The Psychology of the Atonement

It almost approaches irreverence to speak of the psychology of the atonement, but not in the sense indicated in this book. Love, for example, as a psychological state, includes a community of feeling between two persons, one feeling all the joy and pain he knows the other one to feel. What a natural and rational justification, therefore, of the concept of the vicarious suffering of Christ?

The death of Christ, very evidently, was not caused by the wounds of the cross. What then did cause it? What, indeed, but that suffering which His love endured in witnessing the sin and ruin of those that were loved by Him? Thus the atonement is not as some would make it to be, an artificial, arbitrary program, but "a real expression of the eternal nature of God."

Revivals and Conversions Normal Experiences

Nothing in the volume has interested us more than the allusions to revivals and conversions. The former are sometimes accompanied by special ecstatic experiences, which have been regarded as divine manifestations, but which recent psychology disproves. They are simply manifestations of sub-conscious control such as is seen in ordinary hypnotic states.

But it is wrong to assume from this that these experiences, or other forms of religious contagion, are all a pretense and that they ought to be discouraged in religious meetings. On the contrary, they are an integral part of our naturally mental apparatus, and the question merely is, What relation do they bear to the receptivity of the mind? Are they helpful in leading men to that changed condition of life which the preacher is urging upon them? The hypnotized person believes and does what is suggested to him, and afterwards in his normal state he will carry out these suggestions. Why should not this be true in the contagion of revivals? If the aim is to induce men to right beliefs and practices, could we conceive of a more effective aid to that end? If God's Spirit makes direct thought-communications to human minds, would not those in that state of contagion be in precisely the condition to receive such communications? It is thus that under the laws of the most modern science we find reason to believe in a special meeting with God in revival services.

The Miracle of Prayer

But it is also conclusively shown that not only revelation, inspiration, and the incarnation, but also miracles and prayer, so far from being contrary to the evolutionary scheme of nature, are, if not necessary corollaries of it, at least much assisted by it. Miracles are not a break "in the uniformity of nature." The break, or defect, in the evolution system would appear rather, if there were no miracles.

Miracles are "things not produced in the ordinary course of nature, but by a definite, special, volitional act of God, intentionally directed towards the observer." Hence it is only by miracles that we can reach that conscious fellowship with God which is a step upward in human development.

And it is this same divine fellowship which is the purpose of prayer. We sometimes imagine that the ultimate object of prayer is to get things in answer to it, which may be true from the human but not from the divine side of the matter. The higher object is that just spoken of, as the next great step in the evolution of man considered purely from the standpoint of science, viz., fellowship with the supreme Spirit, God.

It is doubtless true, that God never gives anything in answer to prayer except what He thinks wise. Probably He never gives anything which He would not have given without prayer, if the institution of prayer had not been established. But on the supposition of its establishment, two good results instead of one, are accomplished by every answer. One is the answer itself, and the other the fellowship with God produced by asking and receiving. It is God's highest wisdom, in other words, to make the granting of that particular thing contingent on our asking Him for it, that is to say, engaging in acts of fellowship with Him.

Dr. Murray's parallel is man's treatment of animals in order to tame or domesticate them. The farmer takes salt to the pasture to induce the sheep to come fearlessly to him. Those that come get what otherwise they would not get, while those that fail to come are the losers. But there is no violation of the orderly laws of that farmer's management in the proceeding. The will of the sheep is not put above the will of the owner. Neither is one sheep favored above another sheep. The object is fellowship.

Such is the nature of prayer. God wants to domesticate us, to induce us voluntarily to come to Him, to know and love Him. Answered prayer is no interference with the course of nature, but is entirely dependent on God's judgment as to whether it is necessary to win men to fellowship with Himself.

The proper attitude of mind in prayer to God, therefore, is to definitely and personally lift upwards toward Him our every desire. The desire may be in the mental, moral or purely physical field—it matters not. We are to present it with the conviction that our action is part of the divine plan for producing the result.

Limitation of space prohibits further reference to the volume, and, possibly it is unnecessary. We can only say in the words of another review: "The young Japanese students at the Osaka Training School had a fine instructor in Dr. Murray, and the Christian faith of many students in America will be confirmed as they ponder this original and stimulating book."

*384 pages. 5½ x 8 inches. Fleming H. Revell Co., New York. $1.50.

The Easter Hope

[This article is not as strong or definite as we could wish, but appearing editorially in a secular daily it has a value that would not attach to a similar utterance in a religious periodical. It is for this reason we re-publish it.—Editors.]

SOMEBODY has said that the resurrection of Jesus Christ is the best authenticated fact in history. Perhaps this is an overstatement. But it can safely be said that were it not that a resurrection from the dead is a miraculous event, out of the range of ordinary human experience, the evidence of the event which Easter commemorates would be accepted even by rationalists as sufficient to establish the fact of its occurrence. It is the miraculous character of the event—the supernatural element in the accounts of it—which has caused doubt.

Modern Science and Miracles

In the last generation the prevailing scientific attitude towards this and other miracles recorded in the Bible, was one of frank, positive negation. Of late years men of science have been less dogmatic on such subjects, more open-minded. The great developments that have recently been made in physics and psychology have tended to check and correct the materialistic spirit that prevailed in the last generation. Few living scientists of eminence would venture to speak as dogmatically against the reasonableness of belief in miracles as Huxley and Tyndall did, or even as David Hume did a hundred years before.

No English-speaking man of science stands higher in public esteem than Sir Oliver Lodge. His great eminence as a scientific thinker is universally acknowledged. And yet Sir Oliver Lodge, in a recent address, declared that so-called miracles may be no more impossible or lawless than the interference of a human being would seem to a colony of ants or bees. "The region of the miraculous," he said, "has been hastily and illegitimately denied. So long as we do not imagine it to be a region denuded of a law and order of its own, akin to the law and order of a psychological realm, our denial has no foundation."

The Power of the Resurrection

If the position taken by this eminent man of science is sound, there should be no intellectual difficulty in accepting the evidence of the resurrection as authentic; and if we do, it must be admitted that that event is one of the best authenticated facts in history.

It matters but little what one's belief is concerning the precise nature of the resurrection. The vital fact is that the story of the resurrection gives an affirmative answer to the query, as old as human intelligence, "If a man die, shall he live again?" With the first Easter morning there dawned upon the world that hope of personal immortality without which, Paul said, "Our preaching is vain and your faith also is vain." The same thought is expressed in different words by Bishop David H. Greer, of the American Protestant Episcopal Church, who said in a magazine article published last month: "The power to create Christianity as a mighty force lay in the resurrection." — The Hamilton (Ont.) Herald.

Before you can ever have genuine compassion you must have a smokeless, cloudless sense of right.—J. H. Jowett.

A man who has never had to do with a raw heathen tribe has yet to learn the missionary A. B. C.—Dr. Livingstone.

The Uniform and Graded Sunday-school Lessons---A Symposium

ARE THE GRADED LESSONS SUPERIOR TO THE UNIFORM LESSONS?

By Rev. John H. Hunter.

Of the Los Angeles Bible Institute.

TO the question in the caption I would answer, "No." Some of my reasons for doing so would be:

First. The true teaching principle, that the teaching must be suited to the scholar's capacity, does not necessitate the introduction of so many varied lessons into the Sunday-school curriculum as the graded lessons demand. The principle applies, indeed, to the proper selection and impartation of the truth taught, rather than to the material from which the truth is drawn. If our Bible were a text-book on systematic theology, nicely divided, sub-divided, and indexed, we might assign so many pages of appropriate truths to the primary department, so many other pages to the intermediate department, and so on. Thank God, our Bible is not made up that way, but contains its truths as God grows His flowers, and shrubs, and trees, in beautiful confusion and profusion. The grading must be done not by selecting varied portions of Scripture for study, but by selecting the appropriate truths from the portion being studied by all.

Selection of Appropriate Truths

That this is perfectly feasible is demonstrated every week in the pages of, for example, the Sunday School Times, where the various writers so happily adapt the treatment of the same portion of Scripture to the capacity of various ages of scholars. I have proved this myself, over and over again, by teaching the uniform lesson to a class numbering 500 or 600 men and women, to a class of young men, and to a little girl at home. The treatment was different in each case, of course, but the same material was used.

Second. The graded lessons system plays havoc with the weekly teachers' meeting in the large majority of churches, even in the cities, because of the variety of meetings it demands. This tends to destroy the feeling of unity among the teachers.

Third. The graded lessons system increases the difficulty of getting supply teachers from the adult classes in cases of emergency. And happy, indeed, must that superintendent be who does not have to grapple with the supply teacher problem every Sunday.

Fourth. The graded lessons system renders impossible the platform review by the superintendent, destroying the unity of the school itself.

Fifth. The graded lessons system breaks up the unity of study in the home. Where three or four children are studying, each a separate lesson, there is no common subject of discussion, no daily Scripture reading and, in the ordinary household, no father or mother can give help on so many lessons.

Evangelical Standing Doubted

Sixth. The graded lessons issued have aroused serious doubts in the minds of many Christian parents and teachers as to the evangelical standing of those who prepare them. When one finds the story of the first passover treated without any reference to the sprinkling of the blood, it raises an honest question as to the reason for it. And when in other lessons other fundamental truths are avoided, the question becomes more insistent. When to this is added the fact that the same body which arranged these lessons set aside the Word of God altogether in one grade, and substituted lessons from uninspired sources, a frame of mind and an attitude towards the Scriptures is revealed that raises doubts as to what lies back of the whole scheme. I would not be understood as even insinuating any unworthy motive on the part of the committee. I believe they thought they were doing a good thing. But I believe also that they let a purely secular educational idea overbalance their evangelical faith, substituted character building for conversion, overlooked the real purpose of the Sunday-school, and forgot that the Sunday-school teacher is not a mere teacher of ethics (even Christian ethics) but a messenger of God, with a God-given message and mission.

Let us have the best course of lessons that can be selected for the whole school, the best trained and wholly consecrated teachers we can raise up, the brightest Sunday-school exercises we can devise, and then, over and above and through all these, the mighty co-operation of God's Spirit, and our Sunday-schools will be all they ought to be, and all they cannot be otherwise, strive as we may; scholars will be converted, Christian character will be built up, parents' hearts gladdened, the church strengthened, the community blessed, and our Lord glorified.

RESULTS OF TWO YEARS WITH GRADED LESSONS

By Mrs. Mary Foster Bryner

Superintendent of the Elementary Department of the International Sunday-school Association.

After more than two years of testing of the International Graded Lessons, by many teachers in all parts of the country, it is safe to call attention to some of the results reported by different teachers who are using them. These lessons had long been requested by elementary workers. When they appeared they were heartily welcomed, and adopted, at the start, by more Sunday-schools than had been anticipated.

One proof that they were really graded was the fact that, when they were attempted in departments for which they had not been intended, they did not fit the needs. When introduced for pupils of the right age and ability, and when the directions were followed, the results have usually proved satisfactory. Very few have gone back to the old system. The Graded Lessons are winning recruits all the time.

Some important results are the following:

1. Graded lessons are bringing better grading, and needed equipment for real school work in Bible study. They necessitate a regular, annual promotion day, which implies promotion from, and to, something definite. The scholars are conscious of progression in their work, therefore, take more interest in it. Teachers, also, are more interested, because the suggested lesson material fits the needs better. Time formerly spent in making over adult lessons is now spent in making graded lessons more efficient and helpful.

2. Increased interest of teachers and scholars has produced more regular and prompt attendance, and a larger enrolment has often resulted.

3. The knowledge and use of the Bible itself has increased. Publishers have reported larger sales. As the lesson portions are not printed in teachers' or pupils' text-books, it is necessary to learn how to handle the Bible.

4. Home study has developed and become definite. Beginners and primary children are not expected to do any studying in advance, but to follow up the lesson after it has been explained, or presented in story form. In the junior work-books, the directions are so plain that the boys and girls know just what is expected, when asked to prepare a lesson. There is so much more to show that real work has been done. The quarterly exhibits of work-books encourage further effort.

5. Never before has so much home co-operation been reported, because hand work and home work, suited to the lessons, is suggested for all grades. The "Mother's Part" is sometimes designated on the children's folders.

6. The number of rural and small schools, now using these lessons with success, is another proof of their worth. In country and city, they help to discover and develop new workers.

7. Not least are the spiritual results, becoming evident in the lives of the scholars. By groups of lessons emphasizing one theme, it is the aim to help the scholars to learn, understand, accept, and acknowledge a fourfold relation, and to live and serve in those relations: (a) God's relation to us; (b) Our relation to God and his Son, Jesus Christ; (c) Our relation to others; (d) Our relation to ourselves. As one truth is emphasized through several lessons, the scholar re-

ally comprehends it. It is not a strange, but a natural result, that a goodly number have acknowledged their allegiance, and are ready for the Church to suggest such service as a child or youth can render.

Graded lessons are worthy of careful study, and a fair trial.

THE INTERNATIONAL GRADED LESSONS

By Rev. A. L. Phillips, D. D.

General Superintendent of the Department of Sabbath-schools of the Executive Committee of Publication of the Presbyterian Church in the United States.

Graded Sunday-schools have come to stay. They are made necessary by the needs of the pupils; by the necessities of efficient management; by the test of actual experience. A graded school means graded lessons for certain. There is no doubt about these things. They are settled.

What Shall the Graded School Teach?

At present three courses seem to be open. First, there are the old Uniform Lessons that still command the vast majority of our American schools. They may be graded by adapting the truths in them to differing grades. This has been done, and is being done. To them is added a system of graded supplemental lessons, for teaching necessary things not possibly set forth in an interdenominational course. Second, there are the International Graded Lessons, of which there are two sets, one containing the so-called extra Biblical material in some grades; the other, lessons taken entirely from the Bible. For interdenominational purposes there is but one treatment of these graded lessons. Third, a school may make its own lessons. This course will be exceedingly difficult now, and very expensive. Undoubtedly there is a tendency in some cases for a denomination to do this for its own schools.

As to the International Graded Lessons, I have these things to say: They have been prepared with the greatest care by persons who have been long teaching in all grades, and have studied the whole matter with the utmost care. They have a definite aim in view, to meet the needs of the pupil at all stages of his development. The syndicate treatment is the result of careful study of needs of teachers and pupils alike, and is printed artistically. Its cost is probably nearly as low as publication will permit. The work has been conscientious, skillful and scientific.

Theory of Child-nature Wrong

The criticisms which I offer in all modesty, are these:

1. I do not agree with the theory of child-nature which evidently underlies them. The Bible teaches that every human being born into the world has the seeds of sin in his or her very nature. Science teaches this as well as revelation. Of course this does not mean that every child is skilled in wickedness and is as guilty as any hardened sinner. **But this nature must be changed by a supernatural act of the Holy Spirit which we call regeneration. It cannot be changed by evolution or by education.** It seems to me that the pre-supposition of these lessons is that children up to adolescence at least can be spiritually saved by education.

Development of Child "Seasonal"

2. They proceed upon the idea that the development of the child is annual rather than "seasonal", as my friend Dr. Humble called it. The year unfolds by days, weeks, and months, according to the calendar. But nature's unfolding is by seasons,—spring, summer, autumn and winter. So a child's life unfolds—infancy, early childhood, childhood, adolescence, maturity. From my standpoint the grading in these lessons is too close and particular. It has outdone nature.

The Great Doctrines not Adequately Treated

3. The great doctrines, such as faith, repentance, regeneration, atonement, justification, sanctification and good works, are not entirely overlooked; indeed, at times are quite prominent. But

it seems to me they are not given adequate treatment by story or catechism in early and later childhood. Children should be taught some of these mighty truths. Says the great preacher, Dr. J. H. Jowett: "I sometimes take my young children into the garden of Gethsemane and up the hill of Calvary; I do not do it frequently, lest the via dolorosa should become a common way, and should be trod with flippant step; but now and then when I think I dare, I lead them into the shadow of the passion, and whisper to them hints of the awful mystery. And what do I find? My brethren, I find there is no wooing like that. It is not only for the reprobate, but also for the little child, that in the passion of the Lord there is unbared the infinite love of the lover."

4. It is unfortunate, to say the least, that these lessons seem to lead Sunday-school pupils to other fountains for spiritual drink than to the only fountain of God's Word. There are studies of persons other than Bible characters. To be sure reference is given to the Bible in connection with these characters. But the study should have been given directly in the Bible, and these persons might have been used as illustrations. Under heavy fire of criticism the International Lesson Committee prepared a parallel course containing Bible lessons only. We are not ready to use any other text-book in the Sunday-school but the Bible, and we do not wish to reach it by indirection.

Higher Critics Cited Favorably

5. In the syndicate treatment of these lessons in the Teacher's Manuals reference is made to certain critics and historians whose views as to Scripture history are open to the severest criticism. To say the least, it is dangerous to refer untrained teachers to authorities whose books almost everybody reads with constant questionings. I certainly would not relish being classed with those who do not believe in fearless and honest investigation; but with equal protest I refuse to join the ranks of those who blindly follow a radical leadership.

6. The literature treating these lessons is too costly for the average American school, the cost greatly exceeding that of treating the Uniform Lessons.

7. It seems that when all the lessons are completed there will be some seventeen in all. That is, there will be seventeen different lessons in any one school at the same time. It will be exceedingly difficult to provide for this in average American conditions. Our superintendents will have grave difficulty in handling the material and keeping everything straight.

The Uniform Lessons Should Be Retained

With the present light before me, I feel quite sure that the average American Sunday-school, indeed, the overwhelming mass of schools should cling tenaciously to the Uniform Lessons. But they should introduce carefully graded supplemental lessons, which should treat, especially, memory work, hymns, denominational doctrine and activities, and missionary instruction. It is the belief of many experienced teachers, and of some editors, that out of the Uniform Lessons, going through the Bible in cycles of six years, subject, titles, golden texts and memory verses, may be selected, adapted at least to primary, junior, and intermediate pupils. This plan should be thoroughly investigated, and the International Lesson Committee is now investigating it.

IS IT A LESSON PROBLEM, OR A TEACHER PROBLEM?

By Rev. James M. Gray, D. D.

[In The Sunday-school Chronicle, London, England. Reprinted by permission.]

I am informed that the Sunday-school workers of Great Britain are developing a scheme of graded lessons which is bringing them face to face with the question of the right method of Bible study. In which connection I am honored with a request for an article giving my "experience of the best method of traversing the Scriptures to impress the Christian ideal upon character."

I seize on the last expression—"to impress the Christian ideal upon character," in order to say that such an object is not paramount with me as a Bible teacher, and, indeed, is scarcely ever consciously present with me in that capacity. This is not to say, of course, that I have no interest in the spiritual development of my pupils, or in the salvation of those who are out of Christ, but only that my conception of a Bible teacher is stated differently.

The Business of a Bible Teacher

The business of a Bible teacher, as I view it, is to teach the Bible rather than concern himself about ideals—even Christian ideals, if you please. These vary from time to time, and, indeed, the ideals of one person are not those of the next; but the Bible remains the same, and to make its contents the possession of the pupil is the main thing. The Holy Spirit alone forms character, right character, and He does it through the instrumentality of the Word (Acts 20:32; James 1:18; 2 Pet. 2:22-3:2). Therefore, put the Word before your pupils, and as much of it as you can. Put it simply and definitely. Be faithful to it. Do not substitute your own opinion, or that of others, in the place of it, for the more God Himself is heard, the more blessed and lasting the results that follow.

This greatly simplifies Bible teaching, and also touches directly on the question of graded lessons. In the first place, it limits those lessons to the Bible; and in the second place, it raises the point as to whether graded lessons are the real problem after all, and not rather graded teaching of the lesson?

What is the Best Method?

Perhaps I am a reactionary, or what they call in my country a "way-back," but for all that, my respect for the old uniform lesson system is coming back again, if ever it was really lost. It is probably not the best possible to be devised, but in the light of certain attempts at its improvement, among them one or two of my own, it appears to have been almost inspired in its origin. My attempts have been to make it more synthetic than it is; to get more of the Bible into each lesson; and to make the lessons more closely connected one with another.

When, with the best of motives, we begin to portion out the Bible according to ages, for example, we need care not to fall under the condemnation of Jehoiakim and his pen-knife. Did God make any distinction between old and young in sending His revelation to the world? Was not the Israelite to teach the whole of the law to his children (Deut. 11:18-21)? Were not the profoundest doctrines of the Pauline epistles addressed directly to the children as well as to the adults of the churches (Eph. 6:1-3)? A child of my acquaintance, five years of age, was first awakened to spiritual consciousness by having his mother read to him, at his own desire, the whole of Luke at one sitting. There is one book of the Bible, from which little is selected for Sunday-school teaching, and yet it is the only book to whose reading or hearing a special promise is attached. Does it not seem almost sinful to deny the whole of Revelation to the children in the light of that promise?

The fact is, we teachers need more faith in the Bible, which means more faith in God Himself, and in what He is able to do in the heart of a little child through its means.

In my judgment, the best method of Bible study for young and old is that which makes necessary the largest amount of Bible reading in the connected form in which the Holy Spirit has transmitted it to men.

An Example in Teaching

To speak specifically of children between the ages of nine and fourteen as I have been asked to do, let me describe almost the most satisfactory Sunday-school teaching I ever heard.

There were present between four and five hundred children of the age indicated, all of the lower middle class, and there was but one teacher for them all, who occupied the platform. Teachers in the nominal sense were distributed throughout the room, but they were scarcely more than monitors, keeping order, calling the roll, receiving the offering, distributing the papers, etc. The teacher of the lesson was the man at the desk, a business man, but a master of the art.

It was the uniform lesson, but each child had a Bible in his hand and read the text from it responsively. The teacher asked questions, natural and easy ones that could be answered from the text, and to which the class replied in concert. Difficult passages were explained as he passed along, an occasional illustration was employed, a lesson was enforced here and there, splendid attention being kept all the while; and finally, the whole was summed up in a series of review questions that fastened both the facts and the teachings on the mind in a way not easily forgotten. There were other exercises during the session that individualized the pupils more or less, but the impact of the lesson was a collective one, and finely done.

The Real Problem

This brings me back to the point of the graded teaching of the lesson. In other words, the problem is more one of the teacher than the lesson. Given a man or woman believing and knowing the Bible, loving souls, and possessing the gift of impartation, and the rest is easy. Graded lessons do not offer a serious problem to them. But teachers like these are scarce. How shall we get more? One answer is, an interdenominational Bible training school in every town. The larger centers could furnish the instructor for weekly lessons in a number of such towns, greatly increasing the efficiency of their teaching force. To be sure this is being done to some extent, but is it not the crux of the situation, and should not the energies of the Sunday-school world be bent towards it rather than the lesson itself?

AGNOSTICISM

A hundred years ago, Voltaire and other agnostics of the time predicted that the century then about to unfold itself would be one in which men would get away from what they termed the superstitions of religion, and would live by the higher light of science. The century has been one of wonderful development; steam and electricity have been converted to the uses of man; life has become swifter and more full of worldly things, and great strides have been made in all the sciences; yet now, in the closing days of the century, we find the greatest minds of the world agreeing that religion is necessary to the human race; that man cannot live by the light of science alone; that agnosticism is hopeless and dark, and without comfort to the soul that is about to enter the portals of another world.

Ask an agnostic for a definition of agnosticism, and he will tell you that it is a school of thought that teaches all that is to be known of man and of the life that is within him. Ask him whence came that life, and he will answer, "I do not know;" ask him if there is a God in heaven, and he will answer, "I do not know;" ask him if there is a life beyond the grave, and he will answer, "I do not know." Agnosticism, then, is not a knowledge, but a lack of knowledge of all that is most vital to human interest. I want knowledge, and you want knowledge, so we turn away from the agnostic in despair. Where, then, shall we find the knowledge that we crave; a knowledge without which we are as the lowest order of animals? In the written Word of God, in the life and death of Jesus Christ, is the assurance of a divine origin and of a divine life beyond the grave. There, and there only, may be found the knowledge that will comfort and make bright the hour of death; there the certain promise of a life with God, if we will but obey His commandments and live in His service. What is the agnostic's knowledge of things material compared with such a knowledge as this?—Archbishop Keane.

THE KEY-WORD OF CHRISTIANITY

In a Salvation Army Rescue Home there is a motto on the mantelpiece, consisting of only one word—"Others." That is the key-word of Christianity—"Others," never self. Self is a blighting spirit. It quenches all that is beautiful in any life. It is like the upas-tree: in its atmosphere nothing lovely will grow. "Others" is Christ's word. He forgot himself. He lived to bless others. He died to save others. His Gospel teaches us to do the same. He bids us go two miles when only one mile is required, to forget self and gladly to make any sacrifice in saving and helping others.—Presbyterian Banner.

PRACTICAL AND PERPLEXING QUESTIONS

ANSWERED BY THE EDITORS

Will these seven years precede the thousand years of millennium?

Yes, as we understand it. J. M. G.

Will the Antichrist be a Jew?

It is quite generally so believed.
J. M. G.

Does the "white horse," as well as the "red horse" spoken of in Revelation 6:2, 4, refer to Rome?

We are not aware that either the "white horse" or the "red horse" in Revelation 6 refers to Rome. J. M. G.

Explain Acts 15:14-17.

The 14th verse gives the teaching of Peter (Simeon) as the purpose of the Gospel among the gentiles, the taking out a people for Christ's name, not the conversion of the whole mass. In the 15th verse we have a glowing prophecy of Israel's agency in the taking out of this people for the Lord. It is apparently an increasing belief with Bible students that eventually the Jewish people will be the great evangelists of the world.
J. H. R.

Kindly explain 2 Corinthians 13:5, with special reference to that part after "know ye not," etc., and Romans 1:28.

The point here seems to be the meaning of the word "reprobate" in both texts, which signifies, "disapproved on trial." Metals when assayed and found worthless are said to be "reprobate," and then, as the result of this, rejected or cast away. In Romans 1:28, men "did not like to retain God in their knowledge," i. e., to recognize Him, therefore, in righteous retribution He abandoned them "to a reprobate mind," a mind which on trial had been disapproved and rejected of God in the sense that thenceforth it might go on unhindered in its foolish course, doing things "inconvenient," i. e. indecorous, as illustrated in the following verses.
J. M. G.

What are the teachings of the sect known as "Pillars of Fire"?

We are not able to say. This is the first time this one of numberless sects has been brought to our attention.
J. H. R.

In 1 John 3:8, what is meant by the words "destroying the works of the devil?"

The works of the devil are evidently his plans and purposes of iniquity as far as they may be manifested by men. If a man is a true disciple of Christ the works of the devil in him will be destroyed. J. H. R.

After the Lord has come to take His Church to be forever with Himself, will the Roman religious power take in all religious professors during Daniel's seven years of unfulfilled prophecy?

It may be that after the Lord has taken His true Church to Himself in the air, the Roman Catholic power on earth shall take in Christian professors generally during Daniel's seven years. J. M. G.

Is the world growing better?

We think the teaching that is given in the parable of the "Wheat and Tares" is a safe one to follow. The wheat and tares will grow together until the end. That teaches that the forces of righteousness and the forces of evil will increase side by side until the Lord comes.
J. H. R.

Please explain 2 Corinthians 4:12: Why should death work in Paul, while life worked in the Corinthian Christians?

The context will show that Paul is speaking about the troubles and trials pressing upon him in his work as an apostle, and which would eventually bring death to him; but as the work he was doing was for their blessing in Christ it was really bringing spiritual life to them, though it meant physical death to him.
J. M. G.

Who are the "Sons of God" spoken of in Genesis 6:2?

They were angels, good or bad. J. H. R.

Did our Saviour actually shed great drops of blood as recorded in Luke 22:44?

There is no reason for doubting the fact as given. J. H. R.

Kindly suggest several good books in reply to the evolution theory.

We would suggest The Other Side of Evolution, by Alexander Patterson, and The Collapse of Evolution by Luther T. Townsend. There are, of course, larger and heavier works which might be suggested, but these are good. J. M. G.

How old was the Lord Jesus Christ at His death?

Luke 3:23 tells us that our Lord was about thirty when He entered on His ministry. Most Bible students agree, from the various feasts mentioned in the Gospels, that His active ministry covered a period of between three and three and one-half years. This would therefore show Him to have been between thirty-three and thirty-four years old at the time of His death.

For this, and other matters, relating to the chronology of the life of Christ you will not find anything much more helpful and reliable than "The Life of Our Lord," by Samuel J. Andrews. J. H. H.

What are the best soundly evangelical commentaries for the use of the average Sunday-school teacher and Bible student, convenient in size and reasonable in price?

Matthew Henry; Jamieson, Fausset and Brown; and Butler's Bible Work, would be described above very well.

Many of the volumes in The Expositor's Bible, the Pulpit Bible, the Cambridge Bible, and Lange's commentaries, can be highly commended. Barnes' Notes on such books of the Bible as he treats, will stand the above test. All these come in different forms and vary greatly in price, and many of them, in excellent condition, can be secured in second-hand stores. Any religious bookstore would gladly give definite information. J. H. R.

How explain 1 John 3:9?

The crux in this verse is the word "commit". An exact translation of the original word here would probably better be "practice", the meaning being that the man who is born of God does not practice sin; sin is not the rule and habit of his life. J. H. R.

What is the difference between sin, transgression and iniquity?

In Psalm 32:1, 2, we have all these words. Each is the translation of a different Hebrew word. The word translated "transgression" signifies a passing of a boundary, or doing that which is prohibited; the word translated "sin" signifies the missing a mark, not doing what is commanded; the third signifies what is turned out of its proper course, iniquity, engaging in anything opposed to equity; and a fourth word here, guile, signifies fraud or deceit. Transgression must be forgiven, sin must be covered, iniquity must not be imputed, and guile must be banished from the soul. J. H. R.

Is the book of the Maccabees properly in the King James Version of the Bible?

There was at the time of the appearance of that version strong Roman Catholic influence in England. The Vulgate version, from which the earlier translation of the Scriptures had been made, had great influence in the translation of the King James Version, and the book of the Maccabees was found in that version when it first appeared. About forty years after the first appearance of this version the apocryphal books were no longer included. The rejection of those books was based on the fact that neither Christ nor the apostles quoted them, nor in any clear case referred to them. J. H. R.

How meet the Roman Catholic error as to purgatory, and praying for the dead?

Roman Catholics claim that the demand rests on the constant tradition of the Church claiming, that its sources are seen in the Church of the Old Testament. But this claim rests on the reference to Judas Maccabeus who offered sacrifices for his soldiers who had fallen in battle.

The answer to the preceding question shows that the book of the Maccabees is not canonical. J. H. R.

Does Matthew 16:28 and 24:34 refer to the same event? If so, how are they explained?

These two passages of Scripture do not, in our judgment, refer to the same event. The first finds a fulfilment in the transfiguration of Christ recorded in the following chapter, when Peter, James and John, saw the Son of Man coming in His kingdom. In proof of this read 2 Peter 1:16-18. The second applies to the second coming of Christ, in which case the word "generation" has the meaning of "race." The Jewish race, God's chosen earthly people, will not have passed away from this earth "till all these things be fulfilled." J. M. G.

Please explain Luke 15:7.

This does not mean that there are any just or righteous persons in the absolute sense of that term, but only in the comparative. To quote another: "The class here meant as needing no repentance are those represented by the prodigal's well-behaved brother, at a later point in the chapter. In other words, those who have served their Father many years, and not at any time transgressed his commandment in the outrageous sense of the prodigal. Those who may be said to have grown up from childhood in the knowledge and fear of God."

Our Lord does not say that the Pharisees and Scribes were such, though he leaves them to fill up the place of that class if they could. J. M. G.

When a man is wholly sanctified, is the carnal mind entirely destroyed or only subdued?

The expression "wholly sanctified" (the idea being scriptural, 1 Thess. 5:23) has several interpretations among Christions. Leaving off the adjective "wholly", the vast majority of evangelical teachers believe that the carnal mind is not entirely eradicated, but is under the control of the spirit. A perpetual conflict between the will of the flesh and the will of the spirit is waged, as Paul presents the matter in Romans 7.

J. H. R.

Where do we find in the Bible that three wise men visited Jesus at the time of His birth?

The second chapter of Matthew says: "There came wise men from the East to Jerusalem," but it does not say how many there were. There may have been less than three, or many more. That there were just three is simply a tradition without the authority of the inspired record.

J. M. G.

Will the Christians watching for the coming of Christ be taken, and others (the indifferent) be left to go through the tribulation?

W. E. B. in Jesus is Coming has said: "The true church which is not of the night, being faithful and prayerful, will be accounted worthy of escaping the tribulation." He also believes that the tribulation saints on earth will be the remnant of Israel who accept Christ. Probably this is as much as anyone knows about this matter. J. H. R.

What is the meaning of the word "reprobates" in 2 Corinthians 13:5?

In 2 Cor. 13:5 it means that the persons addressed, on applying the proper tests, would find that Christ dwelt in them, unless the application of those tests disapproved that fact. "Reprobate" in this case would be equivalent to saying that they could not abide the proof. J. M. G.

How many times was Jerusalem destroyed, and by whom?

There were two total destructions of Jerusalem, that by Nebuchadnezzar 587 B. C., and that by Titus 70 A. D. J. M. G.

Is it held today that ordination by the laying on of hands has come down through the ages unbroken since Apostolic times? What do the Baptists, the Methodists, the Presbyterians, the Congregationalists, the Lutherans, and the Reformed believe in regard to this?

Practically, the laying on of hands has ome down through the ages unbroken since Apostolic times, a fact which is believed, and a principle which is acted upon by all of the denominations referred to above. J. M. G.

THE LAYMEN'S COMMENTARY ON THE OLD AND NEW TESTAMENTS

CONDUCTED BY JAMES M. GRAY

THE BOOK OF PSALMS

Lesson 2. Psalms 1-6

Psalm 1.

True happiness is the theme of this Psalm, whose author is unnamed. The negative side of true happiness is stated (v. 1), and then the positive (v. 2). Its reward follows (v. 3). Its nature and value are emphasized by a sharp contrast. Such a man is godly, his opposite ungodly (v. 4). The first is marked by stability, the second by instability (v. 4). The first has endless fruitfulness and blessing, the second has nothing and worse than nothing (v. 5), for he can not be acquitted at the judgment day. The secret of it all is found in Jehovah (v. 6). The Psalm is a summary of the whole book, and is appropriately placed at the beginning as a sort of preface.

Psalm 2

Is prophetic and Messianic in one (see introductory lesson). It had a partial fulfilment at the first advent of Christ (Acts 4:25; 13:33), but a complete one is to follow at the second advent, as will be seen more clearly in the study of the prophets. The nations will rage and the kings of the earth again set themselves against Jehovah and His Christ under the lead of the Antichrist (vv. 1-3), but they will be regarded with contempt and terrified by divine judgments (vv. 4, 5). God's purpose will not be altered, which is to establish His Son upon His kingdom in the earth at Jerusalem (v. 6).

The Son Himself speaks at verse seven, the last clause of which refers doubtless to His inauguration as Mediatorial King, and does not in any way impugn His Deity. The gentile nations are to be His in that day (v. 8), and although it will be the millennial day, yet its peace and righteousness will be secured through judgments and by the firmness of its Holy Ruler (v. 9). Kings and princes are warned to prepare themselves for its coming (vv. 10-12). "Kiss the Son" (which means, submit to His authority), "lest He be angry and ye perish in the way, for His wrath will soon be kindled" (R. V.).

Psalm 3,

As its title indicates, should be read in connection with 2 Samuel 15. In his distress to whom does David appeal (v. 1)? Not only had men turned their backs upon him but it was charged that God had done so. Remember the possible reason for this suspicion in David's sin with Bathsheba, preceding this rebellion of Absalom. Does David still retain his faith in God's promises notwithstanding (v. 3)? What is the ground of his confidence (v. 4)? And its expression (vv. 5, 6)? What is the nature of his further appeal (v. 7)? "Cheek-bone" and "teeth" represent his enemies as wild beasts ready to devour him. By faith he already sees these enemies overcome, and praises God as his only deliverer (v. 8).

The word "Selah" at the close of verse two is obscure in meaning, and may denote a pause or rest in the singing, or an emphasis to be laid on the particular sentiment expressed.

Psalm 4.

A cry of distress is this, composed by David, it may have been, on the same occasion as the last. Note that he is not trusting in his own righteousness, but God's righteousness (v. 1). The doctrine of imputed righteousness was apprehended by the spiritually enlightened in Old Testament, as well as in New Testament, times. For a further illustration of this in David compare the opening verses of Psalm 32, with Paul's application of them in Romans 4.

David is encouraged to utter this cry by past mercies—"Thou hast enlarged me," and I trust Thee again. Verse 2 shows the source of his trouble. His "glory" may refer to his kingly dignity now dishonored by exile. But the schemes of his enemies were "vanity," and brought about by lying ("leasing").

His confidence was in the divine purpose towards him (v. 3), and they who are against him are cautioned to repent and turn to the Lord (vv. 4, 5). In the midst of his afflictions he values the divine favor (v. 6), which brings more experimental joy to him than the husbandman knows at harvest time (vv. 7, 8).

"To the chief musician on Neginoth," at the beginning of the Psalm, indicates the purpose for which it was set apart as a musical composition. "Neginoth" were the stringed instruments used in the Levitical service, and the "chief musician" was the superintendent or leader of that part of the choir.

Psalm 5

Is a morning prayer (v. 3). The words "look up" in this verse, are rendered "keep watch" in the Revised Version. The psalmist would keep watch on himself, that his life and conduct might be such as to insure the answer to his prayer (vv. 4-7). The need of the prayer is indicated in verse eight. The enemies therein referred to are then described (v. 9), and their judgment committed into God's hands who defends the righteous (vv. 11, 12). "Nehiloth", of the inscription in this case, means flutes or wind instruments.

Psalm 6

Represents David in deeper distress of soul than we have found him hitherto. Conviction of sin is upon him. Those who have studied 2 Samuel will not need to be reminded of many occasions for this experience, though the adulterous and murderous connection with Bathsheba will first suggest itself. He feels the justness of the divine rebuke (v. 1), but pleads for mercy (v. 2). The time of spiritual darkness has been long extended (vv. 3, 4). Will it end in death (v. 5)? He is heartbroken (vv. 6, 7). Enemies are rejoicing in his sorrow, but their glee is short-lived (vv. 7, 8). Light breaks, the morning dawns, groanings cease, tears are wiped away, the brightness comes back into his eyes, for the Lord hath heard him! Begone, mine enemies, be ashamed and turn back (vv. 9, 10)!

Verse five need not be interpreted as expressing doubt of a future state, but may be simply a contrast between this scene of life and the unseen world of the dead symbolized by the "grave" (Heb. "sheol"). "Sheminith" (in the inscription) means the "eighth," and perhaps this was a Psalm for the eighth key, or the bass of the stringed instruments.

Questions on the Lesson

1. Memorize Psalm 1.
2. What is an appropriate theme for it?
3. State the two-fold application of Psalm 2.
4. Will the millennium represent only peace and cheerful obedience to God and His Son?
5. Did you re-read 2 Samuel 15?
6. On what ground might God have forsaken David according to Psalm 3?
7. What may "Selah" mean?
8. What great Gospel doctrine finds illustration in the Psalms of David?
9. Define "Neginoth" and "Nehiloth."
10. What is the Hebrew for the word "grave"?

THE BOOK OF PSALMS

Lesson 3. Psalms 7-10

The length of our lessons in this book are determined rather arbitrarily by the length of the different Psalms, or the special interest to be found in them. We have in mind weekly classes wishing to study the whole Bible in a connected way, and yet avoid tediousness and too much wandering in the process. The six Psalms included in the last lesson, for example, might easily be read by the class in the course of a week; and on the Lord's Day, the teacher, with the assistance of the questions appended, would have little difficulty in fastening the facts and their application on their minds in a way both interesting and spiritually profitable.

At the same time the average person, independent of any class preparation, reading a Psalm a day for private meditation, will probably find the brief comments and questions upon it as much as he will be able to assimilate.

Psalm 7.

We commence this new lesson with this Psalm because it offers a point of beginning, in the title. This, however, is rather obscure since it is not clear who may be meant by "Cush." The margin of the King James Version identifies him with "Shimer" of 2 Samuel 16:5-14, which story it would be well to peruse again, although there are several incidents in Saul's persecution of David which would fit about as well. The word "Shiggaion" in the title means "a plaintive song or elegy."

David is persecuted (vv. 1, 2), and charged with wrong-doing to one at peace with him (vv. 3, 4). The charge is so false that he can safely offer the challenge in verse five. Jehovah is appealed to, and asked to sit in judgment on this matter: "Return, Thou on high" (v. 7). "My righteousness" (vv. 8-10) means his innocence of this particular charge. A warning is uttered against the wicked (vv. 11-13), whose folly is described in terms of serious wit (vv. 14-16). David's experience illustrates these concluding verses more than once.

Psalm 8.

If the whole book of Psalms be considered as a mountain range of poetic prophecy, then this is one of the highest peaks. Observe in the marginal notes how frequently it is quoted in the New Testament, and applied to Jesus Christ. Read Hebrews 2:5-9 especially.

"O LORD, our Lord," gives better sense in the rendering, "O Jehovah, our Lord." His glory is in the Heavens as we see in verse three, and yet it is "above the heavens", both in kind and in degree. So great is His glory that He uses "the weak things of the world to confound the things which are mighty." (Compare v. 2 with Matt. 11:25; 21:15, 16, and 1 Cor. 1:27).

Verses 4-8 find a partial fulfilment in man as created in the first Adam, but their complete fulfilment is seen only in redeemed and regenerated man in the Second Adam. The passage in Hebrews shows this, and particularly when placed alongside of 1 Corinthians 15:22-28.

"Upon Gittith" in the title or inscription is "set to the Gittith" (R. V.), which, some think, means a tune of a joyous character.

Psalm 9

Is one of the cursing or imprecatory Psalms which, as stated in the introductory lesson, find their key only in the millennial age and the events introductory thereto.

It opens with rejoicing (vv. 1, 2). This rejoicing is for victory over enemies (v. 3), but they are God's enemies rather than the psalmist's. It is His coming (presence) that has overcome them. Moreover, they are nations rather than individuals. ("Heathen" in verse five, is "nations" in the R. V.) Their cities are destroyed (v. 6).

At the same time the Lord is seen sitting as King (v. 7, R. V.), judging the world in righteousness, comforting the oppressed, dwelling in Zion (vv. 9-12). All these are millennial figures. Israel is lifted from the gates of death (v. 13), and the great tribulation is over. She is praising God in Zion for the deliverance from the Gentile nations which are sunk in the pit they had digged for her (vv. 13-16). And so on to the end of the Psalm.

"Muth-labben" may refer like "Gittith" to the name or character of the tune.

Psalm 10

Seems closely allied in thought with that preceding, and the two may have been one, originally. The psalmist is not referring to personal experiences, but to those which are more general. It seems as though the poor and oppressed of the nation and the whole world, for that matter, were uttering their complaint through him.

Because God seems far away, the wicked are flourishing (vv. 1, 2). It would not be out of place to conceive of the wicked in this Psalm as personified in the Antichrist at the end of this age, when, as we shall learn later, he will be persecuting Israel as God's witness in the earth. That is not to say that, in no sense, the Psalm is applicable to an earlier period in the history of that people, but that in its fuller sense, it is for the time to come.

The wicked one is minutely described as boastful, covetous, proud, atheistic, self-opinionated, bold, deceitful, oppressive, and cunning (vv. 3-11, R. V.). The "poor" means, as is customary in the Psalms, "the poor in spirit", described by Jesus in the Sermon on the Mount. They are sad and sorrowful sufferers for righteousness' sake, even though they may be rich in this world's good. "Meek" would be a better word to describe them than "poor".

The description of the wicked oppressor is followed by the usual appeal to God (vv. 12-15), who is now represented as reigning over the millennial earth, punishing the wicked, establishing the meek, and judging the oppressed against "the man of the earth" who, as has been said, may well be taken for the Antichrist.

Questions on the Lesson

1. What is the title or inscription of Psalm 7?
2. What is the meaning of "Shiggaion" and "Gittith"?
3. Have you carefully read 1 Corinthians 15:22-28 and Hebrews 2:5-9?
4. What is the key to the understanding of the imprecatory Psalms?
5. To what period does Psalm 10 seem the more fully to apply?
6. Who are usually meant by the "poor" in these Psalms?
7. What title is given to the wicked one in Psalm 10?

THE BOOK OF PSALMS

Lesson 4. Psalms 11-17

Psalm 11.

A song of trust. The declaration of verse one, "In the Lord put I my trust," is buttressed by the reason in verse seven, while all between is descriptive of the condition in which David finds himself. Urged to flee from his enemies (v. 1), he shows the futility of the attempt (v. 2). The moral foundations are being undermined (v. 3), and only Jehovah is able to discriminate and judge (vv. 4-6).

Psalm 12.

The evil speaker. The close relation between this and the preceding Psalm is easily discovered. David's enemy is the deceitful flatterer (vv. 1, 2). But his judgment is of the Lord (vv. 3-5), the sincerity of whose utterances are placed in contrast with those of the enemy (vv. 6-8).

Psalm 13.

Sorrow. The Lord seems long in coming to His servant's relief from the slanderers mentioned in the Psalms preceding (vv. 1, 2). Will He never come (vv. 3, 4)? Yea, He cometh soon, and faith and hope already rejoice (vv. 5, 6).

Psalm 14.

The whole world corrupt. All sinners are fools (v. 1) because they think and act contrary to right reason. First, they think wrong ("in his heart," Gen. 6:12), and then soon they act wrong (Prov. 23:7). This is true of the world generally (vv. 2-4). "Eat up My people" is a phrase denoting the "beastly fury" of the Gentile enemies of Israel. Verses 5 and 6 show their indifference rather than their ignorance of God. If the closing verse seems to refer to the Babylonian captivity and raises a question as to the Davidic authorship (see title), we should remember that the language is typical of any great evil, and that David may be speaking as in other instances, in the prophetic sense. In that case the Psalm takes on a millennial aspect.

Psalm 15.

Holiness and its reward. Here a question is asked, verse one, which finds its answer in the verses following, the whole dialogue being summed up in the last sentence. To abide in God's tabernacle, etc., is, figuratively, to know and hold fellowship with God and enjoy the blessings incident thereto. These are for the man whose conduct is right, who is truthful, sincere, separate from the ungodly, and uninfluenced by covetousness and bribery.

Psalm 16,

Sometimes called "The Psalm of the Resurrection," is one of the great Messianic Psalms (see introductory lesson). While it is interesting and quickening to consider David as uttering the prayer, for it is a prayer, how much more so to think of Christ! On some mountain side, in the night's darkness, He may have poured out these petitions and praises. (For its Messianic application compare verses 8-11 with Acts 2:25-31, and 13:35). Observe the spirit of confidence (v. 1), loyalty to God (v. 2), love toward the saints (v. 3), separation from the world (v. 4), contentment (vv. 5, 6), obedience (vv. 7, 8), hope (vv. 9, 10), expectation (v. 11). The Revised Version throws light on the text. "Michtam" (title), means "A Golden Psalm" (see margin) and such, indeed, it is in its preciousness even above others.

Psalm 17

Is a prayer of another character in which vindication is desired. It makes such great claims that one thinks of it as Messianic also (vv. 1-4), and yet like Psalm 7, the writer may have some specific transaction in mind as to which his hands are clean. Note the testimony to the power of God's word (v. 4). What is asked is guidance (vv. 5, 6), and preservation (vv. 7, 8). The latter is desired from the wicked whose description follows as proud (vv. 9, 10), treacherous (vv. 11, 12), and yet prosperous in worldly things (v. 14). This prosperity is transient, however, in comparison with his own expectation (v. 15). Have the Revised Version convenient in reading these Psalms, for the interpretation it casts on some obscure passages.

Questions on the Lesson

1. What is the leading thought of Psalm 11?
2. Against what class of enemies are the psalmist's words frequently directed?
3. Why are sinners called "fools"?
4. Which of the Psalms of this lesson are millennial and messianic?
5. Have you compared the passages in Acts?
6. What does "Michtam" mean?

International Sunday-school Lessons

By E. O. SELLERS

April 14.
The Use of the Sabbath.
Mark 2:23-3:6.

Golden Text:—"The Sabbath was made for man and not man for the Sabbath."—Mark 2:27.

Jesus plainly taught that the Christian Sabbath is to be a boon and not a burden. Assuming that God had sociological and physical reasons for setting aside one day in seven, some advocate a day of pleasure seeking and dissipation. Over emphasis upon the fact that not only should we rest, but that God hallowed the Sabbath, has led to the puritanical observance that is akin to a worship of this day.

We have two events in this lesson for our guidance upon this subject, each of which occurs upon the Sabbath. Passing through a field the disciples pluck some grain. There is no reaping and gathering for profit, only to supply the needs of the moment. The ancient Jew was oppressed with ceremonialism, yet the priests of the temple were exempt and David had once entered the holy place and taken the shewbread for himself and those with him. The life of a man is of more importance than the observance of the Sabbath.

Entering a synagogue Jesus encountered a man with a withered hand. Here the ever watchful Pharisees observed him "that they might accuse Him." Indignation and grief struggle in the heart of Jesus; in scorn he rebukes them; commands the man to stretch forth his hand; and with the command there went forth strength to perform. Is it lawful to do good, or to do evil; to save a life, or to kill, on the Sabbath? Jesus takes the law from its outward application and reveals the heart motive. What strange companions sin makes! The Pharisees and Herodians unite to destroy Jesus.

The disciples had broken no law of God, but an ordinance of man, of which man is always most jealous. Note the irony of Jesus when he asked them, "Did ye never read?" A loving familiarity with God's word never raised the complaint of a puritanical Sabbath. God gave us the Sabbath; it came not by accident. They are those whose eyes are blinded by the god of this world who advocate a "liberal Sabbath." Corporations which demand, and individuals who devote, seven days labor each week, thereby starving the souls that cry out after God, will have a deal to account for on the judgment day.

Last Sunday we studied about Easter. Let us remember that the Christian Sabbath is a weekly reminder of that resurrection, and not allow ourselves to be drawn back into a slavish observance of the seventh day. Let us rejoice in our liberty, but not allow it to become license. Rules make Pharisees, principles make Christians. Blind following of "councils" serves to deaden conscience.

It will be a sad day when our youth shall not have as a part of their moral equipment the idea of the Christian Sabbath. We need it as an economic proposition. It fills a God-given need in our lives. We need to know the spirit of its freedom. We must beware the idea of a burden. Rest and worship are a wise provision upon pathological grounds. Weston never walks on Sunday, nor does Wilbur Wright fly. All Sunday labor is not Sabbath breaking, but let us beware lest we dull a keen conscience on one hand, and hinder our usefulness on the other hand, by conforming our acts to unnecessary standards.

Jesus teaches us that our attitude to the Sabbath must be conditioned upon our relation to Him. This is true, whether it regards our own personal needs, or our relations to others, for He is "Lord of the Sabbath." He transformed the deformed. He never allowed the Sabbath to interfere with His seeking and saving the lost.

April 21.
The Appointing of the Twelve.
Mark 3:7-19 and Matt. 5:13-16.

Golden Text:—"Ye did not choose me, but I chose you, and appointed you, that ye go and bear fruit."—John 15:16 (R. V.).

Things do not happen in the realm of religion, they come to pass. No man can alone accomplish any great task. Every great leader has been blessed by one or more equally great helpers. Luther had Melancthon; Wesley had his brother Charles, Whitefield and others; Moody had Whittle, Bliss, Sankey, and others.

When Jesus chose the twelve he desired not only to obtain help, and to teach those who were afterward to take up his work, but desired to teach a lesson to those who were carefully observing Him.

The significant number of twelve, corresponding to the twelve tribes, confirmed his assumption of the Messiahship. This meant that in Him those wondrous prophecies were being fulfilled, and it also served to stimulate those upon whom the choice fell. Moses who led Israel out of Egypt had to be helped (Ex. 18:17-24), and a greater, Who is to found a new kingdom calls about Him those who shall do a greater work than merely judge the people. They are to have power, for evil has no rights. The source of their power is to be Jesus, for He is to be with them (Matt. 28:20). Their power is to grow with use, for we learn by doing. Their going is for the proclamation of the facts of the new kingdom.

This lesson is different from our previous one where Jesus first called His disciples. Luke tells us that these twelve were selected from among the rest of the disciples. The greater nearness and more extended authority of these "messengers" called upon them greater testings than the others who were disciples or "learners."

Jesus likens the disciples to salt, and to a light. Salt is a great cleansing agency; it is a strong tonic; it has great preservative qualities; it is a great preventative against corruption; but Jesus adds, if salt loses its saltness it becomes like any other earth. Let not the Christian, who is "the salt of the earth," lose his saltness and become like the world about him.

These disciples are to be the light of the world. It is a good thing to preserve, to purify, to cleanse, but it is a greater thing to energize, to direct, to lead. A disciple is not only to be salt, but sun as well. He is to shine "before" men and not to be seen "of" men. And thus by their good works the Father in Heaven is to receive glory.

These disciples came from many walks in life and represent varied temperaments. There was the aggressive Peter and the other "son of thunder"; the reflective, cautious Thomas; and the plotting, practical Judas. These are the men who are sent forth to win other followers. Men are saved through saved men and those whom He sends forth are those who have first learned to follow. Jesus called men, not angels, to help Him establish the new kingdom. He took them apart often during the three years of their preparation. He promised to be with them in power, telling them what to expect, and his purpose, in sending them out as His representatives.

Jesus had a three-fold work for these disciples: (1) to preach; (2) to heal; (3) to cast out demons. Note that the spiritual need is first. Then comes the ministry of healing, then deliverance from demoniacal possession which was different from disease. We hear but little of most of this group of twelve, yet ye know how important was their work of establishing the kingdom.

April 28.

The Beatitudes.

Matt. 5:1-12.

Golden Text:—"Blessed are the pure in heart for they shall see God."—Matt. 5:8.

It was St. Augustine who first gave to Jesus' ordination address, after choosing the twelve, the title, "The Sermon on the Mount." This address is rather the Gospel of the kingdom, giving us the characteristics of the members of the new kingdom; and their influence upon the world; and a commentary upon the laws of this kingdom. It is also a prophecy of the Church at work, and furnishes tests whereby we are to know who belong to this kingdom.

There are in reality only seven of the beatitudes, and seven is always typical of perfection. They are written in Old Testament language but give the old a new and spiritual meaning. The rewards are not arbitrary but are the natural outgrowth of character.

The first four are passive virtues. Happy are those who are poor in spirit, humble minded ones, conscious of their need. It is the poor, as to this world, that are to be rich in faith and to be heirs of that kingdom which Christ has promised to those that love Him. Happy are those that mourn for they shall be comforted. Paul tells us of sorrow which is unto salvation, not to be repented of, also of the sorrow of the world that worketh death. Happy are the meek, those not proud. Peter tells us that the greatest adornment is to be meek and quiet in spirit.

At this point the Master begins to make His practical application of the lives of those having these characterisics upon the world about them. Happy are the merciful, for to the merciful He will show Himself merciful. Forbearing, and forgiving we enter into this happiness, being kind, forgiving, tenderhearted, even as Christ hath forgiven us.

Happy are the pure in heart for they may draw nigh unto God in full assurance of faith. The writer of Hebrews tells us that without holiness (purity) no man can see God.

Happy are the peace-makers, the receivers and the diffusers of this kingdom. Not merely peaceable men, nor pieces of men, but rather as Tyndale's version has it, "the maintainers of peace." Led by the Spirit of God they are not only called the sons of God but are the sons of God. "The cause, not the pain, makes the martyr," said St. Augustine. These who are persecuted for righteousness' sake are possessors of this kingdom; persecuted because possessing. Christ's kingdom brings blessedness, happiness; Satan's kingdom turns everything to the apples of Sodom. God says, "Speak out, endure for others." Satan says, "Keep still, live for yourself." This kingdom knows not the essence of brotherhood.

Man ever asks this old question, "How may I be happy?" Those whom Jesus selects as the happy ones are looked upon by the world as the most unfortunate, but time has proven, and eternity willl justify, these declarations of Christ. It is better to have sorrowed and to have received His comfort than never to have sorrowed at all.

Jesus understood the need of the multitude, and what was in their minds. He did not see them as so many pawns upon the chess board of life. He read the story of human need and human destiny. He looked into their sad eyes and saw their longing after happiness and immortality, and spoke to them of the "Heart of Happiness," light, liberty and growth. Hunger for the highest and the noblest can find a supply for all its needs in Jesus, the Son of God.

May 5.

Poverty and Riches.

Luke 6:20-26 and 16:19-31.

Golden Text:—"A man's life consisteth not in the abundance of the things he possesseth." —Luke 12:15.

Last week we were studying the fundamental principles of the new kingdom Jesus came to establish. Today our study presents another seeming paradox, viz., the blessedness or the happiness of poverty, hunger, and persecution. Spoken primarily to the twelve, Jesus intended these words for all the people present and prospective. Jesus is distinctly the poor man's friend. He knew the meaning of hunger, thirst, weeping and mourning, and contrasts the joy that shall be to these "happy ones" with the woe that shall come to those who, from out of their joy and their abundance, fail to respond to the needs of mankind. The last half of the lesson is intended to illustrate the teachings of the first.

"A certain rich man." He was not of sufficient importance to be named. No one succeeds in perpetuating his name except as in some manner he emulates the life and teachings of Jesus. Character alone lives. This rich man, however, did not lose out simply because he was a rich man. Verse 25 tells us why he was in anguish. His life had been selfish and he had his reward. Once clothed in purple, faring sumptuously and ignoring the cry of need, he is now a beggar. "A certain beggar named Lazarus." It is better to be a beggar vainly seeking a few crumbs and rest in Abraham's bosom than to live in luxurious ease and live in hell forever. Lazarus did not gain heavenly glory because he was a beggar. The name Lazarus really means "God helps," and God always helps the poor of this world, for His ear is open to their cry. If he did not help what would some do? James tells us that pure religion consists, in part, in visiting (ministering to) the fatherless and widows—the poor. Lazarus had some friends, for we read that the dogs showed their sympathy. The poor are most ready to respond to the cry of need, and out of their penury will give most generously to relieve distress.

"The rich man died also." Thus ended his life of ease and luxury. How much did he leave? He left everything; all his loved ones; all his hopes. There is something appallingly sad in the death of a rich man who trusts only to his wealth, having no faith in God. The sarcasm of Jesus' words is quite apparent, "and he was buried." Only a clod of earth, no longer useful; of the earth, earthy; bury him, get him out of sight. But did this end all? By no means, for he did not lose consciousness nor reason. He saw, he felt, he remembered, he reasoned. Back on earth he had brothers who were following his mode of life. In hell he was crying for an alleviating touch of cold water, yet in that cry there was no note of repentance. He and his brethren had lived for the tongue, the seat of taste and of bold words, and now it is crying for relief.

But would those behind repent even if one were to rise from the dead? No. The desires of their hearts would be the same. The message of Jesus strikes deeper than outward forms and ceremonies. Dives sought to justify himself (v. 30), but Abraham told him plainly that if he and his brethren would not listen to Moses and to the prophets neither would they repent even though one rose from the dead. In verse 30 Jesus sets the seal of His approval upon the Pentateuch and Old Testament prophecy and teaching.

In this illustration Jesus gives us a picture of the hereafter, and He is also showing the results of our living in this present life. He shows us plainly that there are different states over there, and that these states are the result of our conduct in the life we now live in. Riches are a temptation, a temptation to gain by fraudulent means, and to spend foolishly. Many a young man is cursed by great riches—all honor to those who overcome that handicap. The temptation for men is to trust to the arm that secures the riches and not to the strong arm of God. "Corporate wealth is the supreme peril of America," so spoke a judge of the Supreme Court of the United States. Why is this so? Because it tends to selfishness; it tends to the abandonment of faith in God; to the breaking down of any attempt to live the golden rule.

The strength of America is not represented by the dollar mark, but it is in that true altruism that is to be found only in the hearts of those who are poor in spirit; in that great mass of our population who are not rich in this world's goods, but who are rich in faith and love. Many of the poorest of earth are as covetous of riches as any of the wealthiest can possibly be. God blesses and uses consecrated wealth, but its responsibility is a strong test of Christian character. "If riches increase set not your heart upon them." "How hardly shall they that have riches enter into the Kingdom of God!" This lesson does not teach the blessedness of poverty. We may all be millionaires in the soul and then will we be blessed and become a blessing.

FIGHT AGAINST THE WHITE SLAVE TRAFFIC

Twelve leading international reformers will make a tour of more than 6,000 miles, holding twenty-five important conferences under the direction of the World's Purity Federation in the interest of the fight against the White Slave Traffic, and for law enforcement and the annihiliation of public vice.

The start will be made at Toronto, April 9, and will end at Louisville, Ky., early in May.

QUARRIER ORPHAN HOMES

Scotland.

Forty years have elapsed since Wm. Quarrier opened the first home for orphan children at Bridge-of-Weir, near Glasgow, Scotland. The buildings now form a village, including church, schools, etc. During the year ending Oct. 31 last, the average family numbered 1,375 boys and girls. Two hundred and thirty-four were given a start in life, of whom 180 came to Canada. In the Consumption Sanatoria maintained under the same management 453 patients were treated during the year, while a Colony for Epileptics cared for 77 more incurables. The chief significance of this great work is that its aim is to witness to God's faithfulness, to give proof of His unchanging providence. The work is carried on in dependence upon God for daily supplies. No one is ever appealed to for contributions. The amount received for maintenance and new buildings last year was nearly $200,000! The salvation of every inmate is never out of sight.

THE STONY BROOK ASSEMBLY.

A religious and ecclesiastical center has been established by Presbyterians at Stony Brook on the north shore of Long Island, fifty-three miles from New York, the following being its platform of principles:

1. The Deity of our Lord Jesus Christ.
2. The need and efficacy of the sacrifice of the Lord Jesus Christ for the redemption of the world.
3. The presence and power of the Holy Spirit in the work of redemption.
4. The divine institution and mission of the Church.
5. The Divine inspiration, integrity and authority of the Bible.
6. The broad and binding obligation resting upon the Church for the evangelization of the world.
7. The consummation of the Kingdom in the appearing of the glory of the great God and our Saviour Jesus Christ.

Place yourself once more in harmony with the universal law; accept the will of God; make a religious use of life; work while it is yet day; be at once serious and cheerful; know how to repeat with the apostle, "I have learned in whatsoever state I am therewith to be content."—Amiel's Journal.

THE GOSPEL IN THE WORLD

Edward A. Marshall, Editor.

The empire of Japan, by enlarging its boundaries, has 70,000,000 people under its control.

A Bible Teachers Training School is being established in Seoul, Korea, with Dr. W. W. White as president, tentatively.

The Christian and Missionary Alliance have recently built a neat church in Jerusalem which is the only American church in the Holy City.

France has given to Germany a large strip of its possession in the Kamerun region where the Presbyterians have a very successful missionary work.

The industrial missionary work carried on by the Presbyterians in far away Laos has been very gratifying. Agriculture has been the chief pursuit.

The Presbyterians have 136 organized churches in China with 18,470 communicants with a force of 700 preachers, teachers and Bible women.

There are said to be 10,000 towns west of the Missouri River, each having over 300 population, where the Gospel is not preached by anyone.

China presents a sad spectacle. Insurrection and famine are sweeping the country at this most critical period of its birth into the circle of world republics.

The Trans-Siberian Railway is being increasingly used by missionaries who labor in North China and wish to come home via Europe and England.

It is to be sincerely hoped that the conduct of the Japanese in imprisoning Korean Christians in northern Korea will only result in spreading more widely the character of Christianity before both nations. God allowed some of his choicest servants to be taken that he might through them, show a more finished product of his grace.

Rev. Eric Lund has just completed the translation of the Old Testament into the language of the people residing on a group of the islands in the Philippine group. He has been six years accomplishing the task.

The Evangelical Lutheran Church reports that out of 1,500 villages in their district in India, 795 of them contain Christians. If each Christian is a living epistle known and read of all men, this is a telling force in that district.

Rev. Harry I. Martin, the agent of the A. B. C. F. M. at Peking, cabled that President Yuan, has told the missionaries that religious liberty will be assured by the constitution of the new Chinese republic.

In Durban, Natal, a home has been established by the corporation, where native girls, in town temporarily, or working where sleeping places are not provided, may get lodgings at six cents per night. The home has been put in charge of an earnest Christian missionary woman who will live in the building.

Young men in Catholic countries, where education has been introduced by the government or by missionaries, are turning their backs upon the church and are drifting into infidelity and materialism. "Down at Anuba, in Cavite province, a girl of fourteen opened a Bible school, all by herself, to teach what she had learned. More than 50 children gathered round her, and she taught them five hours a day, and five days a week, for six weeks. Her course consisted of the life of Christ from the Gospel of Matthew, the book of Genesis, some Old Testament stories, the catechism and some hymns, with memorizing of many passages from the Bible. At the end of the six weeks' course this young teacher held an examination, and in every way made the course as thorough and valuable as she knew how. Besides this, she taught two Sunday-school classes, each week, in two different towns." Judged by this Filipino standard, what shall we think of many young Christians at home?

One of the great problems which must soon confront the missionary societies of the world is the establishment of schools for the education of missionary children. These children certainly have rights which the whole Church is bound to respect. To depend for an education upon busy mothers, native teachers, or any makeshift method, will react upon the Church in many undesirable ways.

The vast numbers of immigrants coming to America from Europe are bringing with them the Christianity of the middle ages. Charles V, Charlemagne, Henry VIII, and a score of others, attempted to conquer the people of that day and subdue them into observing religious ways, but failed. It took the Gospel in the Reformation. Let us take heed and give them that same Gospel now without experimenting.

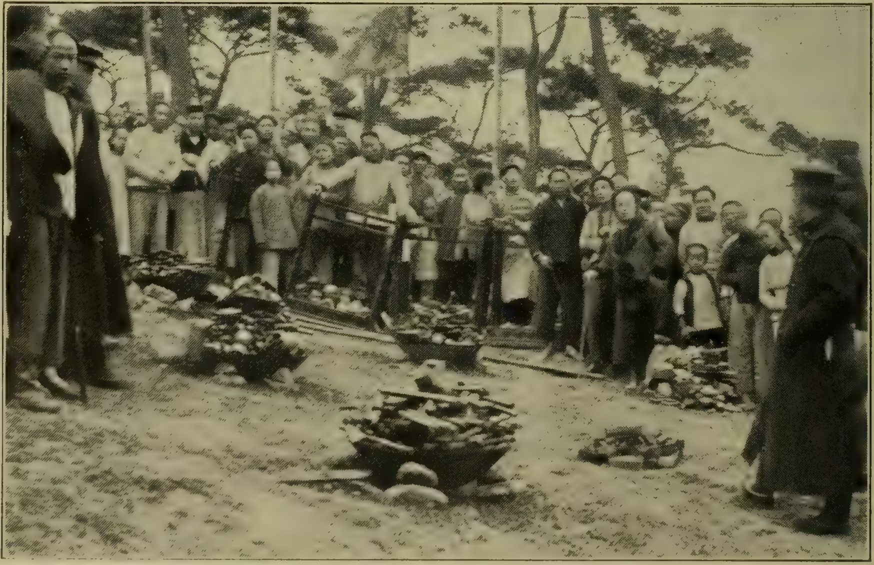
Last year the total number of new missionaries commissioned and sent out by all the societies of the world apparently exceeded that of any year since the birth of Christ. The Board of Foreign Missions of the Northern Presbyterian Church sent out 82 new recruits; the American Baptist Society, 42; the American Board (Congregationalist), 73; the Church Missionary Society, 64; the Protestant Episcopal, 39; the Methodist Episcopal (South), 76; the Methodist Episcopal (North), 91; the United Presbyterian Church, 18, etc.

—The Missionary Review of the World.

In Mexico, it is a common thing to find posted in the churches a notice which reads: "Rifa de Almas" (Raffle for Souls). Tickets are to be had, usually at twenty-five cents, and the drawer of the winning number is entitled to have a mass said without further cost for the repose of the soul of some loved one. It is the object of the Sunday-school missionaries to bring light into the dark places and make such pratices a thing of the past. —The Illinois Trumpet Call.

BURNING OPIUM PIPES IN FOOCHOW

This picture showing the burning of opium pipes in Foochow, China, may receive but a passing glance from the average reader, but if the facts could be known it would stir every heart to the deepest thankfulness. Outside nations little realize what this means to China. If the Japanese could give up his sake, the Frenchman his wine, the German his beer, and the Britisher his pipe, not one of them would sacrifice as tenacious a physical foe, as when the Chinaman gives up opium; nor would the combined population of the slaves of these habits in these four nations more than equal the victims of opium in China. If, in America, we could with one sweep abolish all graft and dishonesty in politics, or intemperance in public and private life, our nation might then understand something of what the sacrifice of opium means to the Chinese.



BURNING OPIUM PIPES IN FOOCHOW.

[Courtesy of the Board of Foreign Missions of the M. E. Church.]

FOR SERMON AND SCRAP BOOK

A SIGHT OF JESUS GIVES—

Conviction of sin, Luke 5:8; Isa. 6:1.
Salvation, Isa. 45:22.
Joy, John 20:20.
Clearer vision, Mark 8:25.
Power for testimony, John 1:29.
Desire to abide with Him, John 1:39.

"IN A WORD"—

Repentance is a change of mind.
Regeneration is a change of heart.
Conversion is a change of life.
Adoption is a change of family.
Sanctification is a change of employment.
Justification is a change of state.
Glorification is a change of place.

SOME "ONE THINGS" OF THE BIBLE

One thing needful—Conversion, Luke 10:42.
One thing lacking—Decision, Mark 10:21.
One thing known—Assurance, John 9:25.
One thing to do—Press forward, Phil. 3:13.
One thing desired—Communion, Psa. 27:4.
One thing never fails—The Lord's promises, Josh. 23:14.

TRUTHS CONNECTED WITH OVERCOMING

Life, Rev. 2:7.
Security, Rev. 2:11.
Satisfaction, Rev. 2:17.
Power, Rev. 2:26.
Purity, Rev. 3:5.
Strength, Rev. 3:12.
All things, Rev. 21:7.

A STIRRING CALL TO THE CHURCH

Isaiah 52:1. "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean."

The primary application of the text is to Israel, but a secondary one might be made to the Church. At the outset the Church is looked upon as asleep.

1. The first call is for the Church to awake.

It should awake to its own unfaithfulness, its likeness to the world, to the prevalent heresy in and about it, to its glorious future, and to its great responsibilities and opportunities.

2. The second call to the Church is to put on its strength.

As one, on retiring to slumber, lays aside his clothing worn during the day, so the Church in its time of spiritual slumber lays aside its strength. It is to be noted that the strength here, is not the strength of the Lord, but, of the Church. The Church has more strength than it uses, and more than it thinks it has.

3. The third call to the Church is to put on its beautiful garments.

As some garments are worn to give the body freedom of motion, some worn for protection against the elements, so some garments are worn for adornment, or to be seen. In order to recover its power with the world the Church must put on its beautiful garments, the garments of holiness (Ps. 29:2).

—J. H. R.

THE COMPULSION OF THE GOSPEL

Luke 14:23. "Compel them to come in."

The subject in these words is "Gospel Compulsion." That compulsion must not be physical, as it is with the Mohammedans, and sometimes with Christians, especially Roman Catholics. There may be three forms of Gospel compulsion.

1. The compulsion of prudence.

It is to a man's interest to accept the Gospel plan of redemption. A large part of the Gospel appeal is made to the sense of prudence.

2. The compulsion of conviction.

This may be conviction of the truth of the propositions that Christianity has to make. A prominent educator was converted by the reading of a book on the evidences of Christianity which convinced him that Christianity was on strong foundations. It may be a conviction of duty. This duty may be to God, to one's fellow man, or to one's self. Many a man does not give his own soul a chance. A conviction of duty to a son has led a father to the confession of Jesus Christ.

3. It may be the compulsion of love.

The cross of Christ, the highest expression of the love of God to man, has great attracting power. The gentle rays of the sun may cause a man to remove his coat sooner than a sharp blast of wind.

—J. H. R.

"THE VICTORY THAT OVERCOMETH THE WORLD"

1 John 5:4.

No Apostle dwells so constantly on overcoming as John. The idea of battle and triumph runs through his epistles as well as through the Book of Revelation.

And yet John's ideal of the Christian life is not one of feverish excitement and strain. He, of all the disciples, had learned the secret of the rest of faith.

I. What is the World which is to be Overcome?

1. Not the Visible Order of Things.

Not the material earth — nor human beings.

The world has been defined:

"The world is human society as it is seen organizing itself apart from God," in forgetfulness of God.

This is the world.

2. Christ does not purpose to take us out of it.—John 17:15.

3. We must Overcome the World—or the World will Overcome Us.

The spirit of the age is the world.—Rom. 12:2.

To be comformed to it is to be overcome by it.

II. What is the Secret of Overcoming the World?

1. It lies in a power that is supernatural.—John 16:33.

Christ the Overcomer.

Christ the power of God.

The power of His risen life.

2. "Whatsoever is born of God overcometh the World." Whatsoever, not whosoever.

Everything that goes to make up the life we live may have its source in God—may be perpetually born of God.

That life is an overcoming life.

III. What is the Means by which We Receive the Power that Overcomes?

"This is the victory . . . even your faith."

1. Faith's Position is a Victorious Position. —Eph. 6:10-16.
2. Faith is a Continuous Act. "He that believeth"—goes on believing.
3. Faith is the Channel Through which Divine Power Works. Kept "through faith." —Evan Hopkins.

THE ANVIL AND THE WORD

I stood one day beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then looking in, I saw upon the floor
Old hammers, worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," he said, then said with twinkling eye,
"The anvil wears the hammers out, you know."

And so methought the anvil of God's Word
For ages skeptic blows have beat upon,
And though the noise of falling blows was heard,
The anvil is unharmed, the hammers gone!

"I SEE NO HARM IN IT."

Have you prayed that the eyes of your understanding may be opened? Eph. 1:18.

Have you kept the fear of God before your eyes and used the Gospel eye salve? Rev. 3:18.

Do you turn away from beholding iniquity? Psa. 119:37.

Are you cautious about an evil eye or a double eye? Heb. 5:14.

Has not some worldly pleasure or gain blurred your eyes? 1 John 2:15.

Does any one ask a blessing on it or close it with prayer, and would Jesus do it? 1 Tim. 2:8.

Do you view those who live in pleasure and the signs of the times as Paul did? 2 Tim. 4:18.

Do you see any saints grieved or offended by your indulgence? Matt. 18:6.

Do you glory in the cross that crucified you to the world? Gal. 6:14.

Are you not in danger of a reprobate mind? Rom. 1:28.

Can you look with composure upon death or the Lord's coming while engaged in it? Luke 12:35-48.

Will you now sit down with your conscience in self-judgment, and study the above passages, concluding with 1 Cor. 10:30-33?

Then if you see no harm in it, probably there is none.—E. P. Marvin, in Christian Observer.

SEVEN BEATITUDES

Rev. 1:3; 14:13; 16:15; 19:9; 20:6; 22:7; 22:14.

WHAT A MINISTER OUGHT TO BE AND DO

F. B. Meyer, in estimating the work of the minister, recently remarked: "The first and best thing a pastor can do is to be a pastor. Let him do the spade work of visitation. Let him give himself to his ministry and prayer. If he wants to touch public life, let him do it through the men he educates. I am more and more assured that it is not wise for us to enter into things that dissipate us from our study and our church. The time may come, when a man has done spade work in earlier life, that God will give him a wider service in the great annals of public life and thought. I do not think any man in beginning his ministry ought to be ambitious for public influence. Let him feel that the public influence of his later life comes through the careful pastoral work of his early life."—Canadian Baptist.

DR. JOSEPH PARKER ON PREACHING

Why not preach the sermon you preached last Sunday night? You did a week ago; let's have it again. I liked it. For my own part, brethren, I never preach old sermons; but I never hesitate to repeat a new one.

Think of a man saying that "Hamlet" will be read in the lecture hall tomorrow night; but that "Hamlet" is an outworn thing! You never say that, "Hamlet" never becomes old, but a sermon, that costs you ministers tears of the heart, is to be called old if it is preached a second time. Ah, me! This cuts me to the quick. It is hard to bear.

The play actor may play a hundred times the same thing, but if the minister ventures to say what he said a month ago, there be those preternaturally and detestably sharp and penetrating people who say, "This is an old sermon."

Preach only what you believe; not what you intellectually believe, what you morally, spiritually, emotionally believe and can not leave out, and then there will be no mistaking the music of your voice. Represent yourself.

I would ask the hearer, "Has the minister nothing to do but answer all the tracts on infidelity which you borrow? For I give you sense enough not to buy them." Beware of always breaking in upon him, saying, "Here's another objection! There, there's another! Have you seen this? This was in the Fortnightly, this was in the Three-Weekly, and this was in the Midnightly last week. Did you see it? What do you say to that now?" O minister, be like thy Master, and answer him never a word, never a word.

But ought we not to preach to the times? Yes. What are the times? Broken hearts; they are our times; shattered lives, broken hearts; wasted opportunity; dead children, struggles; persecutions, bodily pain, moral temptations, wrestlings with the devil, these are the times. Other times I do not recognize in the church. Preach these, and thou shalt never want sympathetic and grateful hearers.—The Leader.

BIBLE CHAPTER STUDY

Miss Grace Saxe, well known as a Bible teacher in our own land and also across the water, uses the form reproduced in part below, in her study of the Bible by chapters. The form itself is printed on a sheet (7x8½ inches) to fit a loose-leaf note-book, thus furnishing a convenient and permanent method for the student to preserve the work.

BOOK .... CHAPTER ....

After Careful, Prayerful Reading of the Chapter, Write Out Answers to the Following:

1. Principal Subject:
2. Leading Lesson:
3. Best Verse:
4. Principal Persons:
5. Teaching concerning Christ:

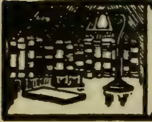
For daily growth answer and act upon the following:

Is there in this Chapter any:

1. Example to follow:
2. Error to avoid:
3. Duty to perform:
4. Promise to claim:
5. Prayer to echo:

THE GRACE OF PUNCTUALITY

There is a story of a Methodist preacher who, observing how habitually tardy some of his parishioners were, while others were always on time, gave out one Sunday this notice: "Hereafter, for those who are always half an hour late the hour of service will be half-past seven; for those who are always in time it will be eight o'clock." It is not right that the early attendants at church should suffer because of the late comers. The regularly tardy church attendants are a source of annoyance to the other worshippers—not that it is not better to be late than never, but it is certainly best to be on time. In the list of Christian graces, "punctuality" should be written down in large type.—Exchange.



NOTES AND SUGGESTIONS

A NOTABLE PASTORATE

Bishop Edward Cheney, pastor of Christ Reformed Episcopal Church of Chicago, completed fifty-two years of service in his present charge March 10. This pastorate is not more remarkable for its length than for its real success and far reaching influence. May God add many years to the Bishop's life, and continue his present great strength as a preacher and Christian leader.

The Executive Committee of the World Sunday-school Association has issued the call for the World's Seventh Sunday-school Convention to be held in Zurich, Switzerland, July 8-15, 1913. To this convention all Sunday-school workers in all lands will be cordially welcomed. The convention theme will be, "The Sunday-school and the great commission."

Of this Association Dr. Geo. W. Baily, of Philadelphia, is president, and Mr. E. K. Warren, of Three Oaks, Mich., chairman of the executive committee. The American section of the Association has its offices in Room 805, Hartford Building, Chicago.

The World's Morning Watch with offices in New York City, and branches throughout the United States and Canada, was incorporated very recently to "popularize and systematize the devotional study of the Bible by the individual, and in connection with daily family worship."

A STRONG CHURCH IN MONTREAL

The Presbyterian Church U. S. A. is represented in Canada by the American Presbyterian Church of Montreal, associated with New York Presbytery. The membership is 1,565, and the total revenue in 1911 was $44,417. Of this $30,000 was for missions and benevolences. The woman's missionary society has a membership of 246, and raised $1,776 last year. The congregation supports a strong and well equipped mission in the city, has an extensive home mission work in western Canada, and is represented in foreign missions in eight different fields. The minister of this church is Rev. Robert Johnston, D. D., a recent lecturer at the Institute.

Y. M. C. A. CRITICISM

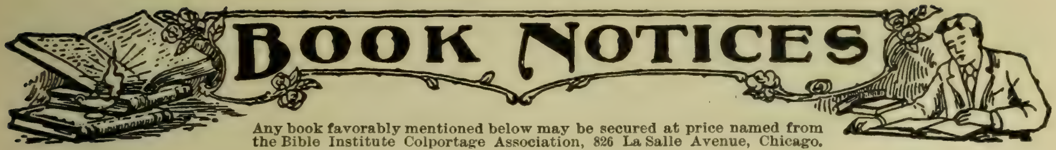
Bishop John C. Kilgo has an article in the Southern Christian Advocate criticising the Young Men's Christian Associations which he terms, "sporting clubs," and advises Methodists to withdraw their support. He says, "Originally the Young Men's Christian Association was a most excellent organization. It was designed solely to train youth in religious leadership and religious life, and as a youth I found it very helpful. But the spirit and the efforts of it have changed. It has become chiefly a club with the trend wholly toward a sporting club."

At the recent meeting of the International Sunday-school Association, held in Chicago, Mr. Marion Lawrence outlined a continent-wide Sunday-school campaign on a larger scale than ever before attempted.

The campaign is to last five years and will be under the direction of a committee of 101 members representing all forms of Sunday-school organizations, and co-operating agencies. Touring parties to the number of from four to eight expert Sunday-school leaders each, are to visit every important center in the United States, Canada and Mexico, covering the first two years of the period, to be followed by three years of definite Sunday-school achievement.

MEN AND RELIGION FORWARD MOVEMENT.

An eight day campaign of evening meetings is to be conducted in Chicago, April 8-15, at twelve centers. Five subjects will be treated at each center: Social Service, by Rev. E. Herbert Gray, of Glasgow, Scotland; Boy's Work, by John L. Alexander, of New York; Bible study, by W. C. Pearce of Chicago; Evangelism, by W. E. Biederwolf; and Missions, by H. F. La Flamme, of New York. A special meeting for ministers will be held at Association Hall on Monday, April 8. On Sunday, April 14, pastors are expected to preach on the movement.



BOOK NOTICES

Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association, 826 La Salle Avenue, Chicago.

Sunrise: "Behold He Cometh," by G. Campbell Morgan, D. D.

This is an introduction to a study of the second advent and, as the author says, is of a most general kind, intended only to attract attention to the theme in order to stir up interest and lead to study. The titles of the chapters are: "The teaching of the Lord," "The teaching of the Spirit," and "Values to the church."

The entire treatment is conservative and characteristically sane. There is no intimation that the epistles to the Thessalonians were written when Paul's views were juvenile and defective, and no teaching that the Church is responsibe for the conversion of the world —only for its evangelization.

The Christian world will look for more on this subject from Dr. Morgan.

95 pages. 5x7½ inches. Fleming H. Revell Co. 50 cents. J. H. R.

Modern Scholarship and Apostasy, by Ford C. Ottman.

Dr. Ottman has the competency as well as the courage, to demonstrate what a hollow thing "Modern Scholarship" is and how it is playing into the hands of Satan, in weakening the life of the Church and hastening the crisis of judgment.

24 pages. 4⅞x7 ½ inches. Charles C. Cook, 150 Nassau St., New York. 10 cents. J. M. G.

The Scarlet Woman, or, The Revival of Romanism, by I. M. Haldeman, D. D.

This is a chapter from the book, The Signs of the Times, published in pamphlet form, which, we hope, may have a wide circulation. We are strongly inclined to agree with the author: "The Roman Catholic Church will again be carried and supported by nations of the Roman earth, and will once more rule and reign with temporal power." It is not a pleasant prospect to which to look forward, but we trust the true Church will be with Christ in that day.

37 pages, 5¾ x6⅝ inches. Chares C. Cook, 150 Nassau St., New York. 10 cents. J. M. G.

The Old Faith and the New Gospels, by Rev. A. B. Simpson.

Every one who knows Mr. Simpson knows what he would say on such a theme as this; but those who think of him only as a witness for divine healing, an advocate of missions, and a teacher of devotional truth, will be surprised to discover the breadth of his outlook as indicated here, the keenness of his logic, and the strength of the blows he inflicts upon the hydra-headed monster of Antichristism.

To quote from his introduction: "The present generation has witnessed a simultaneous attack upon the foundations of our faith on half a dozen different lines. The first is directed against the very throne of God Himself, through the teaching of 'science, falsely so called,' especially the doctrine of Darwinian evolution. The next comes through unfriendly scholarship in the name of higher criticism and is directed against the authority, integrity, and inspiration of the Holy Scriptures. Another, under the name of New Theology, assails the person, Deity, atoning work and resurrection of the Lord Jesus Christ. Another, Ethical Culture, offers us a substitute for supernatural religion, regeneration, and Christian experience through the Holy Ghost. Still another would give us Socialism as a substitute for the kingdom and coming of the Lord Jesus Christ. Again the battle ground is moved to the body, and through the new psychology, Christian Science and other counterfeits, the teaching of God's Holy Word concerning divine life for the body through redemption is assailed. So from all sides the line of battle is leading up to Armageddon and sometimes it seems not far away."

Mr. Simpson's book treats of all these subjects, and puts into the hands of the average reader both arguments and illustrations to use against the opponents of the faith, which are invaluable. It is a splendid book not only for the theological student and the pastor's library, but for every Christian home. Some pastors could scarcely do a better thing for a while than to read its chapters to their congregations in place of their own sermons.

166 pages. 5¼ x7⅜ inches. Alliance Press Co., 692 Eighth Ave., New York. 60 cents. J. M. G.

Christ in the Home, or The Culture of Family Religion, by G. B. F. Hallock, D. D.

Dr. Hallock, the well known author of this book, here gives us a series of Bible studies or familiar comments on some verse or short passage of Scripture, one or more for each week of the year. Each section supplies a motto for the week, a brief prayer, hymns, and lessons with a short meditation on a Scripture text. The great seasons of the Church year are given special attention. We most heartily commend this volume to all families that do not already have full provision for family worship.

285 pages. 5½ x 7¾ inches. Glad Tidings Publishing Company, for The Family Altar League, Chicago, Ill. J. H. R.

For Lovers and Others, by James Terry White.

This is a book to commemorate anniversary days "from dawn to evening time of life," by the author of Character Lessons in American Biography, in which he republishes contributions in verse formerly made to The Century, Harper's Monthly, Munsey's, and other periodicals. The book is beautifully gotten up by the publishers and would make an attractive gift.

136 pages, 5 x 7½ inches, Frederick A. Stokes Company, New York. J. M. G.

The Pedagogics of Preaching, by H. Thiselton Mark, D. Lit.

This comparatively small volume is one of the most helpful books on preaching that has left the press for some time. The author, in a scholarly and interesting way, endeavors to place before the preacher the important part that teaching should have in preaching. The book is largely the result of the author's personal experience, in the course of which he has passed from teaching to preaching, from preaching to teaching, to a point where he is doing both. The author's method is instructive, educational and pedagogical principles being clearly enunciated, and then illustrated by extracts of sermons from great preachers. The relation between the preacher and his audience, or the teacher and his class, is not overlooked. It may be, as the author says, "A short essay in practical homiletics," but, it is splendid.

92 pages. 5 x 7½ inches. Fleming H. Revell Co., New York. 50 cents. W. E.

The Students' Historical Geography of the Holy Land, by Rev. William Walter Smith, A. M., M. D.

The book divides the land of Palestine into six geographical zones: (1) The Maritime Plain, (2) The Shephelah, (3) The Central Plateau (Samaria), (4) The Jordan Valley to the Ghor, (5) The Eastern Table Land, (6) The Plain of Esdraelon. A chapter is devoted to "The Eastern Empires," and one to the "Lands of St. Paul's Labors." A list of "Pictures of places and scenery," covering nine pages, is given in the front of the book, while some thirty-five maps are to be found in the back.

65 pages of descriptive material alone. 5¼x 7½ inches. The Sunday-school Times Co., Philadelphia, Pa. E. A. M.

On the Preparation and Delivery of Sermons, by John A. Broadus, D. D., LL.D. Edited by Prof. Edwin C. Dargan, D. D.

So well known to every theological student and preacher is Dr. Broadus' Preparation and Delivery of Sermons that it seems almost superfluous to add any word of commendation. This work, just issued from the press, in a new and revised edition, gives the results of the author's experience since the writing of his previous edition, as well as the exceedingly helpful and suggestive hints of the editor, now his successor in the chair of Homiletics, in the Southern Baptist Theological Seminary, Louisville, Ky.

Quoting from the editor, three classes of changes have been made: "(1) Those which were clearly indicated in the author's notes already mentioned. These I have made without hesitation, as being certainly what he himself would have made. (2) Some changes not particularly noted by him, but concerning which I have distinct recollections as subjects of conversation, or concerning which on other accounts I feel reasonably sure that he would have made the alterations adopted. (3) There are also some changes wherein I have had to rely upon my own judgment. These are comparatively few, and I have made no changes without consultation with members of the author's family."

Dr. Dargan is deserving of commendation for the splendid way in which he has edited this volume. Even though one has the old edition of Broadus, he would certainly want this new one were he to examine it.

562 pages. 5½ x 8 inces. George H. Doran Co., New York. $1.50 net. W. E.

The Personal Touch, by Rev. J. Wilbur Chapman, D. D.

This is a volume on personal soul-winning as the title would suggest. The first chapter is the author's story of his own conversion, the result of the personal touch. The other chapters are written in Dr. Chapman's simple, but fresh style, and thrill the reader almost as much as if he heard the word spoken.

It is a good thing that while Dr. Chapman is at the antipodes, he has left with us this and other recent books to speak in his absence.

180 pages. 5 x 7½ inches. Fleming H. Revell Co. 50 cents. J. H. R.

True Evangelism, by Lewis Sperry Chafer.

This is another book on evangelism, but it is different. Henry Varley gives a brief foreword.

Mr. Chafer discusses false forces in evangelism under three subjects; men, methods and messages. He quite disapproves of the popular individual appeal made in promiscuous congregations by personal workers, and believes that any method that embarrasses individuals who hear the truth is useless and intrusive, and that full provision can be made for the personal appeal to such persons without the method condemned.

The book contains six chapters on the following subjects: false forces in evangelism, salvation the objective of evangelism, convicting of the Spirit, prayer and intercession, suffering with Christ, the cleansing of the priests.

159 pages. 5½ x 8 inches. Gospel Publishing House, Bible School Park, N. Y. 50 cents. J. H. R.

The New Bible and the God It Reveals, by F. C. Jennings.

The title of this book indicates its nature to a certain extent. Mr. Jennings is one of the clearest and soundest writers on Biblical and theological questions. He is here reviewing an article in the Outlook by Dr. Lyman Abbott, entitled, "The New Bible," and will open the eyes of some who are unacquainted with the subtlety of much of the false teaching of the day.

16 pages. 7 x 5 inches. F. E. Fitch, 47 Broad St., New York. Paper, 3 cents each, $2.00 per hundred, postpaid. J. M. G.

Historical Charts of the Life and Ministry of Christ, with an Outline Harmony of the Gospels, by George E. Groscup.

We unhesitatingly call this publication good: it is fine. The combination of harmony and chronology with illuminating charts, makes it a valuable acquisition for the library of any one who is desirous of a clear presentation of the life of our Lord and of His earthly ministry.

40 pages. 6 x 10½ inches. The Sunday-school Times Co., Philadelphia.

E. O. S.

Anglo-Israelism and the True History of the Ten "Lost" Tribes (a letter to an inquirer), by David Baron.

This valuable booklet has been reprinted from The Ancient Scriptures and the Modern Jew. The publisher has done a good service in enabling the public to obtain the wise instruction of this able and godly man in such a simple form and at such a limited price. He opposes the so-called Anglo-Israel theory.

39 pages. 7¼ x 5 inches. C. C. Cook, 150 Nassau St., New York. Paper, 10 cents.

J. M. G.

Fellowship Hymns, edited by a committee under the chairmanship of Dr. Clarence A. Barbour.

This collection has been compiled for use in the religious gatherings of the Young Men's and Young Women's Christian Associations and kindred organizations. The standard hymns, found in almost every church hymnal, occupy the larger part of the book. A selection from the best of our modern Gospel hymns provides more liberally for the need of the evangelistic service than the ordinary church hymnal does.

In addition to the 320 hymns there are 24 pages of well selected responsive readings, an index of tunes, a topical index, and an index of first lines.

The printer and binder also have done their part well, and have produced an attractive and dignified book.

Sir Wilfred Grenfell says of it: "There's a mighty good book." We heartily endorse that statement.

354 pages. 5¾ x 8½ inches. Young Men's Christian Association Press, New York. Single copies, 45 cents; $35.00 a hundred, plus carriage. J. H. H.

Tested, by Amy Le Feuvre.

This is a very pleasant story, a sequel to another entitled Robin's Heritage. Three orphan sisters and a brother, of good family in higher English circles, are improverished and seek to make their own living, succeeding splendidly.

In this narrative there is something of the "old, old story," and of simple religion, everything being told in a vivacious way.

276 pages. 5½ x 8 inches. Heidelberg Press, Philadelphia. J. H. R.

The Modern Man and the Church, by John F. Dobbs.

This book contains the real message of the Men and Religion Forward Movement. It presents facts and arguments without the use of stilted language. There are fourteen essays in the book, each of which is presented in a most attractive and readable manner. We wish space would allow us to quote many of the strong passages. Its message is old and yet ever new, for as Mr. Dodds says, "God can never grow old; He, therefore, can never be anything but modern."

268 pages. 5¼ x 8 inches. Fleming H. Revell Co., New York. $1.25 net. E. O. S.

Prof. Rauschenbusch's Christianity and the Social Crisis, by Rev. I. M. Haldeman, D. D.

This is the best piece of work we have seen from Dr. Haldeman's pen, and we congratulate the publisher in having induced him thus to read and review the book of Prof. Rauschenbusch, in which he has done a service to the true Church of Christ. This professor may know Church history, but he has never studied his Bible if Dr. Haldeman's analysis of his book is to be accepted. He fails to see Israel as a typical people, and confounds that nation with the Christian Church. He also confounds the kingdom of heaven with the Church. He does not perceive the Deity of Christ. He has no idea of the inspiration of the Holy Scriptures, or of the real mission of our Lord to this earth or that of His Church, which He caused to be formed after His ascension into glory. The theory of the professor is that Christ came into the world for its social betterment, and that the Church exists for the same purpose, but Dr. Haldeman shows the falsity and the peril of such a conception. The little pamphlet is worth more than its weight in gold.

50 pages. 4⅞ x 7½ inches. C. C. Cook, 150 Nassau St., New York. 10 cents. J. M. G.

The Minister and the Spiritual Life, Yale Lectures on Preaching for 1911, by Frank W. Gunsaulus, D. D.

The author is so likable a man that one opens his book predisposed to be pleased with it, and is not altogether disappointed, even though it lacks clear thinking. Its phraseology is beautiful, nothwithstanding the weariness occasioned by its weight of words. Drained of its verbal deluge its sediment reveals an essay on eloquence, and the value of ethics over orthodoxy; a plea for ministers to lead in social problems, to engage in personal evangelism, and to manifest the love of God in their work. The author's ideas on some of these themes differ so markedly from our own, however, as to suggest his own telling illustration from Whistler, who said to a young artist, "This will not do." "Why," she asserted, "you said to me to paint as I see." "Yes," he replied, "but you are seeing as you paint." This distinguished divine is so much more an artist than a teacher, that he sometimes puts things on canvas which are not found in the landscape.

397 pages. 5¾ x 8¼ inches. Fleming H. Revell Co., New York. $1.25 net.

J. M. G.

Through the Wilderness of Brazil, by Horse, Canoe, and Float, by William Azel Cook.

Few books have been written on Brazil from the viewpoint of both the missionary and the traveler, which are up to date. Mr. Cook in this volume presents a fine combination for the all-round student of mission countries. He gives well worded pen pictures of the country; unfolds the aboriginal conditions in the interior with a description of the primitive people and their savage customs. He tells about the natural resources of the country in mines, rivers, and forests, and also enumerates, incidentally, some of the birds and animals found in the interior.

Mr. Cook then gives the religious belief and practices of some of the wild tribes who have never come in touch with the Gospel; explains their industries, both primitive and civilized, along with their social and domestic life, and then tells some interesting experiences in his work of Bible distribution and Gospel preaching.

487 pages. 5½ x 8⅛ inches. American Tract Society, 150 Nassau St., New York. $1.25. E. A. M.

Christ and Israel, Lectures and Addresses on the Jews, by Adolph Saphir, D. D.

A great debt of gratitude is owing by Christian people throughout the world to Mr. David Baron for collecting and editing these lectures and addresses, delivered at different times and presenting different aspects of the Jewish problem.

Although Dr. Saphir died twenty-one years ago and some of the addresses were delivered long before he died, they deal with subjects which have had no fresher nor more intelligent and comprehensive treatment since.

If anyone has not tested Adolph Saphir, he would better do so by immediately purchasing this book. He will want more from this gifted and rare expositor of the Bible, and spiritual teacher.

227 pages. 5½ x 7¾ inches. Morgan & Scott, Ltd., London. 3/6. J. H. R.

The Christian's Present Duty, by C. C. C.

We take the initials of this author to designate the publisher himself, and all who are acquainted with his other writings will require no endorsement of the present one. The times in which we live are full of testing for the child of God, and such help as Mr. Cook gives is of great practical value.

48 pages. 7 x 4½ inches. C. C. Cook, 150 Nassau St., New York. Paper, 10 cents.
J. M. G.

Elocile, or The King's Return, by Mildred Edwards, with an introduction by Rev. James M. Gray, D. D.

As the introduction states, this is a love story in the best sense of the term—a dual love story in fact. The heroine loves her earthly lover, but her heavenly lover more. The story is told in blank verse and reveals a marvelous breadth of vision, and depth of insight touching the dispensational teaching of the Bible. This, together with the exquisite literary form of its expression, awakens wonder that one of the modest natural attainments of the author should have accomplished such a task. It seems almost like supernatural inspiration. Miss Edwards is an earnest Christian who has had an unusual spiritual experience, and may be depended upon in her exposition of the prophetic scriptures, and her testimony to the Gospel. We wish our space permitted generous quotations from the book, which would be its best recommendation. It will make a useful, as well as beautiful Easter gift. One quotation we can not forbear to make, taken from its description of the rapture of the saints:

"A million stairways
Radiate towards earth from out His glory throne,
Like rays from out a shining sphere.
Each step reflects the glory out of which it sprang,
And each is strewed with garlands of celestial growth;
While angels all adorned with gleaming glory robes
Wait at each rise to welcome home the bride
And guide her on to Him, upon the throne.

* * * * * *

So well do they arrange the joyous flight
Of all, that each may meet and pass up with those friends
To whom they have by God, been found in closest ties
While on the earth."

176 pages. 5¼ x 8 inches. Victory Press, 60, Holdenhurst Road, Bournemouth, England. Cloth 55 cents, cardboard 35 cents. Address author at Dodgeville, Ohio. J. M. G.

Twelve Object Lessons of Scripture, by Charles Eickenberg.

These object lessons originally appeared in the pages of this Magazine, which is as good an endorsement as we could give. Many who then read them will be glad to possess them in this form, to pass on to others who could make good use of them.

43 pages. 6¾ x 4½ inches. Published by the author, 4029 North Hermitage Ave., Chicago. Paper, 15 cents per copy, postpaid.
J. M. G.

Hudson Taylor's Choice Sayings, with a preface by D. E. Hoste, General Director of the China Inland Mission.

This is a compilation from the writings and addresses of this blessed and honored servant of God. The late Dr. A. T. Pierson said: "Hudson Taylor had both sagacity and insight —the essential traits that go to make up a proverbialist." The sayings in this book prove this to be true, and "deserve to be embalmed in the literature of the century."

81 pages. 5 x 7¼ inches. Illuminated board cover. China Inland Mission, Toronto; Morgan & Scott, Ltd., London. 35 cents net.
J. M. G.

Diamonds from the Rough (Original Incidents and Stories), by Evangelist Ed. G. Phillips, with an introduction by John Edward Brown.

The writer of the introduction to this book assures us that few men have stood more prominently before the church of the South as a personal worker, than Mr. Phillips. For several years he has been contributing to The World Wide Revival, a series of stories concerning men who have been led to Christ through his efforts, and these have now been collected in this book without "trimmings," to quote the expressive word of Mr. Brown. It is a book somewhat after the style of Begbie's Twice Born Men, and its reading will strengthen the faith and courage not only of evangelists and rescue mission workers, but all who come in close personal contact with men in the name of Christ and who have a sincere desire to save souls. It also furnishes many useful illustrations for evangelistic preachers.

210 pages. 5½ x 7¾ inches. Evangelical Publishing Co., Chicago. J. M. G.

"My Religion in Everyday Life," by Josiah Strong.

This is a very readable religious autobiography of a remarkable man, in which the author traces his religious experience from its beginning to its present development. As one of the leading exponents of the so-called "social Christianity," Dr. Strong's story is very important. And yet one cannot help thinking that if old-fashioned orthodoxy placed too little emphasis on service, new-fashioned heterodoxy places too little on faith and doctrine. It does seem as though, having entered by the "individualistic" gate himself, it is a bit odd of the author to lock that gate and invite the present generation to enter **en masse,** as it were. "Saved to serve" is, we are convinced, the Scriptural order, rather than "serve to be saved?" or even "saved in serving." We agree heartily with Dr. Strong that there can be no salvation without surrender and service, and believe we need this emphasized today. This little book should prove a stimulus to every lover of our King. That the author loves Him and is serving Him cannot be denied even if one thinks he misinterprets much of His teaching.

61 pages. 4¾ x 7 inches. The Baker & Taylor Co., New York. 50 cents, net.

J. H. H

BOOK CHAT

Received Ye the Holy Ghost? by Dr. J. Wilbur Chapman, for some time out of print, is reissued by Revell under the title of Power, in an enlarged edition.

Through the Eternal Spirit, by Rev. J. Elder Cumming, D. D., and Many Infallible Proofs, by Dr. A. T. Pierson, have just been issued in a 50 cent net (10 cents postage extra) cloth-bound edition.

Over Against the Treasury, by Rev. Courtney H. Fenn, D. D., is a fine argument for missions. The Presbyterian Board of Publication has just put out a ten-cent edition for widest circulation.

The Great Doctrines of the Bible, by Rev. William Evans, D. D., an octavo volume of 250 or more pages, will be published by The Bible Institute Colportage Association during the present month.

Jonah of Gath-Hepher, by Rev. Edward A. Marshall, is a new book about to be issued by the Fleming H. Revell Co. It is a story of the Old Testament prophet. Mrs. Marshall has made a large number of drawings which are reproduced as illustrations for the book.

While there seems to be no check in the out-flow of new religious books, a very large proportion of them most worthy, there seems to be a large call for old religious books.

The conception that about all the theological thinking of the past must be laid upon the shelf, and that the age in which we live is better able to furnish the doctrinal pabulum for ministers and the people than any preceding age, is not so strong as it was.

There is a distinct call for the "old masters" in doctrinal teaching. Second-hand bookstores have a large call for old standard theological books, and some of the denominational religious bookstores are making a specialty of such books, and issue catalogues regularly, which have large responses. Some publishing houses are reprinting many standard books of former years.

The greatest demand seems to be for the books that deal with the doctrines of the Christian religion as outlined in the historical Protestant creeds of the past. Many are tired of a large part of recent religious literature that emanates from the critical school, and which almost invariably undermines the faith of the reader in Christian doctrines that were received in the days when the Christian Church achieved its greatest victories.

THE EVANGELISTIC FIELD

SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for *news* in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—EDITORS.

HAVE OPEN DATES

J. A. Hoffman, Allegan, Mich.

C. H. Altheide, Hammond, Ind., soloist and musical director, has open dates for May and June.

S. R. Grabill, Wagner, S. Dak., evangelistic singer.

RECENT MEETINGS

The Fishers at Natchez, Miss.
D. E. Reed at Ludington, Mich.
Milton S. Rees at Portsmouth, O.
James Small at Bowling Green, Mo.
James R. Smith at Pierce City, Mo.
Price and Huston at Shreveport, La.
Johnson and Cotterell at Cowden, Ill.
The Stephens Party at Kellogg, Idaho.
Alexander B. Davidson at Norway, Mich.
F. N. Dexter at Hayward and Nekoosa, Wis.
Nicholson and Hemminger at Hollidaysburg, Pa.
H. R. Holcomb and J. Blankinship at Catlettsburg, Ky., and Houston, Tex.

GLEANINGS FROM THE MAIL.

C. H. Altheide is assisting Snodgrass Brothers as soloist and musical director.

Ward Mosher recently held a successful evangelistic campaign at Wellsboro, Pa.

"We closed a very good meeting at Battle Ground, Ind., March 4."—E. B. Westhafer.

C. S. Newsom reports 57 conversions in meetings held at Baroda, Mich. Green and Clark from the Institute assisted.

Roy Bagshaw has been conducting meetings at Perkins, Okla., where a Congregational church has just been organized.

Mr. and Mrs. Charles W. Blount, of Buffalo, N. Y., recently conducted evangelistic meetings in the U. B. Church at Harris Hill.

F. E. Smiley and W. P. Hanson held meetings at Coleridge, Neb., for four weeks, resulting in the reviving of many church members, and several conversions.

J. Ritchie Bell has been working the past winter in the eastern part of Ontario. During February he was conducting union services at Chesterville, and in March he was in Lansdowne.

Richard W. Lewis, the children's evangelist, held a series of meetings at Kansas City, Kan., the end of February. At his previous meeting held in Oklahoma City there were 60 professions.

W. A. Maltbie writes from Gibsonburg, O.: "We are in a union tabernacle meeting here and there is a great religious awakening. Many prominent business men are taking a stand for Christ."

Edwin L. Bowyer assisted in special meetings in the Gospel Tabernacle at Pittsburgh the end of February and had charge of the singing at the C. and M. A. convention in Carnegie Hall, March 3-10.

"I am now engaged in meetings near Gary, S. Dak., and the Spirit is with us in power. Last month we had a successful meeting at Jarretts, Minn., where several were brought to Christ."—R. W. Roberts.

Wm. Murphy writing from West Jefferson, O., said: "I am in the midst of a great revival here. This town is stirred for God, and the church is packed to its limit every night, and many are yielding to God."

Sherman L. Clark has been conducting meetings for a short time at Cloverdale, Ore. At the last communion eleven new members were taken into the church on confession. The meetings were well attended and the interest was good.

"We are in Houston, Tex., in a big concerted evangelistic campaign. Ten churches united in the effort—old Institute students furnishing the music, Mr. and Mrs. J. L. Blankinship, M. J. Babbitt, J. E. Reynolds and myself."—E. L. Woleslagel.

Charles R. Goff, writing from Fort Morgan, Colo., recently, said: "Just opened here yesterday. We had over 500 out to the first services. Evangelist Jones will be here in a few days and we expect to work together. We expect a great meeting."

All the churches of Abilene, Tex., have been benefited by the revival meetings recently conducted by M. F. Ham. One church alone received about 200 new members. The last Sunday afternoon about twenty men were converted in a meeting held for men only.

"We just closed a union meeting at Wagner, S. Dak. Between two and three hundred were reached, among them a large number of men. We are now in the beginning of a union campaign here (Superior, Neb.). The tabernacle accommodates about 1,800."—Henry W. Bromley.

W. P. Minton writing from Goshen, Ind., said: "At work in Goshen and Elkhart. We received six heads of families at Goshen yesterday morning in the regular service. We are now holding special meetings at Elkhart and have had ten conversions and thirteen additions to date."

"I am at present assisting Pastor A. P. Howells at First Baptist Church here (Centralia, Ill.) in special meetings. The weather has been severe but the interest has kept up and many souls have been won for the Master. The church has been helped spiritually." —George "Irish" McGowan.

J. A. Hoffman, who for the past year was engaged by the American Sunday-school Union as district evangelist, in Illinois, is again working independently. He is now engaged in a meeting at Donnellson, Ill. A large chorus choir has been organized and a deep interest is being awakened.

"I will close my evangelistic work and settle in a pastorate at Danvers, Ill. I just closed a meeting at Varney, N. Mex. The meetings were held in a school house in the woods. Six young men came forward and gave themselves to the Lord the last night and a dozen young people asked for prayer." — Jas. H. Davis.

D. E. Reed recently conducted evangelistic meetings at Waupaca, Wis., in connection with the Methodist church, the Baptists joining in the campaign. There were about 100 converts during the meetings, which lasted three weeks. About 150 boys and girls each day attended, the children's meetings, for the ten days of their operation.

"We are just closing a most gracious union revival here (Manistique, Mich.). Many backsliders have been renewed and Christian people strengthened, together with the conversion of many to the Lord Jesus. The people had a mind to work and also gave much time to prayer—the Lord gave the increase."—Alexander B. Davidson.

"With my assistants we have just closed a revival here (Thermopolis, Wyo.) resulting in 113 decisions for Christ. The large attendance and interest was a general surprise. This is one of the toughest towns in America, but the tide is turning and the day of better things is dawning. We go next to Blackfoot, Idaho."—Geo. W. Taylor.

"We closed a series of meetings at Moravia, N. Y., with 334 professions, including many of the influential people of the village. One of the leading business men who came forward in a men's meeting dropped dead on a business trip to New York City the following week. We are now in Sodus, and we will go next to Newark, N. Y."—E. G. Crabill.

"I recently closed a blessed meeting at Cherryvale, Kan., in which there were 130 conversions, and at Stonington, Ill., where there were 120 conversions, and at Mason City, Ill., where there were 181 conversions. These meetings were only of two weeks' duration, except the Mason City meeting, which was a trifle over three weeks, so in the seven weeks there were 431 conversions. I am now engaged in a blessed meeting at Princeton, Ill. Already there have been over 20 conversions and the interest is deepening with every service."—L. D. Lamkin.

A report from Edinboro, Pa., on March 11, stated that at the meetings being conducted by John M. Currie there had been 357 converts to date. During the services the two telephone companies of the town made connections for people for several miles around and people as far south as Cambridge Springs, and as far north as Erie, listened to the services.

W. P. Nicholson and J. R. Hemminger held meetings during February at Mr. Hemminger's home town, Carlisle, Pa. A fine large chorus choir was organized under Mr. Hemminger's direction and Mr. Nicholson preached with much power, and the interest in the meetings continued till the end. Mr. Gordon Johnson, of Melbourne, Australia, acted as pianist for the meetings.

The union services in Mauch Chunk, Pa., recently conducted by M. S. Rees and wife, were the most successful in the memory of the oldest residents. Converts were from all classes, and as a result, in Lansford, Pa., and adjoining towns seventeen churches have united and will erect a big tabernacle for a campaign to begin the middle of April and continue for six weeks.

"John H. Elliott and Albert Simpson Reitz held a union evangelistic meeting mission in the city of Norristown, Pa. Fifteen churches and the Y. M. C. A. united in the movement. A deep, abiding work has been done in the quickening of the church life, and in the reclaiming of many outside the church. The chorus choir was one of exceptional musical ability."—R. M. Honeyman.

The Rocky Mountain Bible Conference is lengthening its cords and strengthening its stakes. Meetings in Denver and Pueblo in February were greatly blessed. A four days conference was held in Colorado Springs, as the month closed, and Fort Collins and Steamboat Springs are asking for conferences. Rev. J. C. Page, of Denver, writes that this activity is the fruitage of a visit of Dr. James M. Gray to Denver in 1907.

E. J. Forsythe and party closed a successful campaign in Grundy Center, Ia. All the churches in the town were in the union and notwithstanding many adverse conditions the Lord moved mightily upon the people. Nearly 75 per cent of the converts were men and boys. A movement is now under way to provide a Y. M. C. A. building and organization for the town. The Forsythe party next went to Waverly, Ia., where at last reports six invitations had been given and nearly 200 people had confessed the Lord.

WILLIAM McEWAN, GOSPEL SINGER.

Mr. McEwan, who has been with Dr. Torrey in evangelistic work for the past two years, has had a most interesting career.

Seven years of his life was spent in this country in concert singing. Returning to Scotland, his native land, he was converted, and believing that his previous employment was not consistent with a Christian life, gave it up, and while engaged in business gave himself to the study of Gospel singing. He was first used in Great Britain with great blessing. Three years ago he came to Boston and took part in the Chapman-Alexander campaign. He was then with Evangelist H. D. Sheldon for eighteen months, when he was called to work with Dr. Torrey, traveling with him most acceptably for two seasons. He is strongly endorsed by Drs. Torrey and Chapman.

William McEwan.

REVIVAL AT WHEATON COLLEGE.

[President Blanchard sends us a most interesting account of a revival that has just taken place at the college. Knowing President Blanchard as the editors of this magazine do, we appreciate his reluctance to tell this story, and that he only does it to magnify the grace of God, and encourage Christians everywhere.

It is with deep regret that we cannot give all the details of this revival as they have been given to us, but space positively forbids. We summarize some portions of the account and quote others.—Editors.]

The faculty of the college had for a long time observed that social and athletic efforts were so crowding upon the minds of the young people that they were not given a fair chance to think through their relations to God, and it was resolved to keep free from such efforts of all kinds for the first two weeks after the opening of the fall term and the first two weeks after the winter recess.

After the last winter recess Mr. E. R. Dow preached for five consecutive evenings, the Holy Spirit working mightily on the hearts and minds of the young people. Then the pastor of the college church, Rev. J. G. Brooks, did the preaching. President Blanchard during the day lectures sought to enforce and fix the impressions produced in the evening meetings.

"The word revival indicates that the religious awakening which goes by that name generally begins with people who already have spiritual life. This rule was clearly wrought out in the blessed movement which came upon us. It began distinctly with Christian people. Young men and women literally by scores testified in various ways that they had lost ground in some measure and that they were determined to walk according to the will of God. Three young men said that they had come to Wheaton expressly that they might gain ground which they thought themselves to have lost. One young man speaking before a large congregation said, 'I have been a church member for years but I have not lived like a Christian. Profanity has been my easily besetting sin, but I am determined to walk worthy of my Christian profession.' Another young man made public confession of ill-will and evil speaking respecting his mates. Repeated instances are known in which financial wrongs were made right, wrongs which were known absolutely to no one except the parties interested and God. Acknowledgments of one kind and another continued for weeks and in every instance they were constantly adhered to and followed up. The Bible record is clear that when persons are really drawing near to God and the Holy Spirit is taking possession of them, their language changes, they speak with new tongues. In place of a dure, hard silence, or a general and indefinite expression of desire after better things, there comes into the language a note of joy and victory which at other times is entirely wanting. This has been distinctly characteristic of the work among us."

Since the time of testing, which always follows revival experiences, there has been a good degree of victory reported among the young people. Students have testified to the specific victories given in the moments of temptation. The prayers of all Christian people are asked for the young people affected, and that the work may be a continuous one.

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointments in their prayers.

Lockett Adair and Party—Apr., Cleburne, Tex.; May, Shawnee, Okla.; June, Commerce and Memphis.

C. H. Altheide—Apr., with Snodgrass Brothers at Hammond, Ind.

Mary E. Barbour—April, Edmore, Mich.

W. E. Biederwolf—To close of season with Men and Religion Movement.

Chester Birch—Until Apr. 9, St. Paul, Minn.; May 1-June 1, Virginia, Minn.

Herbert Booth—Until Apr. 3, Binghamton, N. Y.

W. T. Brooks—Spring Campaign at Mayfield, Ky., Poplar Bluff, Mo. and Waxahachie, Tex.

Brown and Curry—Until Apr. 14, Fresno, Cal.; Apr. 21-May 5, San Francisco, Cal.; May 12-26, Monrovia, Cal.

A. M. Bruner—To close of season with Men and Religion Movement.

Burke and Hobbs—Apr., Sikeston, Mo.

Jim Burwick—Apr. 1-15, Altoona, Pa.

Ralph Carleton and Chas. Edward Faust—Apr., Cass Lake, Minn.

J. Wilbur Chapman and Charles F. Alexander—1912 in Australasia, as follows: Apr., New Zealand; May-June, Queensland; July-Aug., New South Wales; Sept.-Oct., Victoria; Nov.-Dec., S. Australia; Jan. 1913, Tasmania; Feb. 1913, W. Australia.

Willett S. Colegrove—Apr., at City Rescue Mission. Detroit, Mich.

H. T. Crossley (of Crossley and Hunter) Apr. 14, Bradford, Ont.; May 12, Palermo, Ont.; June 3-11, London Conference.

John M. Currie—Until April 7, Boston, Mass.

Edgar E. Davidson—Apr. 7, Waterport, N. Y.

John A. Davis—Apr., Braddock, Pa.; May-June, Jaennette, Pa.; July-Aug., Bible School Park, N. Y.

F. N. Dexter—April, Peshtigo, Wis.

Frank A. Doty—Apr.-May, Columbus, O.

John H. Elliott and Albert Simpson Reitz—Until Apr. 1, Ithaca, N. Y.; Apr. 3-30, Danville, Ky.

John W. Erskine—Apr. 7-28, Caledonia, Mich.; May 1-26, Evart, Mich.; May 30-June 16, Berville, Mich.

L. E. Finney—Until Apr. 8, Pleasanton, Tex.; Apr. 10-24, Kerrville, Tex.; Apr. 27-May 13, Brenham, Tex.; May 15-29, Fort Worth, Tex.; June 2-17, Claude, Tex.; June 19-30, Spur, Tex.; July 1-17, Big Springs, Tex.; July 19-30, Byars, Okla.

Geo. A. Fisher and Wife—Apr. 1-15, St. Joseph, Mo.; July 20-Aug. 29, Montreat, N. C.

A. John Fitt—Apr., Eastern Nebraska; June and July, tent work in Denver.

Ely J. Forsythe and Party—April, Sumner, Ia.; May, Versailles, O.

Gale and Collison—Apr., North Bay, Ont.

A. C. V. Gilmore—Apr. to June in Louisiana.

A. H. Griffith—Apr. 2-14, Davenport, Ia.

M. F. Ham—Apr. 17, Waco, Tex.

John S. Hamilton and Party—Apr., Corning, Ia.

Haudenschield and Farrar—Until Apr. 8, Gilroy, Cal.; Apr. 10-May 6, Glendale, Cal.; May 8-June 3, Lodi, Cal.; June 5-July 1, Morgan Hill, Cal.

Jesse E. Heins—Apr., Melbourne, Ia.

Charles E. Hillis—April-May, Montreal, Can.

H. R. Holcomb and J. L. Blankenship and Wife—Until Apr. 7, Alexandria, La.; Apr. 7-28, Farmersville, Tex.; Apr. 28-May 12, Sumrall, Miss.; May 12-June 2, Montgomery, Ala.; June 2-16, Wilmington, N. C.

Arch C. Holder and Robert E. Johnson—Until Apr. 7, Williamstown, Ky.; Apr. 14-May 5, Wharton, Tex.; June 1-30, Lawton, Okla.; July 6-28, Hillsboro, Tex.

I. E. Honeywell and Party—Until Apr. 28, Wauseon, O.

Johnson and Cotterell—Apr., St. Louis, Mo.

Robt. E. Johnson and Party—Apr.-May, New Cumberland, Pa.; June, Nattona and Breckmondge, Pa.

Robert L. Jones and Carl E. Burch—Until Apr. 14, Cattaraugus, N. Y.

H. D. Kennedy and Wife—Until Apr. 19, Hebron, Ind.; Apr. 27-May 17, Greensburg, Ind.

Frank E. Lindgren—Until Apr. 7, Odebolt, Ia.

L. D. Lamkin—Apr., Jersey City, N. J.; May, Macomb, Ill.

Lowry and Moody—Until Apr. 14, Alliance, Neb.; Apr. 21-May 19, Coeur d' Alene, Ida.; May 26-June 23, Palouse, Wash.

Milford H. Lyon and Party—Until Apr. 28, Masillon, O.; May 5-June 9, New Philadelphia, O.; Sept. 22-Nov. 3, Newark, O.; Nov. 10-Dec. 22, Hamilton, O.

Frank McCarty and Wife—Apr., Seattle, Wash.

J. Bascom McMinn—Apr., Mowaqua, Wis.

O. A. Miller—Apr., Platteville, Wis.

Wm. Murphy—Until Apr. 7, Kings Creek, O.; Apr. 8-28, Greenville, O.

Nicholson and Hemminger—Apr. 7-12, Carlisle, Pa. (Bible Conference); Apr. 14-May 1, Millville, N. J.; May 5-28, Pottsville, Pa.; Nov. 5-27, Harrisburg, Pa.

J. Wesley Oborn—Until Apr. 7, Newark, O.

Orr and Armstrong—Until Apr. 14, Pittsburg, Pa.; Apr. 17-May 5, Tarentum, Pa.; May 8-22, Wooster, O.; May 26-June 9, Walton, N. Y.

Price and Huston—Until Apr. 14, Sherman, Tex.; Apr. 28-May 18, Festus, Mo.; May 19-June 18, Flat River, Mo.; July 21, Martin, Tenn.

D. E. Reed—Apr. 4-15, Adrian, Mich.; Apr. 21-30, Wheeler, Mich.

Milton S. Rees—Apr., Skaneatelas, N. Y.; May, Lansford, Coal Dale, Nesquehoning, Summitt Hill, Seek, Pa.

Herbert Reynolds—Until Apr. 7, Floresville, Tex.

Harold F. Sayles—Apr. 7-30, Texarkana, Tex.

C. R. Scoville and Party—To close of season with Men and Religion Movement.

Dan Shannon—Apr. 1-May 15, Redding, Cal.; May 15-July 1, Willow, Cal.

Sheldon and McEwan—Until Apr. 9, Manlius, N. Y.; Apr. 10-25, Huntington, W. Va.; Apr. 28-June 3, Mr. McEwan will be with Dr. Biederwolf at Greensburg, Pa.

James Small—Apr., Pleasant Hill, Mo.; May, Murfreesboro, Tenn.; June, Jonesboro, Ark.; July, Washington, Ind.; Sept., Gloucester, England; Oct., London, Nov., Liverpool; Dec., Chester, England.

F. E. Smiley—Apr.-May, Denver, Colo.

Albany R. Smith—Apr., Rochester, New London and High Point, N. C.; May, lecture tour, New York State; June-Sept. (inclusive), Ohio and Indiana; Oct. Atlanta, Ga.

James R. Smith—Apr. 4, Springfield, Mo.

Stephens Evangelistic Party—Until Apr. 10, Kellogg and Wardener, Ida.; Apr. 14, Kent, Wash.

W. A. Sunday and Party—Apr.-May, Fargo, N. D.

Alfred Sturgeon—Florence, Cal.

E. B. Westhafer—Apr., Clayton, Ind.

Charles T. Wheeler—May, Brookfield, Mo.

Walker and Woleslagel—Until Apr. 10, Dublin, Ga.; Apr. 14-28, Pensacola, Fla.; May 1-15, Winona, Miss.; June, Laurens, S. C.

Wright and Babbitt—Until Apr. 15, El Paso, Tex.; Apr. 18-May 10, Waco, Tex.

FORTHCOMING CONFERENCES

Collegeville (Pa.) Summer Assembly, Aug. 2-8, 1912. Rev. E. V. Loucks, Sec., Blue Bell, Pa.

Cook County (Ill.) Sunday-school Convention, Moody Church, Chicago, Apr. 16-19, 1912. Chas. B. Hall, Sec., Hartford Bldg., Chicago.

Erieside Bible Conference, near Willoughby, O., July 19-28, 1912.

Herbert Mackenzie, Sec., 2186 East 74th St., Cleveland, O.

General Assembly of the Presbyterian Church in the U. S. A., Louisville, Ky., May 16-26, 1912.

Illinois State Sunday-school Convention, Elgin, May 28-30, 1912. W. B. Jacobs, Sec., Hartford Bldg., Chicago.

International Convention of Baptist Young People's Union of America, Toledo, Ohio, July 4-7, 1912.

International Missionary Union Conference, Clifton Springs, N. Y., May 29-June 5, 1912.

Mrs. H. J. Bostwick, Cor. Sec., Clifton Springs, N. Y.

International Sunday-school Convention, Chicago, June, 1914. Marion Lawrance, Sec., Hartford Bldg., Chicago.

Keswick (Eng.) Convention, July 22-27, 1912.

Missionary Education Movement (formerly the Young People's Missionary Movement) Conferences for 1912:

Blue Ridge, N. C., June 25-July 4.
Silver Bay, N. Y., July 12-21.
Lake Geneva, Wis., August 2-11.
Whitby, Ont., July 2-9.
Knowlton, Que., July 11-18.
Woodstock, Ont., July 22-29.

Annual Convention of the National Federation of Gospel Missions, Boston, Mass., May 14-16, 1912. Oliver C. Elliot, Sec., 17 Davis Street, Boston, Mass.

Northfield (Mass.) Conferences and Summer Schools for 1912:

Student Conference, June 21-30.
Young Women's Conference, July 3-10.
Summer School for Women's Foreign Missionary Societies, July 12-19.
Women's Home Missionary Conference, July 19-25.
Summer School for Sunday-school Workers, July 20-27.
General Conference for Christian Workers, Aug. 2-18.
Ambert G. Moody, Sec., East Northfield, Mass.

Northwestern Conference K. L. C. E. Convention, Le Mars, Ia., May 23-26, 1912.

Stony Brook (N. Y.) Bible Conference, Aug., 11-18, 1912. Ford C. Ottman, Sec., 22 Strawberry Hill, Stamford, Conn.

Summer Conferences for 1912, at Bible School Park (Binghamton), N. Y.

National Encampment of the "White Brigade," July 3-12.
Conference for Sunday-school Workers, July 23-24.
Christian Workers Conference, July 21-Aug. 1.

Rev. John A. Davis, Sec., Bible School Park, N. Y.

The World in Chicago, May, 1913.

The World in Cincinnati, March 9-April. 6, 1912.

Winona Bible Conference, Winona Lake, Ind., Aug. 23-Sept. 1, 1912. Sol C. Dicky, Director, Winona Lake, Ind.

World's Christian Citizenship Conference, Portland, Ore., June 29-July 6, 1913.

World's Seventh Sunday-school Convention, Zurich, Switzerland, July 8-15, 1913. World's S. S. Association, 805 Hartford Bldg., Chicago.

SUGGESTED PRAYER MEETING TOPICS FOR APRIL

3. Home Missions—Christian Citizenship. Foreign Missions—India.
10. The Lord of life. Luke 7:11-15.
17. Christian activity. Eph. 5:14-16.
24. Christ our example. Heb. 12:1-4.

HOPE FOR ALL
WHO ENTER
HERE

RESCUE MISSIONS AND THEIR WORK

DAN MARTIN

By Daniel Iverson

On March 9, 1912, Dan Martin, one of Chicago's Mission Superintendents, who had accomplished great things among the so called down and out class of the great city, passed away.

He was converted August 23, 1901. He had been brought down to the lowest level by strong drink. Separated from his wife, he went up and down the streets of Chicago begging, to buy drink. One day he was thrown out of a saloon, wearing nothing but a bunch of rags, with a rope around his waist to hold them together. That night he heard the Gospel preached and gave his heart to the Lord.

The Lord gave him a passion for lost souls and after a few years he started a mission. No help came to him when he started, but he had the faith of a little child, and the Lord sent money to take care of his work. He was illiterate and could neither read nor write when converted. With the Bible before him, sometimes open at the right place and sometimes not, he would give a scripture lesson, but only from memory, as he could not read. Practically all he could say when he started was that he was saved, but he persevered, and through much prayer was afterwards able to express himself fairly well.

Dan Martin.

Five years ago he opened his mission at 919 Wells St., which is still active. For a time he worked all day and gave much of the money he earned towards his mission, which he conducted every night. Later he gave up his position and gave all his time to mission work, living with his wife, to whom he had been again united, at the mission. He was wonderfully blessed and a multitude were led to Christ by him. His illiteracy became a power in his life, and though utterly devoid of talents in the line of singing, speaking, etc., he was used of God in the winning of souls. Men who have taken charge of the meeting for a night, would extend the invitation to accept Christ and not move a soul to decision, yet Dan Martin would get up right behind them, make the appeal in his simple way, and ten to fifteen men would come forward.

The two predominating characteristics of his life were his child-like faith in God and his utter unselfishness. I have known him to give his last penny to a man for a bite to eat and I have known him to go without anything to eat because what food he had, had been given to the down and outs. Even the clothes he wore were clothes sent in to the mission. Not one cent of money was laid away for himself, and all the money found belonging to him or his mission, was a little small change.

He conducted his mission entirely on faith, not knowing sometimes where his next meal was coming from. He would in child-like faith pray to God for something he needed and his prayers were answered in a remarkable way.

Nearly 9000 men were fed at the mission in the past month, and many hundreds were clothed. Within the past three months nearly 1500 men professed conversion at the altar.

The last meeting was held in the mission on Tuesday, March 5, and many souls were brought to Christ. He took to his bed the next day and never left it. When he was dying, he was heard to say: "I am holding fast to God." Not one sign of trouble was on his face, only a peaceful look; one that spoke of his desire and willingness to go home. He was concerned a week or so before he died, for his family, as he had made no provision for them, and they would be entirely dependent on others. Other than this and his concern for lost men, nothing worried him as to leaving this world. He was like Paul, ready to be offered and to receive the crown of righteousness, which the Lord, the righteous Judge, shall give unto all them that love his appearing.

De Forest C. Dewey, superintendent of the City Mission, La Crosse, Wis., writes encouragingly of the work there. A report of the mission from Nov. 1 to Feb. 1 showed a total attendance of 2249. Lodging, meals and employment were given to needy men. Mr. Dewey recently celebrated his eighth spiritual birthday.

Helping Hand Herald is the title of a new mission paper just published by the Helping Hand Mission, 920 Fourth St., Sioux City, Ia. The mission has been open for six years. A new building was erected during the past year at a cost of $12,000. It is two stories and basement, 40 x 90 feet. George L. Search is superintendent.

T. M. Kingsley, pastor of the Gospel Mission at Montpelier, Vt., is doing creditable work. The mission opened Nov. 19, 1911. A report issued Feb. 1 showed an attendance of 1629; 39 seekers; 9 conversions and reclamations. Homes of several of the workers have been thrown open to all who will take refuge in them, and live as the others do.

The Helping Hand Institute, Kansas City, Mo., on March 1 issued a report of the religious department, of which F. H. Ream is director, for February. The total attendance for the month (approximated) was 3,825, and the total number of professed conversions 163. The last annual report of the institute showed a total attendance at all services of 50,000. The employment bureau secured positions for 21,771 applicants. E. T. Brigham is the superintendent.

The Boston Industrial Home, now in its thirty-fifth year, enjoys the distinction in Rescue Mission Work of being one of the direct results of the Moody-Sankey Revival in that city in 1877. The Rev. A. J. Gordon, D.D., was its founder and the work has steadily grown in spiritual usefulness in reaching destitute men ever since. Oliver C. Elliot, its superintendent, has just celebrated his twenty-third anniversary having himself been rescued from the shoals of sin and shame through the ministrations of this home. Rev. James M. Gray has been identified with the work for the past twenty-five years.

The Union Gospel Mission, of Omaha, is now located at 106 S. 14th St. Superintendent Harry Sigler recently issued the annual report, which showed an attendance of 19,285, meetings having been held every night during the year. The mission maintains a dormitory with 70 beds, reading room, employment bureau, etc.

TIME-SERVING

The Lord deliver us from that time-serving spirit which stands by, waiting to see what is going to take with the people before taking any definite step. Whether a thing takes or not, let us boldly do what God has said; and then we will be able to say, I did this because the Lord commanded it, and not because others were doing it.—Sel.

How pregnant with instruction, and with knowledge of all sorts, are the sermons of our old divines! In this respect, as in so many others, how different from the major part of modern discourses!—S. T. Coleridge.

The real secret of an unsatisfied life lies too often in an unsurrendered will.—J. Hudson Taylor.

Gospel Service 8 p. m.
Prayer Service 12 m.
DAILY

Sunshine Rescue Mission

1822 LARIMER STREET **JIM GOODHEART, Supt.**

HEAR THE TESTIMONIES OF RESCUED MEN AND WOMEN

The Poor and Discouraged More Welcome Than Kings

An Encouraging Invitation Card Used by a Denver Mission.

The Moody Bible Institute

DR. GRAY IN GREAT BRITAIN

During March Dr. Gray gave three series of sermons and addresses in London, as follows: The Metropolitan Tabernacle, Dr. Dixon, pastor; the Central Y. M. C. A., in connection with the opening of their new building on Tottenham Road; and also under the auspices of a union of churches in the Bayswater district. Outside of London he conducted meetings in Cambridge and Bath, and in the Synod Hall, Edinburgh, the last under the direction of Rev. Joseph W. Kemp. Being obliged to return earlier than anticipated, it was necessary to decline invitations to Westminster Church, Dr. G. Campbell Morgan, as well as the Tabernacle, Glasgow, Pastor Findlay.

Rev. F. B. Meyer and Rev. J. Stuart Holden gave a breakfast in his honor on March 11 at the Windsor Hotel, to which the ministers of the city were invited.

GRADUATING EXERCISES—WINTER TERM

The program arranged for the graduating exercises for the winter term of 1912 is:

April 16.	2:30 P. M.	Oral Examination.
	5:00 P. M.	Reception by the Faculty to the class, followed by supper for the Faculty and class.
April 17.	10:30 A. M.	Class exercises.
	12:30 P. M.	Dinner with the class as guests of honor. Brief address by former student.
April 18.	11:00 A. M.	Graduating exercises in The Moody Church in connection with the Cook County Sunday-school Convention. Address by Dr. James M. Gray, "Power in Service."

The class of August 1912 entertained the graduating class Monday evening, March 25. The program was interesting and entertaining and spicy. Characteristic tales were told, pleasant prophesies were made, and appropriate gifts were presented.

EXTENSION DEPARTMENT

Rev. Wm. Evans, D. D., was in Neenah, Wis., March 15, to address a Laymen's Missionary convention.

Mr. E. O. Sellers participated in the following meetings in March: Y. M. C. A. State Convention, Peoria, Ill.; City Rescue Mission anniversary, Kalamazoo, Mich.; Men and Religion Forward Movement Rally, Oshkosh, Wis.

Besides his duties in Chicago, Dr. Zartmann took part in the Wisconsin convention of the Men and Religion Forward Movement held in Milwaukee, and also in a conference on rural evangelism held in Auburn, Ind., March 19.

Miss Angy Manning Taylor took part in the Bible Conference in Pittsburgh, Pa., and then spent a few days in Canton and Wooster, Ohio. She has been compelled to give up her other engagements on account of poor health. It is earnestly hoped that she may be able to resume her work soon.

There has been an increase in the attendance and interest in the Willard Hall meetings and there have been a number of testimonies to the good that is being done. The first week in April there will be a special sermon each day by Rev. Charles Bayard Mitchell, D. D., pastor of St. James M. E. Church, Chicago.

Miss E. Stafford Millar, on February 29 closed a successful campaign extending through six weeks under the direction of the St. Louis Y. W. C. A. Of special interest were the morning meetings in the Buckingham Hotel attended by several hundred of the most prominent women of the city. March 3-13 she was in Milwaukee for meetings in U. V. Sillaway's Rescue Mission. March 17-30 she was in Birmingham, Ala., under the direction of the Y. W. C. A. April 10-17 she will be in Washington, D. C., speaking daily at the annual convention of the Women's Missionary Council of the M. E. Church, South. Following this convention she will go to Mobile, Ala.

C. P. Meeker has spent the month of March in holding meetings in Tyrone and Linden, Mich. At present he is in Bruce, Wis., with Rev. Horace Batchelor.

A graduate of the Institute, who afterwards took a course in a divinity school, then his master's degree, says: "The one thing needful in the case of every young man who enters these other schools is to be able to discern between wheat and chaff; to have back of him and underneath his feet that which will keep him balanced and steady. Without this he is in danger of losing the greater part of his usefulness and even in some instances of making complete spiritual shipwreck."

The Spring term of the Evening Department began Tuesday, March 19, and an interesting and inspiring address on "The Bible In the Public Schools" was delivered by Rev. J. S. McGaw, National Field Secretary of the National Reform Association.

M. B. I. REUNION AT LOS ANGELES, CAL.

Thirty-five former students of The Moody Bible Institute of Chicago had a family reunion at the home of Rev. and Mrs. T. C. Horton, March 14. A number of former M. B. I. students living in and near Los Angeles failed to get notice of the reunion.

On motion of Dr. R. A. Torrey a club was organized in order that the members might keep in touch with each other, and all other M. B. I. students. Mrs. Edwin C. White furnished this news item.

Miss Caroline S. Bowen has sent a copy of "The Rural Survey in Illinois" which Rev. C. S. Adams of Bement, made to the Bloomington and Springfield Presbyteries, last year. It is a most interesting document, although it closes with this statement: "It is a very bad sign for central Illinois that only 34 per cent of the country churches are doing well. There is every indication that no more than one-third of the people in central Illinois are prosperous in the sight of God." The Presbyterian church at Bement is doing a special work in ministering to four rural churches and a village congregation in addition to their regular work.

M. B. I. PERSONALIA.

Former students are invited to send in specimens of printed matter which they use in connection with their church, Sunday-school, mission or evangelistic work. Frequently the editors of this magazine thus get ideas that are worth reproducing. All such communications should be addressed to William Norton.

Rev. and Mrs. H. W. Pope are spending a brief vacation at Jennings, La., with their daughter, Mrs. Holt.

J. E. Delmarter left Chicago, March 11, for Los Angeles, Cal., and expects to locate in that city.

Howell Isaac is the founder and first superintendent of the Bethel Mission, Ashland, Oregon.

H. C. Grimes has been ordained and installed as pastor of the Baptist church at Ceresco, Michigan.

Harvey J. Nelson has taken charge of the work in the rural group of churches in Winnebago Presbytery, Wis.

Rev. M. G. Bentley rejoices with his people in the dedication of the new Baptist church at Freewater, Oregon, March 31.

Rev. Aaron G. Goffe is now pastor of the Baptist Church in San Antonio, Texas.

Rev. L. M. Boozer has removed from Portand, Ore., and has become pastor of the Presbyterian Church at Orenco, Ore.

James H. Lawson is now serving as missionary under the A. B. C. F. M., and is stationed at Pasumalai, South India.

The Institute library has been enriched by the donation of a beautiful set, in 25 volumes, of the Historians' History of the World.

L. Clemann, in correcting the statement given last month regarding his work under the direction of the American Sunday-school Union, says: "The number of new schools organized should be 136 instead of 36, and the number of miles traveled 40,000 instead of 4,000."

Andrew Burr, of Charlotte, N. C., is associated with Rev. Wm. Black, Presbyterian evangelist for the Synod of North Carolina.

A. I. Cox was ordained to the full work of the ministry and became pastor of the Baptist church at Goodman, Mo., January 18. He had been supplying the church for 18 months.

W. K. Gardner of Leesburg, N. J., who was compelled to give up preaching because of throat trouble, is now able to take up evangelistic work.

Norman H. Camp gave a series of afternoon addresses, in March, in the Granville Avenue Presbyterian Church, Chicago, on the Epistle to the Ephesians.

J. T. Donegan recently left the Central City Mission of Vancouver, B. C., and is now superintendent of the City Rescue Mission at Tacoma, Wash.

Rev. M. B. Holman, after leaving the Tabernacle Mission in Brooklyn, N. Y., last fall, became pastor of the First Norwegian-Danish Baptist Church, Minneapolis, Minn.

Mr. and Mrs. R. P. Gorbold of Kioto, Japan, were recent visitors at the Institute and the students had the privilege of hearing Mr. Gorbold in several splendid addresses.

We are pleased to note that A. Boegner, director of the Societe des Missions Evangeliques, Paris, received in gifts while in the United States and Canada, $6,500. Director Boegner was, a few months ago, for some days, a guest of the Institute and addressed the students.

O. A. Eberhardt is the secretary of the Railroad Y. M. C. A. of Springfield, Mass., which has issued a very interesting annual report.

J. P. Barkman, B. N. Olson, John Howe and E. J. Heinmiller have returned to the Institute for special work but are giving much of their time to evangelistic singing.

W. L. Crist is pastor of the Plymouth Congregational Church of Terre Haute, Ind., which issues a 32 page monthly, in the interest of its work.

Rev. Charles Campbell, pastor of the First Presbyterian Church, Quitman, Ga., writes that the membership of his church has more than doubled in the four years he has been pastor, and a $30,000 building has been erected.

C. R. Scafe, pastor of the Union Church of Potlatch, Idaho, writes under date of Feb. 13, as follows: "Our work is going finely; 15 have professed conversion since January 1. Alvin Carr is a great help. Six offered themselves for Christian work and one other will soon do the same."

Rev. Robert McNaughtan has given up his work at Napier, N. Z., and with his wife is on the way to America via Australia and Great Britain. It is his intention to enter the evangelistic field after his arrival in this country. He has been pastor of the Congregational church at Napier for six and a half years.

Oscar Lowry, the well known evangelist, and his wife, spent a few days at the Institute in March. Lowry and Moody had just closed a successful meeting in Beatrice, Neb. They are now in a meeting in Alliance, Neb. Harry Hoebeke, a graduate of December, 1912, has become associated with Mr. Lowry as secretary and special helper.

J. D. Boone, missionary at Magollon, N. M., reports that there is no church organization or church building within 70 miles of his station, no railroad facilities within 90 miles, no other Protestant church within 70 miles, and a region of over 100 miles square, without any other missionary. He has organized four Sunday-schools within the past 16 months, and is now securing funds to erect a church building.

BORN

To Mr. and Mrs. R. W. Roberts, Brainerd, Minn., January 9, a son, Dwight Elias.

To Mr. and Mrs. E. F. Rice, Paika, N. Nigeria, Africa, January 5, 1912, a son; the first white boy to be born in Nigeria and the third white baby.

To Mr. and Mrs. Geo. E. Griffiths, 1043 Belden Ave., Chicago, Feb. 19, 1912, a daughter, Kathryne Jane.

MARRIED

Feb. 9, 1912, Robert E. Johnson, Gospel singer, 455 15th Ave., Milwaukee, Wis., and Miss Irene E. Lower, of Detroit, Mich.

The Bible Institute Colportage Association

WHAT A GOOD BOOK MAY DO

By O. A. Miller

Thousands of Christians all over our land are anxious to do Christian work. "But," they say, "I am not a speaker, and I do not know what to say when I want to lead people to Christ or help the saved onward in their Christian life."

The following testimony is given by the writer for the purpose of suggesting at least one way of doing a work for God and the perishing, even though the reader may not be a "speaker."

A number of years ago I was a member of the Presbyterian Church in Great Falls, Mont., but did not have abiding assurance of salvation. And so my Christian experience was not a happy one, even though I was as faithful as clockwork to the services of the church and Sunday-school, being an officer in both.

One day an evangelist came to our city to conduct a series of meetings in the Methodist church. He brought with him an assortment of Mr. Moody's Colportage books. Our sexton, a godly man of about 80 years of age, went to the meetings. He purchased one of Mr. Moody's volumes entitled The Way to God, and after reading it told his wife he knew that book would help Mr. Miller.

The next day he brought it to me and asked me to read it, saying:

"It will help you as it has helped me."

I took the book, read it, and coming to the chapter on Assurance of Salvation, I read that carefully.

I came to I John 5:13, and read: "These things have I written unto you that believe on the name of the Son of God; that ye may **know** that ye **have** eternal life." From that moment my doubts fled, for I knew I had believed in or trusted God's Son, and this verse, as Mr. Moody showed, was written that we believers in Christ might know (not "guess" or "think") that we have (not "shall have") eternal life. From that day on I fought the devil with 1 John 5:13, and ever afterward had abiding peace concerning the question of a present possession of eternal life.

But that was not all. As soon as I had assurance of salvation, I began to want to win others for Christ, and in less than a year I was on my way to the Moody Bible Institute at Chicago to be trained for Christian work in the school of the very man who wrote the book.

I have been in the evangelistic work for over two years now.* Many souls have been snatched from the clutches of the devil and saved from an eternal hell during this time, and all because a godly man, who was no more of a speaker than the reader (if he is not a speaker), gave me that book. That old man will have a share in the souls I win for Christ. He does not yet know that he started me in this work, but he will know up yonder, and what joy it will bring to his heart to meet those in heaven whom he had a hand in winning from hell for heaven through the gift of a small book!

Dear reader, my prayer is that God may use this testimony to push you into the work of distributing these books of that mighty servant of God, D. L. Moody. God used his preaching to the salvation of hundreds of thousands. God is using his printed sermons to bring multitudes to Christ now.

Will you give out these books? They cost but a trifle; one book may save a soul from hell, yes, and many more.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:6). Sow the seed! These books are the best of seed. As the result of sowing the seed, one will come with an armful of sheaves, rejoicing throughout a never-ending eternity.

*Written in 1905.

FROM THE DAILY MAIL

Cherry Tree, Pa., Feb. 29, 1912.

In a wonderful revival at Emeigh, Pa. (108 conversions), at least a dozen persons were saved through reading your books, especially The Way to God. J. V. K.

Falun, Wis., Feb. 12, 1912.

I enjoy very much selling the "Moody books," for they are so easy to sell and so good for the people. I sell from one to twelve books in nearly every home. W. S.

Seattle, Wash., Dec. 19, 1911.

One young man, a half-starved tramp whom I picked up last week, has come out for God and begun a new life, through getting interested by reading Rosa's Quest. B. S. B.

PERSONALIA

A. H. Gantschy, a new recruit, is having success in Oceana county, Mich.

A. H. Leisz has been working in various Indiana towns for the past few weeks.

Miss Meta Roeske, an old book missionary, is doing faithful work in Shawano county, Wis.

Wm. Swanson, another new agent, has sent several "repeat" orders from Northwestern Wis.

Carl Miller, of Milwaukee, Wis., has a burden for souls and is reaching many unsaved persons with the Gospel in print.

G. C. Crockatt spent a week last month in Zion City, Ill., with the Colportage Library books and wall mottoes. He had good success.

Rev. J. D. Jameson is not only doing the usual work of a colporter in Georgia, but finding friends for the prisoners also, that they too, might be supplied with the Gospel in print.

NOTES BY THE WAY

Living by Faith, by H. B. Gibbud, has been published to the extent of 4,000 copies.

The Ideal Scrap File, mentioned in particular on page 520, is a convenient and time-saving device for all who speak and teach.

One hundred thousand copies of the Emphasized Gospel of John (regular edition) have already been printed in 1912.

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Kensington, Minn., Feb. 1, 1912.

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R. T.

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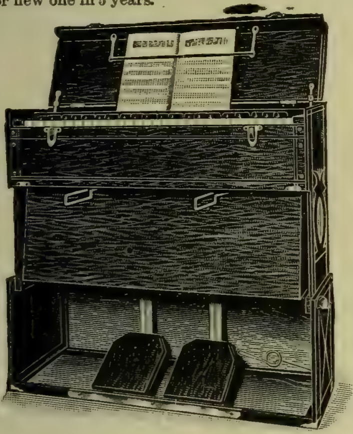

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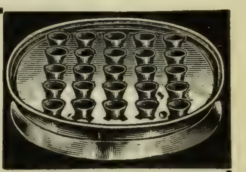

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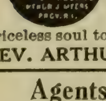
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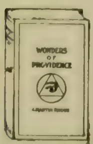

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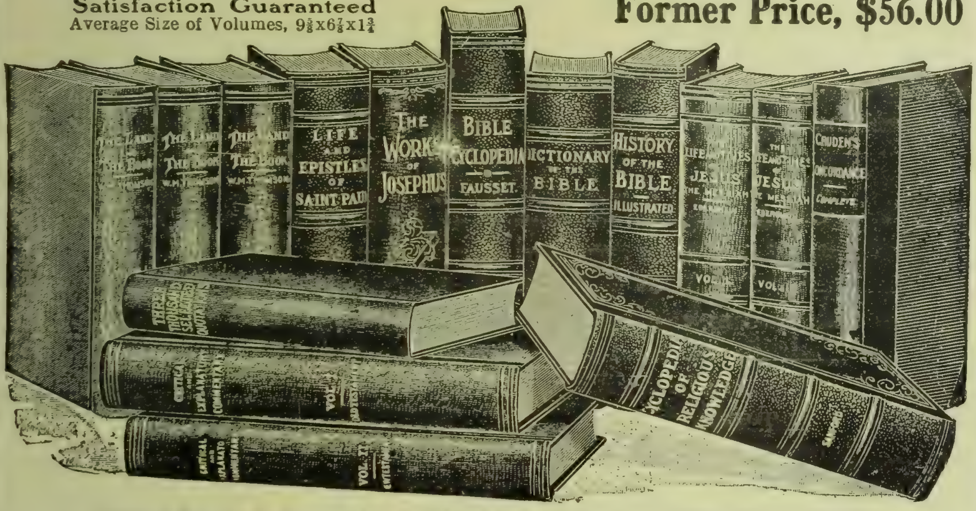

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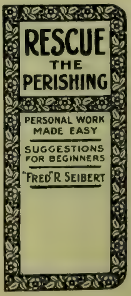

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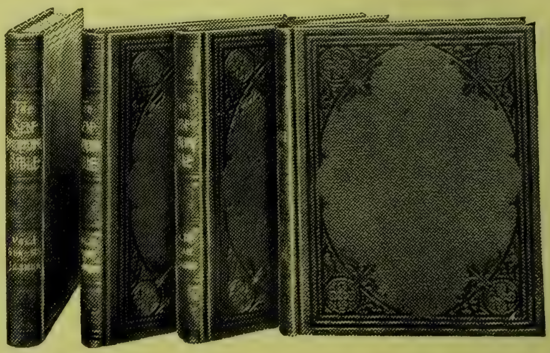

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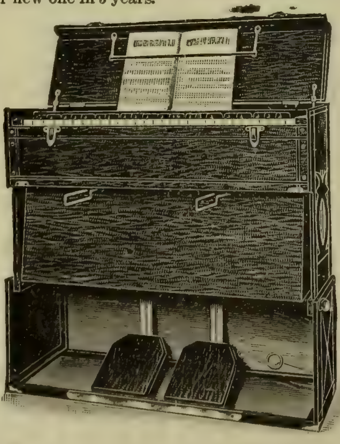

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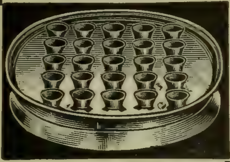

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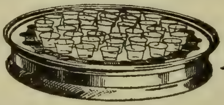

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THE Christian Workers Magazine

May, 1912

Editorial Notes

"In the Name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:19.

Cut from the Loaf

"Literally **into the Name.** It is a profession of subjection, in a new and special sense, to the Father, Son, and Holy Spirit; a profession of being God's peculiar property, and of entire devotion to His service.

"The use of the word **Name** in the singular, emphatically expresses the **unity** of the Godhead, as the words Father, Son, and Holy Spirit, denote the **tri-personality.**

"The Names Father, Son and Holy Spirit refer to the **offices** which the sacred three sustain in the work of man's redemption; and in which offices the only revelation of the trinity which we have is made.

"One person, in consequence of official superiority, is called **Father**; the person who stooped to the condition of inferiority is correlatively styled **Son**; while the other person of the Trinity, from His office as regenerator and sanctifier by His communicated influence, is called **Spirit.**

"These are the relations brought to view in the Word of God. In no instance is the term Son applied to the second person in the Trinity except in His office-work of Mediator and King. And baptism into the covenant of grace is here designated baptism into the Name of the Father, Son, and Holy Spirit, i. e., into the duties and privileges of that covenant of Redemption, which was founded on **the provisions of grace, denoted by these official names** of the persons of the Trinity.

"Beyond this we cannot go. The mode of the divine existence we cannot fathom." Owen.

The Third Person of the Trinity

The month on which we enter is that in which a large part of the Church commemorates the descent of the Holy Spirit and the formation of the Body of Christ on the day of Pentecost. It is that also in which many of the denominational bodies hold their annual gatherings and conventions, which make it opportune to call special attention to His person and work. If these gatherings and conventions meet under His presidency, why should we not expect results similar to those at Antioch and Jerusalem as recorded in the 13th and 15th chapters of the Acts? Here is the occasion to recall that promise of our Lord: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" If the delegates wait on Him before they go up to the convention, He will wait on them when they arrive there.

And the same occasion may be taken to warn against the false teachings of the time concerning the third person of the Trinity; but rather than speak upon the subject ourselves, we have drawn on the helpful pages of George H. Pember's last work, The Great Prophecies of the Centuries. The heading we have given to the chapter is: "Solemn warnings of Christ for the times in which we live," and we are persuaded that not a few of our readers are in need of the admonitions. There are theories of Dr. Pember about the believer's standing in grace, and the life of the world to come, with which we can not agree, and on which we have expressed ourselves on other occasions; but we are bound to say that his interpretation and application of much of the Sermon on the Mount has brought a sanctifying fear into our own hearts which we would fain pass on to others.

* *

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"Our Churches will profit by this Stirring Impulse upward.

"Bring a large delegation. Show up well at the Roll Call."

The above quotations are from a recent "Call" to a religious mass meeting of men. It is hard to believe that such a call was made, and we refer to it because the spirit it evinces is growing upon the church, and especially in connection with men's meetings. It seems so like a ball game, or an auction sale, or a political rally, that we fear for its effect upon the youth of our generation. It is sacrilegious almost to the point of blasphemy. It is not intended to be so, but the world is not likely to interpret it in a way to glorify a holy, almighty God, or increase respect for the Church He purchased with His own blood.

* *

Preachers Taking the Back Seat

The Evening Mail (New York), notes what it calls "the cavalier way" in which business men these days are giving the preachers the back seat. A factory with a good product only needs business skill to get its product on the market, and they estimate that pews can be filled and souls saved in the same way. Christianity must have business principles applied to it. "Stand aside, clergymen, and let us take hold of this thing. Watch us do it."

We confess we have done our share to bring business men to the front in the work of the Gospel, and thoroughly believe in their doing their part, and it is a big part, but we never supposed they would try to do it all. The Evening Mail makes a good point in saying that the "old-fashioned preacher, in his old-fashioned ways, gave this country a good religious result," and it fears whether the business man with business methods, "double entry and money in the bank," will do better. "It strikes us," says the editor, "that religion applied to business is more the need of the hour than business applied to religion."

But let us look at the other side for a moment. Business men as a class do not wish to infringe on the preacher's calling. But they have found a lack of leadership among preachers in some cases, a narrow-minded sectarianism, and a spirit of jealousy, which has hindered the progress of righteousness and truth. It is for this reason that they have come to the front so aggressively. They believe in preachers who are preachers, especially the old-fashioned kind; and our observation leads us to say that where this kind is found, the laymen rejoice and do not usurp their prerogatives.

* *

Social Problems

We have been giving increasing attention of late to social problems, civic and economic, which are pressing with redoubled force upon thinking people. And the more we read, and ponder, and converse, the more we are convinced that their solution is beyond human ken. The horizen is too vast, and the data too complex and multiplied for the finite mind. The diagnosis in one case will not fit another, and where that is so who may suggest a general remedy?

The recommendation of the President for an international commission to investigate the high cost of living may be commendable statesmanship, but who is so optimistic as to consider it a means for the entire removal of that ill?

Our judgment grows that the cure-all for human needs, social or spiritual, individual or collective, is the Gospel of Jesus Christ. In the last analysis, environment does not make the man, but the man the environment. Get the world right at its center, and it becomes right at its circumference. But what is the world's center if not the individual's relationship to his Creator?

The expression has become stereotyped with us, but deeper thinking and broader reading only fix it the firmer as our conviction, that the sincere and intelligent preacher of the Word, the godly evangelist, is at once the noblest philanthropist and truest patriot in any land. There was a time when we may have feared the charge of "old fogyism" for saying this, but we believe today that we are up to date.

* *

The Drift

"How terrible the drift is just now! And all the more serious is it in that the discussions about the Bible have wholly ceased. Having destroyed to most minds the Holy Scriptures and put God in a causative relation to the world, Satan is now occupying the Church's attention with showy 'movements' and 'combines.' Judah was never more religious than just before the captivity."

The above paragraph came to us in a letter from one of the best known Christian teachers in the English-speaking world, and we quote it as one might run up a signal to the mast-head in the time of threatening danger. Little does the average so-called leader in Christian work these days know of the signs of the times as this servant of God does. If the Church were awake and intelligent, something might be done to avoid the coming catastrophe, but she gives little reason to expect it.

* * *

Are the Heathen Lost?

In mild and moderate language, but clearly and definitely, nevertheless, Dr. Robert E. Speer has again affirmed in Men and Missions the absolutely lost condition of the heathen world. And in doing so he draws that necessary distinction which so many lose between a sinful condition and an unevangelized condition. Primarily, men are not lost because they have not heard the Gospel, but because they are sinners. The Gospel is the only remedy for their sin, and woe be unto us if we withold the remedy, but its absence is not their guilt.

Another point emphasized by Dr. Speer is equally needful to keep in mind, namely, that you can not talk of humanity in blocks. While there is a collective and social application of Christianity, of which we are all aware, yet the central issue for each man, is his own personal relation to God in Christ. It is this which makes the Gospel as necessary in a Christian as in a heathen land.

* *

Henry Varley

On Sunday, March 31st, a great Christian warrior passed to his reward. Henry Varley had a noble life, and in a forthcoming issue we may be able to speak of it more particularly, but just now we pause long enough to lay our wreath upon his new-made grave.

It is thirty-five years since the writer of these lines, then a young man with his face towards the ministry, first heard Henry Varley preach. He was an expositor of the best type, and his treatment of the parable of the vine and the branches (John 15), has lingered as a fragrant memory and a quickening force in all these years.

He was the man God so greatly used in determining the life of D. L. Moody, by a single remark. As we recall the circumstance, they were quietly walking together in an English town, and Mr. Varley said, "The world has yet to see what God can do with one man wholly consecrated." D. L. Moody determined to be that man, and the result the world now knows.

Mr. Varley's ministry was international, Australia, New Zealand and the United States having shared with the British Isles the blessing that has fallen from his lips and been transmitted through his facile pen. He was more courageous than discreet, thank God, for boldness in the Lord's cause seems to be a passing virtue. In his hands the Word of God was indeed "like a hammer, that breaketh the rock in pieces." Of more than some other men who have passed hence, it can be said of him what Paul said to Timothy: "I have fought the good fight, I have finished the course, I have kept the faith."

May his godly widow and children be greatly comforted in this blessed thought.

* * *

The Titanic Disaster

In a private letter, a friend writes: "Lesson after lesson is brought home to us by disaster on land and sea by which human lives are lost by the score, and we wave them all aside as due to preventable causes, and not as warnings of coming greater punishments unless we mend our ways. It was ever so. Babylon and Nineveh were warned, but laughed the prophets to scorn. The prophets' words still live, but where are those cities? Their very sites, the homes of millions of souls, are scarcely known. We go on as they did. We refuse to see the hand of God. We say it is not here. We do not speak of it. We ignore it. We pursue the dollar with ever-increasing greed, yet we are afraid of, we know not what! We are afraid of God, and we are afraid to say we fear, so stumble on without, as a whole, mending our ways."

We think the above is true, but that which lends poignancy to our grief is the fact that the innocent suffer with the guilty. We had a friend on that boat who was plunged into an icy grave with no opportunity to say farewell, or give a parting kiss to his little motherless child carried away in a life-boat.

But the Rev. John Harper, of London, could afford to go better than some others doubtless, who were buried with him in the ocean's depths. Before retiring on that momentous night he had gone to the upper deck and, looking at the sky, said: "It will be beautiful in the morning." He prophesied better than he knew. For him it was "a morning without clouds."

* * *

Express Your Opinion

The campaign of the Men and Religion Movement came to a close some days ago, and our readers are able to express a matured judgment on its character and outcome. Diverse have been the opinions in regard to it, and we should like to hear from some who have an experience of its workings either by taking part in it, or observing its results in the Church or community to which they belong. Limit your communication to one or two hundred words, please, and address it to the Associate-Editor, prior to the 15th of the present month. We can not agree to publish all articles received, but we should be pleased to make selections from them, and doubtless would gather wisdom and information helpful to our subscribers from them all.

Noah, the Type of Regeneration.

Rev. R. P. McKim, St. Luke's Church, St. John, N. B.

NOAH stands for regeneration. Jesus taught regeneration. In plain words He told Nicodemus that a man must be born again, and He told other men the same thing in other words. One may see it exemplified all through His earthly life. Except a grain of wheat fall into the earth and die it abideth by itself alone; but if it die it beareth much fruit. And when Jesus sent men out into the world to continue the work He had begun, they were men who recognized regeneration as a fundamental principle. As dead and living again they were to bear much fruit. As servants of the Lord Jesus our relationship to that saying of the Master will invariably determine our success or our failure. I am not now thinking of the truth as it relates to one's personal salvation, but as it has to do with our service.

The Outstanding Noah

Noah was a man whom God made to stand out from among other men that he might have something to say about regeneration. What does he say to us?

Almost at the first men divided themselves into two groups. Abel acknowledged the need of the shed blood and drew near to God. Cain adopted a religion from which all reference to the blood atonement was omitted. Seth followed Abel's example and called upon God, but for the most part men followed Cain. That sort of religion appeals to people and is very attractive. But God will never let men stand before Him who have left Jesus Christ out; therefore Noah is bidden to give his message.

What do we know about Noah as he is introduced to us? Two things: Noah found grace in the eyes of the Lord; he was a righteous man. What have we in these? Justification; first prerequisite in one who will serve God. God Who requires it also provides it. Historically God brought justification first, for He taught it through the coats of skins which he provided for Adam and his wife, and also through Abel's sacrifice. And afterwards He taught regeneration through Noah. Experimentally God brought Noah through justification before he called upon him to exemplify regeneration. Noah therefore, when we meet him, is a justified man, having, through the grace of God, his sins forgiven and righteousness reckoned unto him. But this justified man passes through another experience. We sometimes think of Noah being saved from drowning by the ark which God had told him to prepare, but St. Peter tells us there is a deeper meaning. Noah was really saved from the awful wickedness of the old world, and was placed in a new world of covenant blessedness. The old world was condemned and drowned. Noah was saved out of it, and carried to a new and purified world. It was a transfer from death unto life. The old had died and Noah had passed over into the new, the living. As Noah stepped out of the ark, the old was for ever behind him, separated by death; the new was before him, instinct with life.

From Type to Antitype

One looks from type to reality. Jesus came, He tells us to do the will of Him that sent Him. He came, a man possessing what one might call a creaturely will, the will of a man, and coming to do the will of Him that sent Him. That creaturely will must be submitted and subjected to that other will. We are told that He was tempted in all points like as we are, that He suffered being tempted. In the wilderness He was tempted to turn aside and make bread out of stones, instead of waiting for the angel ministry to cast Himself down from the temple, and thus win men without exacting from them a change of heart: to secure the kingdom and the glory without going by the way of the cross. But He refused to let the creaturely will respond to the suggestion, and compelled it to submit to the other will. When the hour of His crucifixion drew near He said, "I have a baptism to be baptized with, and how am I straitened till it be accomplished!" and in Gethsemane, "If it be possible, let this cup pass from Me, nevertheless, not My will, but Thine." Though He was a son, yet learned He obedience by the things which He suffered.

Made Perfect Through Suffering

And if it must needs be that Jesus be made perfect through suffering, shall we be exempt from a similar process? We, who have creaturely wills, and whose creaturely wills are warped by sin till they have become self-will? Man was at the first in his innocence placed in a state of probation, in order that his creaturely will might be subjected to the will of God. Exposed to temptation the will of man yielded and became self-will. But the original requirement holds: self-will must be submitted to God, else man cannot be in God's presence. By what process? Noah proclaims it in the doctrine of regeneration. The self-will must die, and Jesus Christ has prepared a place where this creaturely will of man may die—at the cross.

The story of Noah and the ark is something very radical, a process drastic in its working, and effectual in its results. There was nothing about improving the old, reforming it, looking for the good points, and developing them. There is but one thing for the old—it must die. I think one of the saddest features of the Church to-day is that so much costly machinery has been prepared, and so many strenuous efforts are being put forth in the attempt to improve and cultivate the old, while all the time God is saying, "The old must die in order that the new may come."

Jesus experienced and taught this, and He requires it. The corn of wheat must die and pass into newness of life, if it is to bear much fruit. We hear it said sometimes that when Jesus was here on earth, his method in dealing with men was to appeal to what was best in them, and to seek a response from that best, that he might educate it, develop it, improve it. To me it seems, that no matter who the men were, whom Jesus met, no matter of what sort they were, he asked them to go with him to one place, and as they went, he told them that if any would come after him, they must take up his cross. To bear a cross was the mark of being condemned to death, following Him to the place of death. But the place of death is also the place of life, for near the cross is the tomb, and on the other side of the tomb is resurrection ground, where there is newness of life. The cross is the place of pardon. Pardon and the given righteousness of Christ must come first, but let us not stop there. Noah was pardoned before the flood came, but the flood must come that it might bring death and the new life. It was a necessary experience for this man, who was already pardoned and had received the grace of God.

Regeneration Translated into Service

And we, as servants of God must have regeneration in our experience, that we may translate it into our work. Noah speaks to us about a fundamental principle which must obtain in all Christian service. Let Noah point us again to Jesus, the Son of God, who worked on this principle. When telling Abraham and Sarah about the son who should come within a year's time, He waited till Abraham and Sarah were beyond the natural age of child-bearing. Holy Scripture tells us they were dead in that respect. The intimation coming at such a time caused Sarah to laugh so incredulously. When He wrestled with Jacob at Peniel, Jacob would not, at first, give in. Therefore He touched the hollow of his thigh and Jacob was ever afterward lame. When the three witnessed for God unto the death and were cast into the burning fiery furnace, He joined them there, and gave them a life over which the flames had no power. And when long afterward, He came to live for a while among men, He dealt largely with people and situations, where death obtained. The stilling of the storm, the feeding of the five thousand in a wilderness place, the raising of the daughter of Jairus and Lazarus, had all passed into the realm of human impossibility. We sometimes say that man's extremity is God's opportunity, but usually we endeavor to avoid reaching the extremity, whereas Jesus is frequently permitting or leading, or even crowding us to it.

Regeneration Involves Death

Many a project, many a good work undertaken for God, prayed over perhaps, and pushed with earnestness, drags, accomplishes little or even fails, because the scheme has not passed through regeneration, but regeneration involves a death, and that is exactly what we would avoid. God is obliged to withhold success. We are sorrowfully and regretfully thinking that it had been He which should have redeemed Israel, but it is the third day since He was given up to death, and we have not known that He is risen from the dead, and that His risen life is power. It was the Lord risen, risen from the dead, Who said, "Ye shall be witnesses unto Me, and Who promised the enduements with power.

There is something we are forced to admit. Noah did not bring many people with him. Neither the wisdom nor the necessity of the scheme, appealed to the men of His time. Even the men who helped to build the ark and who probably accepted the matter in theory, did not commit themselves to the plan, and we are forced to admit that to-day, regeneration, as the Bible teaches it, is considered narrow and strait, and comparatively few go in. The world would have the platform broadened. The offence of the cross is still offensive. The old is unwilling to die, yet it is willing to be brightened and beautified. But God insists upon regeneration, and Noah joins Jesus in saying a man must be born again. No life, no Christian service can be acceptable to God which lacks the element of miracle.

Solemn Warnings of Christ for the Times in Which We Live

By George H. Pember

From Earth's Earliest Ages

> "Many will say to Me in that Day, Lord, Lord, did we not prophesy by Thy name, and by Thy name cast out demons, and by Thy name do many mighty works?
> "And then will I confess unto them, I never knew you: depart from Me, ye that work lawlessness."—Matthew 7:22-23, R. V.

THE class of persons set before us in this passage would seem to be those who, after having really believed on the Lord, allow themselves to be taken in a snare of the devil. Too content with the certainty, that all their past sins are forgiven through the blood of the Lamb, they forget the present and the future, and do not pray as they ought, for the indwelling and ceaseless guidance of God's Holy Spirit. Hence, they do not walk before him in strict obedience to His Word, and are, consequently, prone to grieve His Spirit and deprive themselves of His protection. Of such an opportunity Satan does not fail to take advantage, and dire are the results which follow.

But the case which the Lord seems now to have specially in view is, perhaps, somewhat as follows: The Adversary, seeing that his victim is, for the time, completely in his power, approaches him as an angel of light, incites him to continue his preaching and teaching of Christ, brightens, it may be, his intellect, intensifies his eloquence, and withal gives him a spiritual power which is felt by his followers, and may cause them to hail him as a prophet. Possibly, too, he may even be endowed with something like the powers of a spiritualistic medium, and so be regarded as a wonder-worker, either in healing or in some other imitation of the gifts of the Spirit.

Yet, while under a baleful inspiration, he is exercising energies so dangerous, he still thinks that he is glorifying the Lord, and does not cease to believe on Him, at least as a Saviour from sin. And his delusion, as we are here told, may continue to blind him even until he stands before the judgment-seat, and, astonished at finding himself rejected, utters the plea which the Lord puts into his mouth. For even then he will not see, that, although he quieted his conscience with the thought that he was doing service to the Lord Who died for him, he was really in the hands of the devil, who was, all the time, flattering his vanity, imperceptibly changing his motives, whetting his appetite for the praise of men, and so causing him to speak smooth things to them, with the effect that their hearts, also, were filled with vanity. And that, too, in evil days, when he ought to have been striving to humble them to the ground for their forgetfulness of their Creator and Redeemer, their secret acts of disobedience in thought, word, and deed, their insincerity and selfishness in their intercourse with their fellows, and their love of pleasure rather than of God.

Schemes for Social Betterment

But, while a mere personal ambition and general love of the world are to believers a frequent cause of stumbling and of neglecting the Word, there are, also, many particular motives which Satan suggests to draw them off from spiritual to carnal things. Such motives, however, usually gravitate toward some scheme for the social betterment of the world, or some compromise with it, whereby the professed servants of the Lord hope to obtain help from an arm of flesh, and to attract increasing congregations.

And, in the case of all these worldly professors, there is nothing that more clearly reveals the extent of their apostasy from God than the fact, that, if any point be disputed among them, they rarely seek a solution of the difficulty in His Word, but rather turn to precedent, custom, the canons or traditions of the Church, the views of some supposed saint, or of a former leader of their particular sect; while they will not seldom appeal without shame or scruple, to the spirit of the present age of which Satan is the god.

The desire for political power is another great snare; and it is a pitiful sight to see Nonconformists—who have often preserved the light in times of darkness—forming themselves into a league of the Free Churches in order to secure it. Could they not have learnt a lesson from the Catholic and State Churches, which have ever been committing fornication with the kings of the earth, but with all their vast influence have gathered very little fruit unto life everlasting?

Unholy Desire for Spiritual Gifts

Yet a third snare, into which many are falling, is a desire for the exhibition of spiritual gifts. Certain minds have a great delight in such manifestation, and yet know nothing of that quiet communion with the Holy Spirit, through which alone power can be received from God.

It is, indeed, true that Paul bids us to covet earnestly the best spiritual gifts, and especially that we may prophesy, or speak under direct influence of the Spirit to the edification of others; for such a gift he declares to be greater than that of speaking with tongues. But, in still stronger terms, he urges us to follow after love, as a far more excellent way by which we may draw near unto God, and be made partakers of the divine nature.

And, if we abound in that heavenly virtue, as well as in faith and hope, we shall be in full communion with the Father and with His Son, Jesus Christ, and may then seek the spiritual gifts, also, in safety. For, if we would receive the latter, we must enter into the sphere of spiritual influences. And, unless we do so under the guidance and protection of the Spirit of God, we are venturing amidst the greatest perils; because the Canaanite is still in that land. It is no region of unreal phantoms, as many imagine; but the home of appalling spiritual energies, extreme in their hostility to the inhabitants of our planet, because they are well aware, that God is calling out and preparing a people from among us to go up and possess their place and kingdom.

Now, of this elect body, every individual member must, in the regular course of his discipline, rise, at length, into the spiritual Canaan; and then his great conflict begins. In his lower struggles with flesh and blood, he may have been finally victorious: even unregenerate men will often overcome these foes, if it be necessary to do so for the carrying out of their ambitions or self-willed plans. But the principalities, the powers, the world-rulers of this age of darkness, and the spiritual hosts of wickedness in the heavenly places—these are adversaries of a very different kind. These may be beaten off, but they will certainly return, at what hour we know not: they never relax their effort, or faint with weariness; and, should they at any time cease to assail us, it is only for a season, by way of strategy, if, perchance, we may become careless, and they may presently take us unawares. With these we must wage continual and unyielding warfare during the whole of our life here, until the Great Deliverer come.

But, terrible as the struggle may be, we shall be supported in, and brought through it, provided we have committed our souls to the God Who bade us face the chastening trial. Ofttimes, indeed, we may be hardly bestead; but, like Paul, shall be able to cry

> "Pressed on every side, yet not straightened; perplexed, yet not unto despair; persecuted, yet not forsaken; smitten down, yet not destroyed!"

And, if in the strength of the Lord we endure, we know that, in the end, we shall come forth more than conquerors, through Him that loved us.

But, how shall it fare with one who has rashly ventured amid such dangers of his own free will, and with no call to do so from the Spirit of God? If he be not Christ's, he will be altogether in the power of evil spirits, and will soon be entangled in the coils of everlasting destruction.

If, however, he be a misguided believer, the demons know well that his final destruction is beyond their power. But they will, at least, do him what harm they can, and use him for their own purposes while they may. Disguised as ministers of Christ, and with marvelous cunning, they will bewilder his spiritual perceptions, until he accepts darkness for light and bitter for sweet. Then they will send him forth into the world as a teacher of the Gospel, forsooth; but with some neutralizing error in his mind, which will gradually obscure and efface the truth with which he began.

Supernatural Powers

The particular kind of error to which our Lord primarily refers must be connected with supernatural power and acts; for its accompaniments are prophesying, the casting out of demons, and mighty works. This fact may point in the direction of extreme and one-sided teachers, who develop heresies in regard to the Holy Spirit, and are continually stirring up their hearers to seek the miraculous gifts, which He alone distributes to whomsoever He will. Since, however, their minds are ill-balanced, and they are neither living nor teaching in strict obedience to the Lord's commands, they receive no answer from on high; but for such an opportunity demons are ever watching, and they are always prepared to seize it by bringing their own powers into play. Strange scenes follow—ecstasies, dervish-like spinnings and exhaustions, bodies rolling on the ground, and so on. But the mad excitement passes, and leaves nothing satisfactory behind it—no permanent development of faith, hope and love.

We must, however, remember, that not only such persons as we have endeavored to describe, but also every one who, after having received grace to trust in the Lord, has neglected to go on to perfection, is in danger of falling into the condemnation of the twenty-third verse—the believing ritualist, who has read his Bible with so little diligence, or so unfair a bias, that he has not discovered the inconsistency of his own teaching with it; the believing philanthropist, who may have done much for mankind, but has not been constrained to his benevolent deeds by the love of Christ; or the ordinary believer, who says that the simple Gospel is enough for him, and will not search out the commandments of the Lord, in order that he may evince his love for Him by doing them.

The three acts for which merit is claimed are, from man's point of view, arranged in an ascending scale; but if we wish to regard them as signs of true discipleship, that order must be reversed. For, in the eyes of men, preaching with power would be deemed an ordinary and comparatively unimportant proof; the casting out of demons might pass for something more striking; while the display of "many mighty works" would be recognized as the surest credential of all.

We, on the contrary, are warned, that mighty works will presently be exhibited by false prophets, also, through the power of Satan. Such works, therefore, cannot in themselves be accepted by a collusion with the evil spirits themselves, which, as missionaries tell us, are willing, even to-day, to cease their persecution of individuals or families, upon the condition that obedience, or worship, be rendered to themselves.

If, then, we would try a prophet, and discover whether he be from God or not, we must begin by testing his teaching. If he confesses Jesus Christ coming in the flesh, and His blood as the only expiation for the sins of men; if he contradicts nothing that has already been revealed, but in every respect strengthens and confirms the Scriptures, then we may thankfully recognize whatever acts of power he may exhibit as the seal of God to his testimony. But we must never allow that miracles can establish a doctrine not in accord with revelation. For, if we do so, it will be because we have been caught in the great snare which Satan has spread for the last days.

In the Lord's reply, the expression, "Then will I confess unto them," is very significant. Hitherto they have been misled by the delusions of lying spirits and of their own self-deceit: now they must hear the plain truth from the lips of their Judge. In the preachings which they have imagined to be for His glory, in all the mighty works which they have done in His name, He had neither recognized, nor had any connection with them. While men were admiring their supposed devotion to Him, He had not owned them: when eloquent periods were being poured from their mouths, He took no pleasure in what they said: it was not His Spirit that inspired them. A spirit of evil crouching within their hearts, threw up those fervid but false words, and the angel of Satan stood by.

Therefore, they must depart from His presence: their earth-lives have not been passed in His service, and He cannot now suffer them to reign with Him. They must go to their own place, and tarry there under His displeasure, in gloom and darkness, until the millennium of reward has gone by. And the reason of their rejection is, that they have been workers of lawlessness, instead of doers of righteousness. They have done what seemed good in their own eyes, have followed their own natural bent, and listened to the suggestions and teachings of demons, although the King's code of laws lay upon their shelves and tables.

A Charity that is Conducted on High Principles

L. B. Trowbridge

THERE are many boys' clubs but there is only one Chicago Boys' Club. It is a charity that stands alone; it is different from others. It has become known from Maine to California and from Michigan to Mexico because of the distinct things for which it stands.

Mr. J. F. Atkinson, the founder and superintendent of the Chicago Boys' Club, is a man with convictions. He believes things and believes them tremendously. The institution which he founded and over which he presides, is the embodiment of his ideas, rather should I say, his convictions. The following are some of his convictions, which have been worked out concretely in three existing clubs, located in the slum districts of Chicago:

1. "A boys' club should not be merely a playhouse but a workshop." While the clubs provide gymnasiums, game rooms, baseball outfits, picnics and summer outings, yet of far more importance are its manual training departments, its freehand drawing classes, its basket-weaving rooms, and its type-setting shops.

2. "A boys' club can be conducted successfully without the use of poolrooms, billiard-halls, dancing pavilions and vaudeville theatres." The atmosphere of the club rooms is kept as much as possible like that of a normal Christian home, where boys are given legitimate amusement, but by clean, wholesome, unquestionable means.

3. "Any institution which is meeting a real need in the world can be financed without resorting to any questionable schemes." If an institution is wisely conducted and the funds are honestly administered, sufficient funds can be secured by appealing directly to the intelligence and the conscience of the people. Charity, balls, private theatricals, card parties, raffles, bazaars, or oyster stews are unnecessary.

4. "It is better to keep out of debt than to try to get out of it." The Scripture injunction is: "Owe no man anything." During the ten years in which the Chicago Boys' Club has been in operation, not a cent of indebtedness has been incurred.

5. "An institution carried on in the interests of the poor, and financed by the generosity and self-sacrifice of interested contributors, many of whom are poor themselves, should call for sacrifice and devotion on the part of those engaged in the work." High salaries, extravagant living, careless expenditure of money are things which are not countenanced in the management of the institution, or in the lives of any of the workers who are employed and supported by boys' club funds.

6. "Poor, ragged urchins of the street, no matter of what color, nationality, language or creed, should have the Gospel preached to them." It has been proven by years of experience in the midst of the most forbidding and unfavorable conditions in a great city, that clear-cut religious instruction can be given to street boys, and that it can be done successfully.

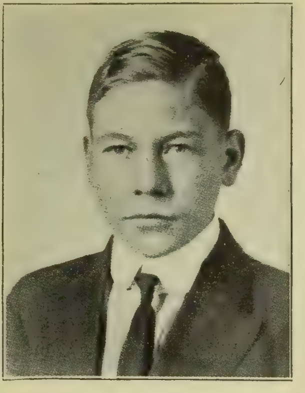
7. "The purpose of a boys' club should be not simply to gather a mass of reckless boys into club rooms and amuse, instruct, and keep them off the street, for a few months or years." The mission of the Chicago Boys' Club is to really land the boys, as they grow into manhood, in positions of self-support, self-respect and usefulness. About three

A Class in Carpentry.

hundred of these boys have, through the agency of an employment bureau, conducted by the club, been located in positions, under good influences, where a large percentage of them are now making good records.

Mr. Atkinson was reared in a little fourteen by twenty foot log cabin out in the backwoods by poor, but godly parents, and nurtured in the principles of frugality, honesty, industry and economy. From his earliest childhood he was brought into close contact with "old fashioned, backwoods, saddle-bag, circuit riding ambassadors of the cross", who often made his father's humble home their stopping place. When grown to young manhood he went out into the world and started into business for himself. By the time he had reached the age of thirty-four he had for his heritage a good wife, two children and a prosperous mercantile business.

Through his association with primitive preachers, who led him to believe that they were divinely called into the work of the ministry, as the outcome of his plain, simple bringing up, strengthened by his own divinely imparted Christian experience, what is more natural than that he should receive a "call" to forsake his home, his business, all his earthly prospects, and launch out into a life-work of helping God to save a lost world. Through this "call" and his obedience to it, after several years of valuable preparatory experience in other lines of Christian philanthropy, he was led to start upon the undertaking of saving Chicago's multitude of needy boys.



One of the "Boys"

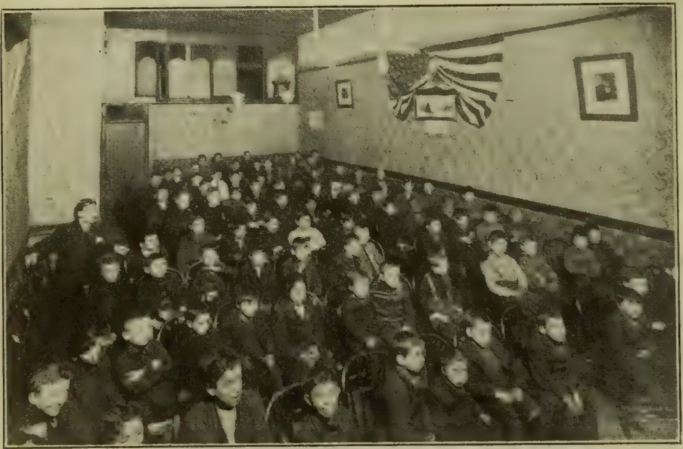
Note: In a very interesting little booklet entitled My Call and the Financial Policy of the Chicago Boys' Club, Mr. Atkinson has told, in his own words, the story of his life and has outlined the principles upon which his work in conducted. This booklet can be secured free of charge by writing to the Chicago Boys' Club, 440 So. Dearborn St., Chicago.

A Bible Class at the Summer Camp.

The Christian Side of Boys' Club Work

H. L. Bourner

When we speak of a boys' club at once many people say, "That is a place where they play cards, and pool, etc., and where there is nothing being done but rough-and-tumble playing, and a crowd of boys assembled together simply as a means of getting them off the streets." But not so with the Chicago Boys' Club, for such things are not permitted. Every worker and teacher is a consecrated Christian, and everything done in the club is intended to show the boy that there is something better for him in this life than those things, that there are people in the world who are interested in his welfare, who are giving their time and energies to help him to know about God, His ways, and Word, and plan of salvation.



Street Waifs Gathered in a Gospel Meeting.

Mr. J. F. Atkinson, the founder and superintendent of the work, is a man of God, who believes the Bible to be the inspired Word of God, believes in prayer, and that these lads of the poorer districts have souls to save, and that it is man's duty to preach the Gospel to them, and show them God's plan of salvation.

The judgment comes from almost every one, that a boys' club cannot be conducted as a Christian institution. But this is a mistake, for, for eleven years the Chicago Boys' Club has been growing continually, beginning with two newsboys in dingy quarters, and now occupying light and airy rooms with a membership last year, of over twelve hundred, many of them being foreigners and Roman Catholics.

The industrial classes, gymnasiums and libraries, are used as a means to an end, the end being the salvation of the boy, and scores of lads have been converted, and are living manly Christian lives; and a number are making good with large concerns by whom they are employed. There were over sixty positions found for these lads last year.

The industrial classes are open three nights each week, and at the close, a short service and prayer meeting is held, and all desiring to remain are welcome, but no one is compelled to attend. "Do the rough-and-ready boys attend such services?" They do, for three to five hundred are in these meetings every week, and it is no uncommon occurrence to have ten or twelve boys lead in prayer, and to see a number of Roman Catholic boys, (German, Italian, Irish), on their knees, and many of them asking God to help them with their school-work, and to live a Christian life.

The Sunday-schools are well attended and at one club a "Knights of Honor" class (a Bible class), has an attendance of sixty to seventy boys at each meeting. This class meets on Saturday nights. Two nights each week the boys are given heart-to-heart talks, a stereopticon lecture, or occasionally a little musical entertainment, all of which is to lead them to Christ, and these meetings are well attended by Protestants and Roman Catholics.

One Italian boy, converted a few years ago, has been giving his testimony in open air meetings for more than two years, has recently been chosen president of the boys' work in a Protestant church, and is covering a four years high school course in three, and is planning to go to the foreign field as a medical missionary, if he can secure funds for necessary schooling. Another Italian boy in his prayer asked that his father and mother might become Christians, and a German Catholic lad, when asked to make all he could from the word "camp," wrote the following:

Christian
Ambition
Makes
Preachers.

The boy is naturally religious, and if brought under proper influences it is not a hard task to present Christ in an acceptable manner, no matter what his environment is at home. Of course, this cannot be done in a single night, but it has been proven for eleven years that it can be done if followed up. To remember their Creator in the days of their youth, is what the Chicago Boys' Club is endeavoring to get the boys to do, as well as teach them trades of usefulness.

If a boy fails to attend the club his home is visited, and by so doing the worker meets the parents. Prayer is often offered, and the hearts that have been crushed by a drunken husband or from some other cause, are made to rejoice and to know in some degree the love of Christ, and that there are people who are willing to help them as well as work for the welfare of their boy.

A Class of Boys in Columbus, Ohio

Frank A. Doty

Last July I was assigned as teacher of a class of eight or ten boys called "bad." Their former teacher wanted to get rid of them. Three of them had been before the Juvenile Judge, and they were looked upon as tough. I started them to work by organizing the class, and selecting name, motto, colors, badge, and yell. I appointed the last Friday night of each month as a social evening, and invited them to my home for the first gathering. They were all there.

Then we started a canvass for new members, the age limit being 12 and 17, and now we have 38 enrolled, besides six who have moved from the district and leaving the class. The average attendance thus far this year has been 32. During the month of January in our special meetings, 27 of the boys decided for Christ. New scholars are brought into the class, as visitors, then their names are presented to the class council that meets at the call of the president, when they are approved, the entire class voting on their admission.

In March they entertained their fathers at a banquet in the church parlors, the address of welcome being made by the class president, and two addresses by prominent business men of the city. Each boy will bring his father, or the one that is acting as a father to him.

Plans have been made for a two weeks outing this summer, and a Sunday-school will be held at the camp the two Sundays they are there.

Sweet Love of Christ

Carrie Judd Montgomery

Sweet love of Christ, that stoopeth to enfold
Thy weary one, to patiently uphold,
That in no place nor time can dim or fail,
And ever with Thy Father shall prevail;
Thou art my shield from tempests rude and cold.

When seas of agony have o'er me rolled,
And all my plaint my prayer to Thee has told.
Thy saving grace has made me cry, All Hail!
Sweet love of Christ!

And now by faith I see my name enrolled
With those Thou callest through the gates of gold,
While all the lights of this poor earth shall pale,
Then vanish quite in glory's shining trail,
And God's new life shall oversweep the old;
Sweet love of Christ.

PRACTICAL AND PERPLEXING QUESTIONS

ANSWERED BY THE EDITORS

Please explain Matthew 5:32.

The act of man in divorcing his wife saving for the reason given does not in itself cause her to commit sin, but it opens the way for sin if she marries again. If she marries again, she not only commits sin, but he who marries her also sins—the law must work both ways.

J. H. R.

As "X" stands for the unknown quantity in algebra, is it not sinful to use "X" for Christ in our writing? Also "Xianity" for Christianity?

Probably no one in writing "X" for Christ thinks of Him as an unknown quantity, and consequently there can be no sin in such use. Ordinarily, however, there is no need for making the abbreviation. Among the early Christians abbreviations for Christ were very common and there was certainly no irreverence in such use.

The length of the word "Christianity" makes its abbreviation somewhat less objectionable.

J. H. R.

How reconcile the accounts given in Matthew 27:5 and Acts 1:18 touching Judas Iscariot?

No reconciliation is needed touching the manner of the death of Judas. He evidently hanged himself, yet in some way he was disemboweled. It is suggested that possibly the rope with which he hung himself broke, and he was cast on some sharp projection. Matthew gives the story in general terms while Peter goes into details.

As to the use of the money, the difficulty is much greater, and some commentators believe that as yet there is no reconciliation between the accounts, but the larger number believe that the causative sense of the verb used in Acts 1:18 relieves any contradiction to Matthew 27:5, and gives us to understand that Judas did not purchase the field directly, but through the chief priests as stated in Matthew.

J. H. R.

Is the Church the bride?

I believe so.

J. M.G.

Does everlasting always mean the same?

Yes and no. Canaan was given to Israel for an "everlasting" possession, which means as long as the earth endures; but God is called the "Everlasting Father," which means without beginning and without end.

J. M. G.

What is this new cult of Bahaism?

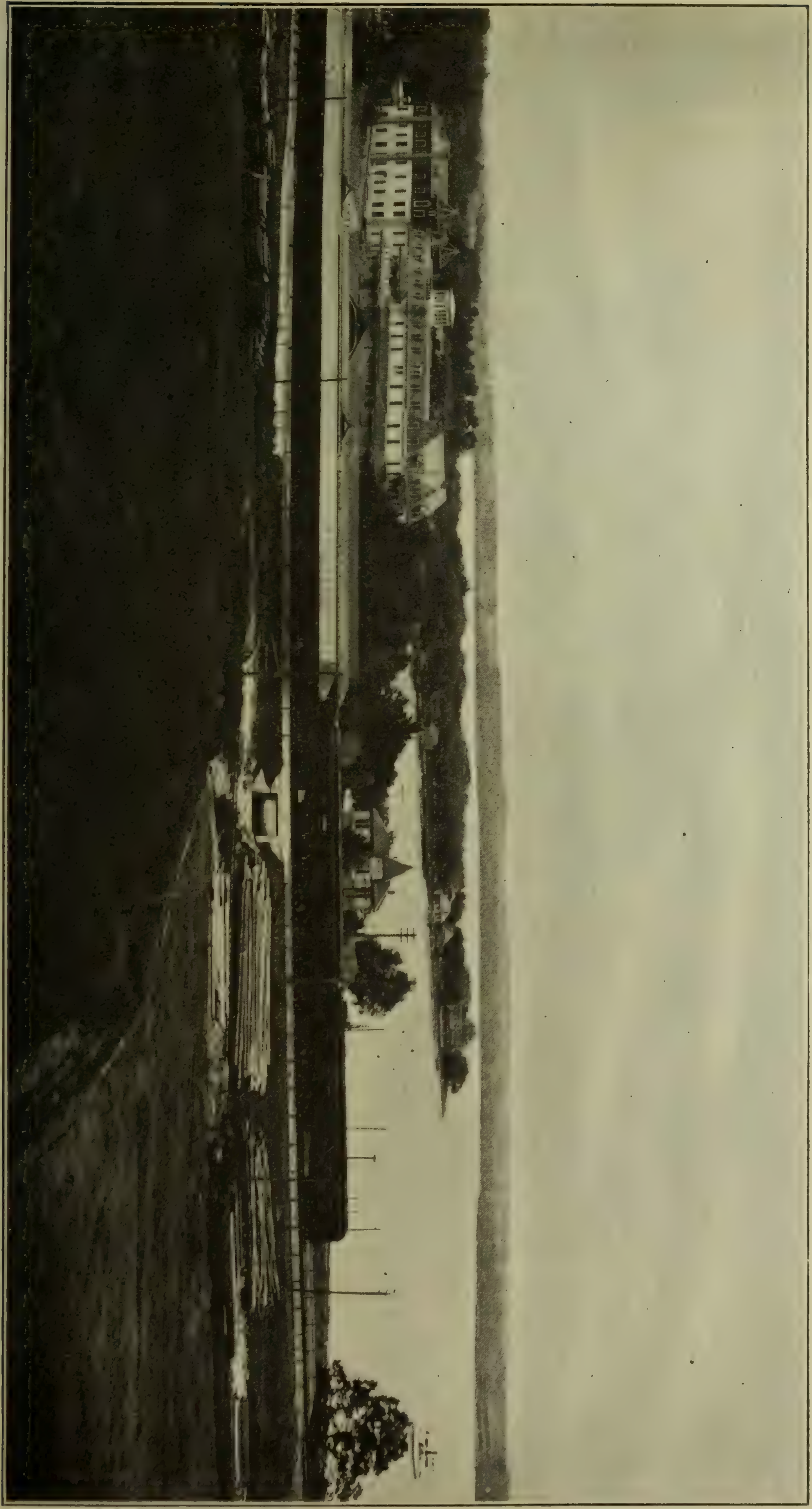
In one of its own publications, Sprague's Story of the Bahai Movement, It is referred to as "the latest expression of an eclectic evolution, growing out of the innate pantheism of the Iranian mind."

Pantheism is the doctrine that there is no personal God, only an impersonal divine essence out of which all things are evolved, first the mineral, then the plant, then the animal, and finally man. In every age this impersonal essence finds expression in some individual man, who, to all intents and purposes, is the god of that age.

Bab was the founder of this movement in 1850. After his death, Suth-i-Ezel became the head of the sect, whose broth-in-law, Baha, entrusted by him with its secrets, vaulted into the place of power through the role of assassin. It is from him the sect takes its name. "Our God, El Abha," "The Everlasting Father," are among the names applied to him. He died in 1892, in Acre, Syria, and his place is now taken by his son, Abdul Baha.

The sect is finding its way into Great Britain and the United States, and is one of the many Antichristian movements of these times, deluding men and blinding their eyes to "the true light which lighteth every man that cometh into the world." Arch-deacon Wilberforce and R. J. Campbell, of London, have recently welcomed this man into their churches.

J. M. G.



Railway Station and Birdseye View of Winona Lake, Ind. See Page 632.

THE LAYMEN'S COMMENTARY ON THE OLD AND NEW TESTAMENTS

CONDUCTED BY JAMES M. GRAY

THE BOOK OF PSALMS

Lesson 5. Psalms 19-24

Psalm 18.

A song of victory. It opens with ejaculatory expressions of triumph for deliverance. All nature is described as convulsed when the Almighty presses to the rescue. The next division is taken up with meditation on the principles involved, the whole closing with further outburst of triumph and confidence. 2 Samuel 22 is a copy of this magnificent ode saving a few variations, and the student is referred to our treatment of it at that place.

[Psalm 18, with question 7, is a part of lesson 4.]

Psalm 19.

God's revelation in the world and in the Word. We have a strong contrast between these two in this Psalm. In verses one to six there is the general revelation of the heavens, "wordless but extending their sphere over the whole earth," which then specializes to the sun as the chief figure of it all. But in verses 7-14, the law is celebrated, whose special function is to warn against sin, and by conformity to which only can our thought and conduct become acceptable to God.

Observe the literary beauty as well as the spiritual teaching in the description of the law—six names, six epithets and six effects. The clearer our apprehension of the law, so the Psalm teaches, the clearer is our view of sin, and the more evident it becomes that divine grace only can cleanse and keep us from it.

Psalms 20 and 21

Are coupled together in The Modern Reader's Bible, and called "An antiphonal war anthem." The first, according to this view, gives the prayers of the king and the people before the battle, and the second the thanksgiving after the victory.

As to the first, we hear the people (vv. 1-5), the king (v. 6), and then the people to the end. As to the second, the king is first (vv. 1-7), and then the people again to the end. While this may be taken as the historical setting or interpretation of these Psalms, yet we are at liberty to apply their utterances in the spiritual scene to the experiences of believers in the Christian Church.

Psalm 22.

The Psalm of the Cross. Is this one of the great Messianic Psalms? Christ uttered the words of the first verse on the cross (Matt. 27:46), and there is reason to think the words of the last were also heard. "He hath done it" (R. V.), especially in the Hebrew tongue, corresponds very closely to, "It is finished" (John 19:30). If this were so, may we not suppose still further, that the whole Psalm was the language of the divine sufferer as He bare our sins on the cross?

There are three strophes, or great poetical divisions, each associated with the phrase, "Far from me." The first covers verses 1 to 10, the second 11 to 18, the third 19 to 31. In the first, we have a cry of distress (vv. 1, 2), an expression of confidence (vv. 3-5), a description of the enemies (vv. 6-8), and a second expression of confidence (vv. 9-10). In the second, we have two descriptions, the surrounding enemies (vv. 11-13), and the sufferer's experiences (vv. 14-18). In the third the whole tone is changed to a note of victory (vv. 19-21), a testimony of praise (vv. 22-26), and a prophecy of resurrection glory (vv. 27-31).

The Psalm gives a graphic picture of death by crucifixion with accompanying circumstances precisely fulfilled at Calvary. As that form of the death penalty was Roman rather than Jewish, we must agree with the Scofield Reference Bible that the "proof of inspiration is irresistible." Note that at verse 22 the Psalm breaks from crucifixion to resurrection (compare John 20:17).

Psalm 23.

The Shepherd Psalm is such a favorite with all as to make an attempted exposition almost an offence. Did David compose it as a youth tending his father's sheep? If not, it must have been at a later time when occupied in reminiscences of those early days.

Note the possessive idea, "**my** shepherd," and the future idea, "**shall** not want." Because the Lord is my Shepherd I am

Feeding on the Word—"pastures"
Fellowshipping the Spirit—"waters"
Being renewed—"restoreth"

Surrendered in will—"leadeth"
Trusting the promises—"fear no evil"
Enjoying security—"a table"
Doing service—"runneth over"
Possessing hope—"forever."

Psalm 24

Is frequently defined as the Ascension Psalm. The Scofield Reference Bible speaks of these last three Psalms, however, 22, 23 and 24, as forming a trilogy. In the first, the **good** Shepherd gives His life for the sheep (John 10:11), in the second, the **great** Shepherd "brought again from the dead through the blood of the everlasting covenant," tenderly cares for His sheep (Heb. 13:20), and in the last, the **chief** Shepherd appears as king of glory to own and reward the sheep (1 Pet. 5:4).

From this point of view the order is: (a), the declaration of title, "The earth is the Lord's" (vv. 1, 2); (b), the challenge (vv. 3-6), it is a question of worthiness and no one is worthy but the Lamb (compare Dan. 7:13, 14, Rev. 5:3-10); (c), the king takes the throne (vv. 7-10), (compare Matt. 25:31).

Questions on the Lesson

7. Under what circumstances have we met earlier with the contents of Psalm 18?

1. What theme would you assign to Psalm 19?

2. Give the names, epithets and effects of the law.

3. What is the historical setting of Psalms 20 and 21?

4. How does John 19:30 suggest the last verse of Psalm 22?

5. Of what is this Psalm a picture?

6. What proof of inspiration does it contain?

7. By what name has Psalm 24 been called?

8. How may the last three Psalms be classified?

9. Amplify this last idea.

10. From this point of view, what is the order of Psalm 24?

11. What may have been the historical origin of the Psalm last named?

THE BOOK OF PSALMS

Lesson 6. Psalms 25-37

Psalm 25.

In the Hebrew this prayer is arranged as an acrostic, i. e., the first word of each verse begins with a letter in alphabetical order from A to Z.

Hereafter we shall not give as much attention to every Psalm as we have tried to do thus far, but trust the reader to do the analyzing after the examples already given. The purpose of the Commentary is not so much textual explanation as a stimulus to Bible study in a broader sense, and it is assumed that the reader has been studying the Bible side by side with the Commentary from the beginning.

The more difficult Psalms, some of the more familiar and popular, and those distinctively Messianic and millennial may be treated more at length, but others must be passed over.

In the present instance it can be seen that the prayer is for defence (vv. 1-3), guidance (vv. 4, 5), forgiveness (vv. 6-11), etc., intermingled with testimony to the divine goodness (vv. 12-15.)

Psalm 26

Is another appeal to God on the basis of avowed integrity and innocence of the charges of enemies. Note the different features of his righteous character of which the psalmist is able to speak, as well as the description of his enemies. The Modern Reader's Bible names this Psalm, and the interpretation is a happy one, "Searchings of heart before worship."

Psalm 27

Is called by the volume named above "An anthem of deliverance," and throughout it exhibits a strain of confidence, hope and joy, especially in God's worship, with prayer for help and guidance in danger. The secret of the psalmist's confidence is given in verse four as being his delight in divine fellowship expressed in worshiping in His tabernacle. God will protect and deliver him (vv. 5, 6). He will be more to him than earthly parents (v. 10). All that he craves is guidance (v. 11). He concludes with counsel to others in a like case (vv. 13, 14).

Psalm 29,

"The song of the thunderstorm," encourages confidence in God by the celebration of His power as shown in His dominion over the natural world. "Discovereth the forests" (v. 9) means "stripping them bare." In the midst of this awful sublimity God's worshipers cry, "Glory!" (R. V.)

Psalm 30

States its occasion in the title, the reference being to David's own house or palace (compare Deut. 20:5, 2 Sam. 5:11; 7:2).

Psalm 31

Is a cry of one in deep distress, which some have referred to as the period of David's persecution by Saul, and as fitting in with his experiences at Keilah. Read carefully 1 Samuel 23:1-15, and then note in the Psalm, verses 4, 8, 10-15, 20-22.

Psalm 32

Reads like "David's spiritual biography." It is thought to have been written after his sin with Bathsheba (2 Sam. 11, 12). He has been brought to repentance for that sin and forgiven for it (Psalm 51), and now he is praising God for that forgiveness, and telling what led up to it. It opens with a general declaration of his blessedness and why. (vv. 1, 2). This is followed by a revelation of his experience before forgiveness came and when he was undergoing conviction of sin (vv. 3, 4). Confession brought forgiveness (v. 5). Let others act similarly in the same circumstances (v. 6). See what God is to him now (v. 7). The Psalm takes on the form of a dialogue at this point, and God speaks at verses eight and nine, which should be read in the Revised Version. The whole concludes with a pious warning and exhortation (vv. 10, 11).

Psalm 33

Is one of praise. It opens with a general chorus (vv. 1-3). This is followed by a semi-chorus (vv. 4-11), a second semi-chorus (vv. 12-19), and a final chorus (vv. 20-22). To follow this division suggested by the Modern Reader's Bible, is to obtain a pretty good idea of the several subjects.

Psalm 34

Has its occasion indicated in the title which refers to 1 Samuel 21:13. The name there, however, is Achish, but some think Abimelech was the general name given the sovereigns of Gath at that time (Gen. 20:2). This is also an acrostic, and from a musical point of view consists of an introduction (vv. 1, 2), solos and choruses. For one solo, see verses 3-6, and for another 11-14.

Psalm 35

May be read profitably in connection with 1 Samuel 24, which some regard as its occasion. A careful comparison of that chapter will throw light on the meaning of several of its expressions.

Psalm 37

Is one of the most popular of all the Psalms of trust and confidence, whose contents are abundantly illustrated in David's personal history. It is an acrostic, which requires little in the way of explanation to any heart who really knows God through Jesus Christ. The whole theme is the prosperity of the wicked with counsel as to how the child of God should act in regard to it.

Questions on the Lesson

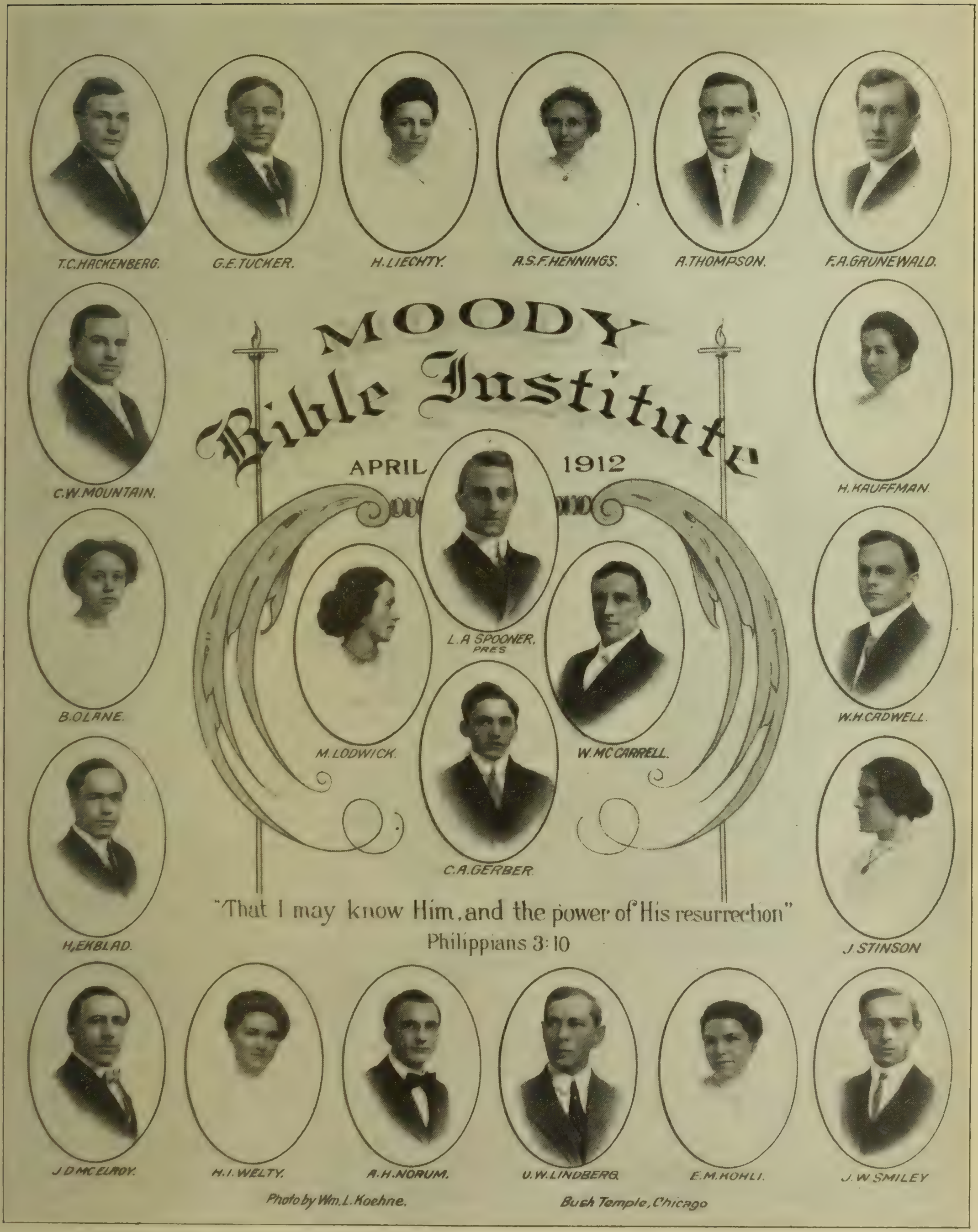
1. What is an acrostic Psalm?
2. What earlier Psalm is suggested by the theme of Psalm 26?
3. Point out some of the poetic descriptions of a thunder-storm in Psalm 29.
4. What experience is Psalm 31 thought to describe?
5. Have you read again 1 Samuel 23:1-15?
6. Give a title of Psalm 32, and a reason for it.
7. What idea is conveyed to you by "semichorus"?
8. Memorize Psalm 37:1-9.

In The Midst of the Throng

Florence A. Wilson

Suggested by Mrs. V. Staples' lines, "Where the Fight is Strong."

It's great to be in the midst of the throng
Where the men and women of power belong,
  And to stand there for right and God.
O the maimed, the lost, the blinded by sin
Seeking life's best in pleasure to win,
  Strangers to truth and to God!
The victims of greed, numbed by traffic's roar;
The stench of the underworld's "open door"
  Cry to man in their need, and to God.
And the Master hears as He walks the street;
He meets men's need as he guides their feet;
  He joins man to man and to God.
It's great to be in the midst of the throng
Where the men and women of power belong,
  And to walk there with Him for God.


T.C.HACKENBERG.
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W.MC CARRELL.
W.H.CADWELL.
C.A.GERBER.
H.EKBLAD.
J.STINSON
"That I may know Him, and the power of His resurrection"
Philippians 3:10
J.D.MC ELROY.
H.I.WELTY.
A.H.NORUM.
U.W.LINDBERG.
E.M.KOHLI.
J.W.SMILEY
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Bush Temple, Chicago

Graduating Class of April 1912. See Page 631.

International Sunday-school Lessons

By E. O. SELLERS

May 12.

The Law of Love.

Luke 6:27-38 and Romans 13:8-10.

Golden Text.—"Thou shalt love thy neighbor as thyself."—Romans 13:9.

Jesus set forth in the Sermon on the Mount, those principles, the working out of which, have so largely changed the history of mankind. Last week, and the week before, there were presented principles that in their application are the very opposite to the natural desires of the human heart. In this lesson we have the summary, the conclusion of the whole matter, and next week we shall study some of the applications of these new principles.

"I say unto all you who hear." Not all who listened that day, even among the disciples, really **heard** what Jesus was saying. The truths did not grip the heart and life of Judas. So it is today, having ears to hear, they hear not. Jesus commands those having ears to hear, to take heed what they hear, and adds that to those who do hear, shall more be given. (Mark 4:24).

"Love your enemies," is not alone a teaching of the Christian faith. It may be found under the old Jewish dispensation, and among heathen philosophers, but in each of these it does not convey the impression nor the obligation as when spoken by Jesus. The life of Jesus was a wonderful exemplification of the truths He taught. In His case the words are a command and obedience to that command He promises to make possible to all of His followers (Acts 1:8).

We are to meet curses with blessings, insults with prayers. But some one exclaims: "Have I not certain rights?" Certainly he has rights but the right to suffer for Christ's sake is far greater than his right to defend himself. God will attend to our rights provided we obey His Word. True, those who ask may be unworthy, but God is kind to the unworthy as well as to those who are worthy (Rom. 5:8). Jesus does not tell us to give to every one who asks a particular thing, nor does God thus answer our petitions. Ofttimes requests come, the literal granting of which we know would be detrimental to the best interests of the petitioner, or perhaps work hardship upon those dependent upon him, as the giving of whiskey to a drinking man, or money to a street beggar when your children are in need. Many foolish and fanciful interpretations and applications have been made of these words; but we are not to read into them meanings not belonging to them. Verse 35 tells us that in carrying out these commands we are to be "sons (R. V.) of the Most High;" surely not implying the abandonment of common sense and reason. The application of the Golden Rule is a very definite and comprehensive matter, vastly different from the negative proposition of Confucius.

"As ye would,—so do ye." Do you want friends? Be friendly. Do you want others to sell goods to you? You must buy of them. Do you wish to have others talk about you behind your back? Then begin at once to talk about others behind their backs. Love expressed merely for those who love us will soon dry up, and is simply refined selfishness (verses 32-34).

To love those who love us not, to do good to those who despitefully use us, to lend not expecting any return, is only possible when one is absolutely dominated by love.

Paul puts not only a strong emphasis upon the teaching of Jesus, but he refers to four Mosaic commandments, and adds that, if there be any other commandment, it is comprehended in the obligation to love one's neighbor.

Paul's picture of heathenism in the first chapter of Romans is a striking illustration of the lack of this trait of love. The heathen have absolutely no fixed standard of morals, they are dependent upon modifications of time, surroundings, culture, etc., but the Christian has an absolutely fixed standard to govern his life. He is to love those who love him not; to be kind and merciful in word and deed. Christ praying for His murderers was His testimony that these precepts are workable. Lessons:

I. **The King's law.** (1) Love for enemies, (2) Endurance of wrong, (3) Observance of Golden Rule, (4) Goodness greater than that of the world, (5) Kindness and mercifulness, (6) Censoriousness forbidden, (7) Generosity.

II. **Paul's illustration that love fulfills all of these requirements.**

May 19.

The Old Law and the New Life.

Matthew 5:17-26.

Golden Text.—"He that loveth another hath fulfilled the law."—Romans 13:8.

Americans seem to have an idea that all the ills of human life can be cured by legislation. There seems to be a corresponding carelessness in law enforcement. Jesus did not found His kingdom upon a number of negative enactments. He "fulfilled" the old law, i. e., filled it full of life. He changed it from mere formal observance to something vital. In this lesson Jesus not only says that He will obey the law of Moses and the prophets, but that the same purpose shall be in the hearts of the citizens of His new kingdom; the divine standard is still to be observed. Christianity gives no license to its followers. The righteousness which is of Christ does not lessen our moral obligations. Jesus says that the "jot or tittle," shall not be set aside.

In order to emphasize this still further He tells those whom He calls and appoints to His service that they shall be held responsible for what they teach, as well as what they practice, with regard to these commandments. To obey and to teach others to obey is to become great in this new kingdom. Jesus was also aware of the danger of perfunctory obedience to the law, and the many traditions that had grown up around it. Hence it is that He so specifically warns His followers that their righteousness must exceed that of the Pharisees. In the old commandment, "Thou shalt not kill," Jesus shows us that the outward act of murder is but an outgrowth of the spirit of a man's heart, hence, he who hates his brother is in danger, i. e., already is in the power of those forces that in their culmination will bring him before the tribunal. Anger, contempt, condemnation, all of these are unrighteous and the sentence of death already rests upon him who is guilty of them. Nothing more clearly reveals the state of our own hearts than the way we speak to or about others. The difference between the one who hates and the one who kills is incidental.

"In danger of hell-fire." Jesus clearly indicates in His teachings a future state of punishment. We must pray to be delivered from it. These words are the merest nonsense if not true. We cannot accuse Jesus of jesting, nor of being a fool (lacking in knowledge), as He speaks upon so serious a subject. When we speak contemptuously or flippantly upon the subject of hell we are reflecting upon the wisdom and knowledge of Jesus.

"Rememberest thy brother hath aught against thee." The philosophy of Jesus is perfectly simple. Not merely are we to forgive those who have wronged us, but we must get right with our brother who has aught against us, before our gifts will be acceptable unto God. "It is far easier to give up a coin than to give up a quarrel. It is easier to lay down a generous offering than to lay down a grudge." This action requires haste, or our adversary will present his cause before the tribunal and bring judgment upon us. Once thus brought before the judge, be it an earthly tribunal, public opinion, or a loving God, we shall be obliged to pay to the uttermost. We cannot control the hearts of others, but we can adjust all claims, and then forgiving our adversary, we shall find our offering acceptable in God's sight.

It is because of a lack of adjustment right here, that so many of our prayers are not answered.

Reformation is not always destructive. Our Lord began His new kingdom by grafting it, as it were, upon the strong root of the past law, which was good; and it bore a vastly different fruit from any previously grown. The old and new had their root in the love of God, and the finest flower of both is the law of love as shown in man's relation to man. Such righteousness will not cloak theft under the title of "rebates." It will not excuse murder by calling it "negligence." Such righteousness allows no loop-hole for fits of anger falsely called "brain-storms." It quickly owns its fault if one has been committed, and seeks to make retribution "quickly."

May 26.

Truthfulness.

Matthew 5:33-37; James 3:1-12.

Golden Text.—"Putting away falsehood, speak ye truth each man with his neighbor; for we are members one of another."—Ephesians 4:25, R. V.

We have in this lesson a teaching of Jesus, then an ethical teaching and application from the writings of James.

Under the old law men swore by heaven which is God's throne, by the earth which is His footstool, and by Jerusalem which was His peculiar, chosen city. They swore by the head and yet they could not change one hair white nor black. Jesus contrasts all of this with absolute simple veracity in our speech, all that is to be required. This makes all oaths profane. When men live in consciousness of God, they will speak the truth naturally and of necessity. How about oaths in court? Jesus is speaking to the members of His new kingdom. Between them yea and nay are sufficient, but as between them and others we must adjust ourselves and, therefore, we do not read into this any admonition not to take an oath in court.

"Be not many teachers." We now turn to a paragraph from the Epistle of James which has its peculiar value and interest as showing the difficulty of mastering the tongue. In the Church of Christ there must of necessity be a great many more disciples (learners) than teachers. Man should be swift to hear, but the position of teacher carries with it such responsibility that no one should audaciously occupy it. With this responsibility is a correspondingly heavier judgment if we stumble. He that stumbles not in teaching, in the use of his tongue, is, indeed, a perfect man and one that is able to bridle the whole body.

"The tongue is a fire." It is, indeed, for it inflames with anger the whole body, the family, society and the nation. History is ablaze with the conflagrations that are a consequence of untimely words and of unbridled tongues. (Prov. 15:1, etc.). The tongue giving utterances to the thoughts of the heart (Matt. 12:34), will inflame lust, wither purity, and consume strength. It fires jealousy and burns the sweet bonds of friendship. It will sever the ties of home, burn away the foundations of character, of commercial integrity, social purity, and destroy the bonds of civic righteousness. It is, indeed, "a world of iniquity among our members."

"Whence come the words that inflame the imagination and the passions? Whence come the words that undermine faith and the credibility of the Bible? If any man question James' words that 'the tongue can no man tame' he has evidently never tried it himself." (Dr. Torrey). This does not mean, however, that the tongue cannot be tamed, for what is impossible with man is possible with God (Matt. 19:26). James draws a frightful picture of the untamed tongue and its consequences. It has wrought physical, moral, spiritual and eternal death, to the whole circle of life. He also draws attention to the alternative—with the tongue we may bless God. James is a most intensely practical New Testament writer and here strikes at the root of evil.

"These things ought not so to be." No more can a fountain yield fresh and salt water at one and the same time, or a fig tree yield olives, than a Christian can bless God and at the same time curse his fellow men. Sarcasm means literally, "To tear flesh like dogs." The charioteer's whip tore the flesh, so we use the tongue as a lash, smiting the sensitive spirits of men.

The truthful man usually exemplifies the other virtues. Profane men are of three classes: the thoughtless, those ignorant of language and with few expressions at command, and those who use profanity to emphasize a lie.

We must not forget, however, that by silence we may bear false witness, and that obligation rests upon us to speak words of praise, commendation, and comfort. Verily, he that "stumbleth not" in words is a perfect man. To make a promise carries with it an obligation to performance; there can be no extenuation nor excuses for carelessness in performing our definite promises. We have no right to say one thing to God, and another thing at variance with His teachings, to our fellow man. Not only will men judge us but God will do so, even for idle words we shall have to give account. Let us take heed to our ways that we sin not with the tongue (Ps. 39:1). "Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer" (Ps. 19:14).

June 2.
Hypocrisy and Sincerity.
Matthew 6:1-18.

Golden Text.—"Take heed that ye do not your righteousness before men, to be seen of them; else ye have no reward with your Father which is in heaven."—Matthew 6:1, R. V.

The words, "Take heed," are of tremendous import. Doing was the great thing in the Jewish religion. It is easy for a man to try to do for himself in order to merit God's favor. It is hard to let God do for us (John 17:4; Heb. 12:2).

TEN—Chris. Work. Reagan

In this lesson there is one inclusive word and three illustrations. This word is **"righteousness,"** substituted in the R. V. for "alms," in verse one. The three lines of application or illustrations used are: (1) that we shall make our righteousness secure by so **doing** our alms as not to be seen of men; (2) that in the **saying** of our prayers we shall not desire to be seen of men; (3) that in the **keeping** of our fasts and our vigils we do them not that the multitudes may observe us.

In another lesson we studied the subject of the law where Jesus summarized all by saying that except our righteousness shall exceed the righteousness of the scribes and pharisees, we shall in no wise enter into the new kingdom. In this lesson Jesus shows us the righteousness which he is demanding of the subjects of his kingdom. Our righteousness shall seek its approval not from men but of God. The motive which must govern is the glory of God.

In verse two the first illustration has to do with our "doing of alms," i. e., our relations to men about us, our **righteousness.** The doing of alms has no fundamental connection with any question of honesty between man and man. The doing of alms according to the strict interpretation of civil law is no part of duty. There is no reason why the business man should give away his earnings provided he is just in his dealings. Yet men are making great benefactions to the cause of philanthropy. Why? Jesus lays bare the secret, viz., "That they may have the glory of men." Such righteousness is repugnant to the fundamental principles of His life. The true attitude is to so do our alms that even the right hand shall not know what the left hand is doing; thus will God get the glory.

Jesus next takes up the subject of prayer. The exercise of prayer has but little to do with our relations to men. It is to be directed to God and not to man.

The keen blade of Jesus' logic again reveals the innermost secret, "That they may be seen of men." But because of the importance of this relationship to God, the great teacher gives us a prayer in which he sets forth those principles that must govern in the prayer life of his subjects.

The third illustration is the **keeping** of fasts. Fasting has never appealed to the natural man, yet we see men making a show of fasting and imposing it upon others. "That they may be seen of men." There is a ministry in fasting, but it consists in foregoing and abstaining for the "glory of God."

This lesson is a great warning that if we condition our righteousness upon the approval of man we have no reward from God. The ostentations of unctuous display of philanthropy is only vanity, in the sight of God. Any exaltation of self is always antagonistic to God who is properly jealous of the glory which is rightfully His. Our exaltation must be of God. If our prayers are but forms we can expect no reply from the throne on high. If our fasting is paraded before men as an outward show we must look only to men for our reward.

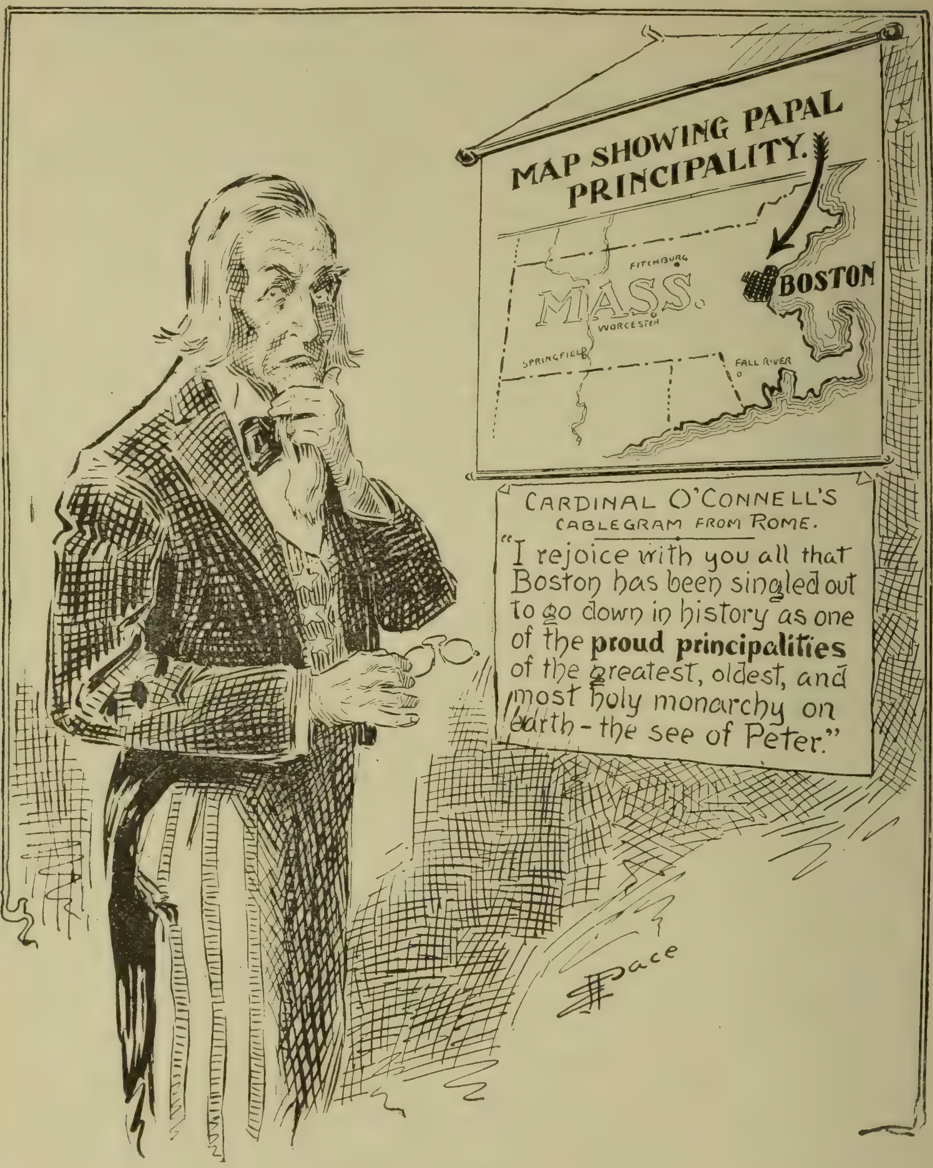
How the honest heart of mankind rebels at the suggestion of affected piety for personal gain or advantage! Hypocrisy is, however, subtle. Mr. Moody's rebuke to the man who boasted after an all night prayer service that his face shown was, "Moses wist not that his face shone." It is not the piety that is wrong but the contemptible counterfeit. Followed through this lesson applies to all the walks of life. This falseness is the sin that lies back of graft and corruption, and that allows America to have "the worst governed cities in the world."

Fifty Years After

It matters now no more whose eyes were best,—
Which saw at nearest hand the truest truth;
It matters, that both poured their clearest youth
And bravest treasure at the truth's behest.
Truth has her north and south, and each to each,
Being a whole wide world apart, appears
Far gone in error,—bigots with stuffed ears;
They fly to arms; and perish in the breach.
And yet . . . they died for truth . . . both sides . . . we know.
Their blood still warms the interlying land;
In every wind their haunting bugles blow,
And flitting shadow-shapes, like storm clouds, meet
In forest glades; and where old bridges spanned
Deep streams, are heard, still, still, their tramping feet.

They leave us not, these dead, but gird us round,
Full panoplied, alert, on either hand;
Marching with her, the reunited land,—
Making her borders undisputed ground.
They leave us not, whose handing-on is ours,—
Unselfishness of valor and bright deeds!
By them we know 'tis not in vain he bleeds
Whose country rears her children on such flowers.

—Benjamin R. C. Low, in Scribner's.


MAP SHOWING PAPAL PRINCIPALITY.
FITCHBURG
MASS.
WORCESTER
SPRINGFIELD
FALL RIVER
BOSTON
CARDINAL O'CONNELL'S
CABLEGRAM FROM ROME.
"I rejoice with you all that Boston has been singled out to go down in history as one of the **proud principalities** of the greatest, oldest, and most holy monarchy on earth - the see of Peter."
Pace

A Prince of Rome in America.

The above cartoon tells its own story. Our nation may well be aroused to caution. The papers, largely subsidized and censored by Rome in this land of the free, tell us that "his eminence, William Cardinal O'Connell," of Boston, has returned from Rome as the first prince of the church ever resident in New England, bringing expression of papal affection and love for the American people, non-Catholics as well as Catholics." Great love for the "non-Catholics" is in the hearts of these men. Much love is felt by those who in solemn oath pledge themselves to uncompromising hostility to civil and religious liberty in America, the conclusion of which oath, as found in the Manuale Romanum for the secular clergy, is as follows: "I will seek out and oppose, persecute and fight against heretics and schismatics who oppose our Lord, the Pope of Rome, and his heretofore mentioned successors, and this I will do with every possible effort." It is the love which was expressed by the Inquisition, in the slaughter of tens of thousands of God's children at the stake, for the crime of serving Jesus Christ according to His Word. And these are princes! And Boston is a principality of Rome!—The Herald and Presbyter.

THE GOSPEL IN THE WORLD

Edward A. Marshall, Editor.

The Lutheran Church in America is divided into 24 branches.

About 75 colporters are spreading the Scriptures throughout the needy districts of Canada.

There are 39 American missionary societies working in India, having a force of 1,667 missionaries and 14,432 native workers.

A permit has just been granted, allowing the American Bible Society to ship 20 cases of Bibles into Persia each year.

The Christian Endeavor Society has 1,300 organizations in India, and the number in China increased from 400 to nearly 800.

Missionary work among Mexicans needs to be especially remembered in prayer because the public mind of that excitable people is not easily turned unto God in times like these.

Missionaries in Persia have been greatly discommoded by the Russians withholding their mail. The missionary work goes on, however, without interruption.

The Presbyterian Board is celebrating its seventy-fifth anniversary this year. The income of the Society during the year 1837 was $44,000. This year the receipts have been $1,950,000.

One of the practices of missionaries which excites the wonder of natives everywhere is their habit of asking the blessing at meal time. The heathen world has divorced thanksgiving from its prayer life.

One of the trying problems in African missionary work is the white settler. He comes out under the protection of his own government, pre-empts the finest land, sometimes drives away the native occupants, treats the black man as his slave, teaches him evil habits, and prejudices him against the missionary, who has no recourse or appeal.

James M. Taylor is planning an evangelistic campaign to the islands of St. Thomas, Saba Nevis, Dominica, Trinidad, and on to South America. He asks prayers for the journey and work.

The Presbyterians have recently been permitted to hold a conference at Urumia, Persia, which had been forbidden for the past ten years. The country is opening as never before, except for the handicap of Russian influence.

The Rajah of Pithapuram, India, and his wife Ranee, gave $4,500 for the erection of a woman's dispensary, in gratitude for medical service rendered by missionaries of the Canadian Baptist Church.

The Catholic Church reports a gain last year of 478 churches. They have 6,000 young men studying for the priesthood, 1,333,000 pupils in their parochial schools, and 15,000,000 members in their churches, 396,800 of whom, came from other countries last year.

It will be a serious hindrance to missionary giving if Church members get to thinking that the current annual expenses of the work are being paid from large gifts received from wills and legacies. It will tempt many to lie back on their oars.

A conference of religions was recently held in Japan composed of Buddhists, Shintoists and Christians. It is hoped that the non-Christian worshipers discovered the power of the Gospel and now realize their impotency to overcome sin.

In the twelfth century, Peter Waldo took issue with the church of Rome on Papal infallibility, the right of the laity to preach, and on the existence of purgatory. He and his followers were persecuted and driven into the mountains. Now, however, the sect has not only greatly extended its numbers in Italy, but has extended its missionary work to South America and Egypt. Their membership includes many prominent men, such as Marconi, the inventor of the wireless telegraph.

Persia is like a bird in the snare of the Russian fowler. Sympathetic nations fear to intercede. Poverty, bloodshed, famine and the ravagings of border tribes, have made missionary work very slow and trying though there has been no open opposition.

A great change has taken place in the attitude of the South African Boers toward the native people. The old motto over the church, "Dogs and Hottentots not admitted here," has been taken down, and the Dutch Church is doing aggressive work among both Kaffirs and Hottentots.

A new tide of immigration will be set in motion as soon as the Panama Canal is open. The churches on our southern and western coasts may well be thinking of their opportunity. European laborers may flock to California, which is so much like southern Italy, France and Spain.

When each of the school boys in Kunsan, Korea, was promised a testament if he would make a pocket in which to carry it, the effect was characteristic of Korean Christians. Each boy made two hip-pockets, one for his own testament, and one to carry a copy to give away.

The American Bible Society, organized in 1816, has 12 foreign and nine home agencies, with correspondents in 30 countries. Last year it issued 1,600,000 volumes in 70 languages. The society furnishes a Bible for 17 cents, a testament for five cents, and a gospel for two cents.

The death of Rev. A. Boegner, director of the Paris Evangelical Missionary Society, is a great loss to the 600,000 Protestant Christians in France. He was greatly loved and revered throughout the country. Dr. Boegner died suddenly February 25, while preaching in the pulpit of a church in La Rochelle, France.

If it be true that the general contributions of some leading denominations are falling off in spite of the strenuous efforts of various movements to arouse the spirit of giving, then it will be necessary to search the underlying motives, and see if they are such as the Holy Spirit can endorse when He appeals to the conscience.

China hangs in the balance between heathenism and Christianity. The foremost leaders are either Christians or in sympathy with Christian teachings. With such men at the head of the new government, the missionaries may expect generous religious toleration, if not the direct proclamation, of Christian principles.

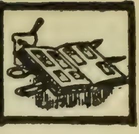
We little realize that a considerable portion of the earth's inhabitants have recently entered upon a new national life which means a changed personal life. Korea, China, Persia and Turkey, besides many smaller sections, have suddenly revolutionized their views. Now is the time for the church to show them the "better way."

It costs the price of an overcoat to support a Bible woman in Korea, China, India or Africa, for a year. Could you not make your old coat do another season and have a substitute preaching Jesus Christ and Him crucified for twelve months in some dark corner of the earth? If you have such a substitute do not forget to pray a few moments each day for God's blessing upon her labors.

The coming of Chinese students to America for an education should attract the attention of Christian workers in university centers. Hundreds of students are scattered through these institutions, giving a rare opportunity for the churches which have access to the student life, to win them to Christ. Who can tell but what one thus influenced may, some day, be president of the Empire of China, wielding an influence over one-fourth of the human race!

A new spirit must enter into the call for missionaries. Seven hundred workers have been called for to supply the demand of various societies. Only a portion of these can be found. Why? Recently, the United States army recruiting officer in Chicago issued a call for men. Applicants crowded the head-quarters. It was reported that 100 were accepted in a single day, to say nothing of the large number rejected. If war is more attractive to young men than the grace of God, may the Church not be at fault in its presentation of the character of His grace? Surely salvation from sin should be as beautiful to behold, as a corpse-strewn battle-field.

FOR SERMON AND SCRAP BOOK



CONTRASTS IN GENESIS AND REVELATION

Genesis	Revelation
1: 1, Earth created.	21: 1, Passed away.
1: 5, Night created.	22: 5, No night there.
1: 10, Seas created.	21: 1, No more sea.
1: 16, 17, Sun and moon created.	20: 23, No need of sun.
2: 8, Garden - home for man.	21: 10, City-home for nations.
2: 18, 23, Marriage of first Adam.	19: 9, Marriage of second Adam.
3: 1, First appearance of Satan.	20: 10, His final doom.
3: 16, 17, Sorrow and suffering.	21: 4, No more sorrow.
3: 17, Curse.	22: 3, No more curse.
3: 27, Driven from tree of life.	22: 2, Welcome back.

THE INCARNATION OF CHRIST

Hebrews 2:11, 18

1. The ground of the Incarnation: "Both He that sanctifieth and they who are sanctified are all of one." That is, the origin of each is God.

2. The reason for the Incarnation: That through death He might destroy him that had the power of death.

3. The result of the Incarnation: He is able to succor them that are tempted.

J. M. G.

THE PHILOSOPHY OF THE ATONEMENT

Hebrews 2:10

1. The purpose of God in the Atonement: To bring many sons into glory.

2. The method of procedure: To make the Captain of their salvation perfect through suffering.

3. The reason for the divine action: It became Him to do so:
   a. Because of the necessity of His nature.
   b. Because it was suited to His character.
   c. Because it was glorifying to His grace.

J. M. G.

The size of God's family does not affect the preciousness of the individual soul.—J. H. Jowett.

THE UNCONVERTED ARE WITHOUT—

Christ, Eph. 2:12.
Hope, Eph. 2:12.
God, Eph. 2:12.
Truth, 1 Tim. 6:5.
The Spirit, Jude 19.
Strength, Rom. 5:6.
Excuse, Rom. 1:20.

SECRET DISCIPLESHIP

And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus.—John 19:38.

In the character of Joseph we see much to admire and something to regret. Mark speaks of him as "an honorable counsellor, which also waited for the Kingdom of God." Luke speaks of him as "a good man and a just." He did not consent to the deed of putting Christ to death.

All four of the evangelists record the fact that Joseph begged the body of Jesus that he might bury it in his sepulchre. This act showed respect for Christ. Evidently Joseph did not entertain the popular notion that Jesus was a deceiver. Joseph was a disciple of Jesus, but a secret one, for fear of the Jews.

Like Joseph, there are many now who are secret disciples of the Saviour.

I.—Some of the Reasons why Secret Disciples of Christ are not Professed Disciples.

1. Some are troubled with doubts respecting their spiritual state.

They question the reality of their faith, love, and hope.

But should such doubts be allowed to exist? No.

Need such doubts exist? No.

2. Some are secret disciples of Jesus because they are afraid that if they openly confessed Him they might not remain faithful.

They have seen others falter and stumble, and they fear that it might be the same with them.

This fear shows a want of faith in Christ's power to keep from falling.

3. Some are content to remain secret disciples because they erroneously think that secret religion is enough.

But secret religion is not all that Christ requires.

Secret Christians should remember that the Church may lose by their not confessing Christ.

Suppose Peter had been content to remain a secret disciple.—Paul—Luther—Wesley!

4. Some remain secret disciples because of the fear of man.

This was the case with Joseph. He feared the Jews.

The fear of man still prevents some from an open profession of religion.

But this fear should not be yielded to.

5. Some secret disciples remain such because of the inconsistencies and faults of others.

This is most unwise. The wrong others do is no excuse for my not doing the right.

II.—Some Reasons why all who Love Christ should Openly Confess Him.

1. Gratitude demands it.

Think of what He has done for you.

2. Honesty demands it.

We ought to be true to our own consciences, to the truth, and to Christ.

3. The Saviour requires us to confess Him.

"Ye are the light of the world."

We are to be Christ's witnesses.

4. An open profession of Christ may influence others.

Christian example is potent for good.

5. Christ will confess those who confess Him.

"Whosoever shall confess Me."

—G. Charlesworth.

ANDREW BONAR'S FAREWELL

That dear old Scottish saint, Andrew Bonar, visited this country once. As he was about returning home, New York friends gave him a farewell meeting. One of them, in closing an address, applied the words of Paul to Timothy to him, saying: "There is a crown of righteousness laid up for him which the Lord, the righteous judge, shall give him in that day." But Mr. Bonar, coming forward and holding up his hand for silence, concluded the quotation, adding: "And not to me only, but also to all them that love his appearing."

Ah! there is no respect of persons with God! Do you love His appearing? Are you longing for His coming? Are you ready should He come today?—James M. Gray, in Satan and the Saint.

A PRAYER ON ACCOUNT OF THE TITANIC DISASTER

By Bishop Charles Edward Cheney, D. D.

O God, whose days are without end and whose mercies cannot be numbered, we plead with Thee out of the depths of the great calamity which overwhelmed two continents with grief. Thou hast taught us in Thy holy Word that Thou dost not willingly afflict or grieve the children of men. In Thy wisdom Thou hast seen fit to visit many homes with trouble, and to bring distress upon them. Remember, we pray Thee, the bereaved ones in mercy. Sanctify Thy fatherly correction to them. Endue them with patience under their affliction, and with resignation to Thy blessed will. Comfort them with a sense of Thy goodness; lift up Thy countenance upon them, and give them peace.

And, O God, to us who mourn with them that mourn and weep with them that weep, give a profound spirit of humility and a sense of our deep unworthiness, that we may realize that not for our righteousness, but because of Thy loving mercy, we are spared.

May those also whom Thou hast rescued by special deliverance when no human hand could save, be filled with such a sense of Thy mercy as shall lead them to consecrate the lives which Thou hast lengthened, to Thy service forever.

And may all of us, duly impressed with the shortness and uncertainty of this life, devote the residue of our days to a humble, holy, and obedient walking before Thee, through Jesus Christ our Lord. Amen.

A FEW PRACTICAL DON'TS

Don't neglect secret prayer and Bible study, and then wonder why you have no power with God or souls.

Don't call jealousy watchfulness.

Don't call quarrelling earnestness.

Don't call covetousness economy.

Don't call stubbornness firmness.

Don't call fretfulness nervousness.

Don't say you are humble, when you are bound to have your own way.

Don't say you are filled with the Spirit, unless you can show the fruit of the Spirit.

Don't say you are "all for Jesus," when you seldom give one dollar to His cause.

Don't say you'll bear anything for Jesus, when you fly into a passion over trifles.

—Wm. D. Laumaster.

"YOUR FATHER KNOWETH"

Luke 12:30

How can our Father e'er forget
His children here below?
Doth He not feed the ravens all,
And make the lilies grow?

He nurtures every tender blade
That springs above the ground,
He clothes the grass in living green,
And sheds the dew around.

No sparrow to the earth can fall,
Without the Father's care,
The frailest thing, that e'er He made,
Doth in His goodness share.

Then shall we doubt His thoughtful love?
Shall we not trust Him more
Than weaker creatures of His Hand,
Who feed from out His store?

So brood not o'er, with anxious mind,
The morrow and its need;
In Jesus Christ our Father gives
A full supply indeed.

W. A. D., in The Christian.

FERVOR AND SENSE

Religious fervor and religious sense should be close companions on the King's highway. Far too often sense is so far behind that all it knows of what fervor has done, is learned by the ash heaps of the fires fervor has kindled.—The Continent.

THE SECRET OF A HAPPY LIFE

"How can you look so pleasant tonight?" a man asked his friend. "You have had a score of interruptions this afternoon, when you had hoped to do a lot of work." "That's all right," was the answer; "every morning I give my day to Christ, then I take what He sends. These interruptions come in the way of duty. Why should I complain about the service He has appointed?"

It was a very wise and trustful saying. So many of us offer a partial consecration, and therefore the interruptions are regarded as breaking the purpose of the day. The only way is to dedicate all our time, and then to take every action as prompted by the Lord. It is amazing how the moments are sanctified when they are thus accepted as the ordination of grace.—Advocate and Guardian.

WHAT ONE "GIDEON" BIBLE DID.

Through the medium of a Bible placed in a room in the Colonial Annex Hotel, of this city, by the Gideons, the church has gained another convert, Whittaker Ray, of San Francisco, Cal., advance agent for a big theatrical company. "The seed sown by the little Bible in your hotel has borne fruit. I joined a Presbyterian church in Chicago last Sunday." This telegram was received last week by Fred Klooz, manager of the downtown hostelry. Mr. Ray, when in this city on a Sunday afternoon, some time ago, found one of the Gideon Bibles in his room. He became interested in reading it and later hunted up a Presbyterian church. When he left the hotel he told its manager he seriously considered joining the church. His statement was not taken seriously, however, but the proof of his wish to become enrolled came in the telegram.—Pittsburgh (Pa.) paper.

POWER IN PRAYER

Men of influence may be men of power, while men of power may have little influence.

The pastor of a village church had among his members some of the most influential men and women in the community. They came to church, and did their routine duties with great regularity. But there was no power displayed in the quickening of saints or the salvation of sinners.

One day, in his visiting, this pastor called upon a sick member who had not been to church in years, and who had begun to feel that she was a useless branch. He tried to encourage her by the assurance that she could do good by praying for him and the other active members of the church. But her thoughts after his departure took another turn. She began to think of those she knew who were unsaved and wrote their names on a piece of paper, that she might constantly call them over before God in prayer.

Soon a revival was in progress, and many were saved. The pastor had forgotten his sick member in the press of work for souls, and he did not call to see her till weeks after the meetings were over. When he called, he noticed the soiled, torn list of names beside her on the pillow, and asked what it meant. With heart too full for utterance, she handed it to him, and there he saw how she had checked off one name after another as fast as they were converted, until nearly every name had the cross mark beside it.—A. C. Dixon, in Heaven on Earth.

PRAYER AND PAINS

No answer comes to those who pray
And idly stand
And wait for stones to roll away
At God's command.
He will not break the binding cords
Upon us laid,
If we depend on pleading words
And do not aid.

When hands are idle, words are vain
To move the stone;
An aiding angel would disdain
To work alone.
But he who prayeth and is strong
In faith and deed,
And toileth earnestly, ere long
He will succeed. —Selected.

LET CHRIST BUILD YOU

If we are Christ's building, then let Him fashion us according to His divine ideal of beauty, at whatever cost to our selfishness, or pride, or indolence, or vainglory. Christ working in us and upon us, and we work with Christ and for Him; that is the process that produces such structures as He will present before His Father and the holy angels.—Theodore L. Cuyler.

FAITH THE VICTORY

It happened in Switzerland once that two travelers went to explore an extremely difficult part of the Alps. They took three guides. When they reached a steep cliff of ice they roped themselves together, first a guide, then a traveler, then a guide, then a traveler, and then a guide, and they began to climb up a cliff. As the first guide crawled up he cut in the ice little rests for the feet of those who followed, and the whole five of them crept carefully and anxiously up the side of the cliff.

When they were midway, the last man lost his footing. As he swayed to and fro he dislodged the man above him. He tried to regain his footing, and could not, and pulled the third, and the third the fourth, and four of them were swinging slowly to and fro over the precipice.

When the first guide perceived what was happening, he drove his ice-ax with all his might into the cliff above him, and held to it. As he stood firm, the man beneath had time to get his footing, and the man beneath, until the whole were saved because the first man stood. Jesus Christ has bound us to Him, but some of us have lost our footing; we cannot keep the notch. But if we are linked to Christ by faith, we shall keep our standing, in spite of temptations, and Christ will bring Satan under our feet.—F. B. Meyer, in Back to Bethel.

THE DECLINE AND THE RESUSCITATION OF THE PRAYER MEETING

There are positive reasons for the decline of the prayer meeting.

1. The fast pace of our modern life, leaving men and women weary and nerveless at the close of the day's work.

2. The growth of the suburbs, which take our members far away from their places of business and worship.

3. The multiplication of other organizations whose work may be a form of prayer, an avenue of devotion.

4. The substitution of "testimonies" for prayer and exposition of the Holy Scriptures, the service frequently degenerating into an unwholesome melange of pietistic doggerel and frippery remarks by individuals, who veer off on tangents.

5. The absence of a definite idea or theme in the leader's mind, indicating that no beaten oil has been brought to the sanctuary.

6. Misplaced emphasis in the Sunday pulpit announcements. People are urged to be present at the oyster supper on Monday, pleaded with to come to Mother Jarley's Wax Works on Tuesday, whereas the important affair of the week is dismissed in this laconic style: "Prayer meeting, Wednesday evening."

How Can the Prayer Meeting be Helped?

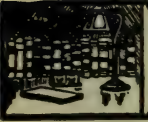
1. By personal solicitation in the minister's pastoral work. If its necessity burns in his own soul, others will soon be scorched.

2. By special preparation for it. A strong well-thought-out mesage from the Word.

3. By announcing special topics and keeping them before the congregation.

4. By ceasing to scold, or croak, or lose hope, remembering that "where two or three are gathered together" the Lord is in the midst, and that the importance of a meeting is not to be gauged by the number present.

5. By bringing down blessing upon the church through keeping the fire ever burning on the altar of our own hearts, and fanning the embers in the souls of more spiritual brethren.—Rev. Augustus E. Barnett, in The Episcopal Recorder.



NOTES AND SUGGESTIONS

SOCIAL AND RELIGIOUS CONDITIONS IN LEADING AMERICAN CITIES

From a summary of findings sent us by Rev. Charles Stelzle, D. D., we glean the following concerning 75 North American cities, with a combined population of 20,000,000, in which surveys were made the past winter by the Men and Religion Movement:

"About 1,000 questions were addressed to the local committees having charge of the surveys in each of the cities, covering—among other things—the following subjects: the population, municipal administration, social influence, industrial life, the saloon, dance halls, crimes and arrests, housing health, political life, social service agencies, public schools, libraries, recreational life, juvenile delinquency, and the general condition among the churches in these cities.

"Of the churches in these cities, 77.7% are Protestant, 11.3% are Catholic, 4% are Jewish, and 7% consist of other denominations. The Methodist Episcopal Church leads in point of membership. Then come the following churches in order: Presbyterian, Baptist, Episcopal, Congregational, Lutheran, Christian and Reformed. The membership in all Protestant Churches consists: 30.7% of men, 54% of women, 6.2% of boys between the ages of 12 and 18, and 9.1% of girls between the ages of 12 and 18. It is a striking fact that only 5.1% of the boys in the Sunday-schools in these cities are members of the Church, although, during the past ten years, the number of men and boys uniting with the Protestant Churches has increased 2½%, there being a steady gain in this respect from year to year. Sixty-five percent of those who attend the Sunday morning services in the Protestant churches are women, and the morning attendance at all the churches is 65% of the total attendance of the day.

* * *

"Of the enrolment in the Sunday-schools 57.2% are women and girls, and 42.8% men and boys; and of the enrolment in the Bible classes, 62% are boys between the ages of 12 and 18, while 38% are men. Of the teachers of men's Bible classes in the Sunday-schools 23.7% are clergymen; 36.5% are business men; 11.4% are women; 17.3% are professional men; whereas the teachers of the boys' classes in the Sunday-schools are 5.3% clergymen; 7.9% professional men; 8.8% male school teachers; 19.4% business men; 19.5% men of other classes; 7.5% women under 20, 31.6% women over 20 years of age.

* * *

"The crimes and arrests indicate that of those arrested 83.9% were men; 9.1% women; 6% boys and 1% girls. Forty and eight-tenths percent of the arrests were due to drunkenness; 15.9% to disorderly conduct; 8.2% to disturbance of the peace; 7.8% to vagrancy, 6.1% to assault; 4.8% to larceny; 3.5% to gambling; 5.1% to social evils."

DEFENCE OF Y. M. C. A.

The insertion in the April issue of the magazine of Bishop Kilgore's criticism of Y. M. C. A. work has called forth a spirited defence of Y. M. C. A. work in general from a prominent singing evangelist, who says: "I have visited scores of Y. M. C. A's, all the way from Boston to Portland, Ore., large and small, and in the main they are doing a splendid work—and are a power for righteousness in their respective localities." He further says: "We know of several churches where the pastors are nothing but lecturers, where the prayer meetings have been abandoned and where the social feature of the church is the only live thing, but would we be justified in a wholesale criticism of the church because of this?

"The good Bishop's advice to the Methodist Church to withdraw her support is about as sensible as if he were to see a man drowning and refuse assistance, saying his original intention was to swim but he is not living up to his intentions, therefore, he deserves no help." The facts about all Christian work are needed.

At a contest held at the Xenia (Ohio) Theological Seminary, April 4, Wm. G. Evans took the first prize of $60 with a sermon on "The divine measure of character." The second prize of $50 was taken by Ernest McClellan, on the subject, "A godly life in a busy world."

CONSERVING THE REVIVAL

At the close of the "Billy" Sunday evangelistic campaign in Canton, O., in March, a men's personal workers league was organized with about 50 members. In a very short time the membership reached 1,600. The attendance on the meetings of the league ran from 600 to 1,000, many prominent men of the city belonging to it. Mr. E. B. McNelly, Y. M. C. A. secretary, conducts Bible study on Tuesday evenings. The members of the league go out into all the region about Canton and hold evangelistic meetings. This local league is one of more than fifty similar leagues forming a national league, which is an outgrowth of an evangelistic campaign in Youngstown, Ohio, in 1910. The National league as yet is largely confined to eastern Ohio and western Pennsylvania.

Two churches received over a thousand members each, another about 500 members, another 400, etc., at the close of the Sunday campaign in Canton.

The Northwestern Bible and Missionary Training School of Minneapolis, Minn., graduated a class of six, April 30, 1912. The address was given by Rev. L. W. Munhall, D. D. on "Biblical Criticism."

The Wabash (Ind.) Plaindealer thus speaks of Rev. L. W. Munhall, D. D., who recently conducted evangelistic services in that town in connection with the meeting of the North Indiana M. E. Conference:

"Dr. Munhall though exhibiting in his countenance the lines inseparable from advancing years, is as full of enthusiasm and fire as he ever was. He is a veritable dynamo for energy, and has lost none of that personal magnetism which has rendered him such a power in the evangelistic field."

Rev. J. C. Page, of Denver, writes that the Rocky Mountain Bible Conference is lengthening its cords and strengthening its stakes. The monthly meetings in Denver have been most helpful. Conferences have been held in Pueblo and Colorado Springs, and other towns are calling for conferences. This increased interest in Bible study is attributed to the visit of Dr. James M. Gray to Denver, in 1907.

McCORMICK SEMINARY.

The McCormick Theological Seminary graduated 47 young men on Thursday evening April, 25, 1912. The sermon was preached by Rev. Malcolm James MacLeod, D. D., pastor of the Marble Collegiate Church, New York City.

Six former Moody Bible Institute students shared in the prizes that were awarded for proficiency in seminary work, two of them securing the two possible fellowships. Mr. Franklin E. Allemong (M. B. I. '06) secured the T. B. Blackstone fellowship in New Testament Greek, his thesis being on "The Primitive form of the Gospel of Mark." Mr. Jacob Quiring (M. B. I. '09) secured the Old Testament fellowship. Each of these fellowships entitles the holder to a two years attendance at such university as he may choose either in America or abroad.

ROMAN CATHOLICS IN U. S.

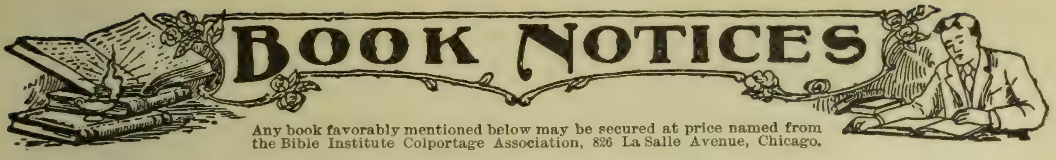
There are 15,015,569 Catholics in the United States proper, according to the 1912 edition of "Kennedy's Official Catholic Directory," which is authority also for the following statistics:

A year ago the Catholic population of the country was 14,618,761, while ten years ago it was 10,976,757, showing an increase of 4,038,812 for the decade. Twenty years ago Catholics numbered 8,615,185, showing that within twenty years the Catholic population has nearly doubled.

There are 17,491 Catholic priests in the United States and 13,939 Catholic churches, of which 9,256 have resident priests. the other 4,683 being mission churches. The directory also shows that there are fourteen archbishops, two titular archbishops, ninety-seven bishops, two arch-abbots, and fifteen abbots in the union.

Furthermore, there are 83 seminaries with 6,006 students preparing for the priesthood, 229 colleges for boys, and 701 academies for girls. There are 5,119 parochial schools with an attendance of 1,333,786.

There are also 289 orphan asylums caring for 47,111 orphans. Including the children in parochial schools, orphan asylums, academies, colleges, and other charitable institutions the grand total of young people under Catholic care amounts to 1,540,049—Chicago Tribune.



BOOK NOTICES

Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association, 826 La Salle Avenue, Chicago.

The Books We All Write, by Rev. William Muir, M. A.

The books we all write are those of memory, conscience, acquirement and character. The author deals with each of these in a helpful and interesting way, with choice bits of illustration here and there, that help to brighten up the chapters.

63 pages. 5 x 7¼ inches. Morgan & Scott, Ltd., London. 1/ net. J. M. G.

Towards a Perfect Man, by Henry W. Clark.

In this book we have fifteen essays on such subjects as "the restraint of power," "the value of reserve," "the making of opportunity," and "the well meaning man," the majority of them previously appearing in the Christian World. The realization of the various virtues presented, though not distinctly spiritual, will be an approximation towards the perfect man. These short essays are healthfully stimulating.

140 pages. 4½ x 7 inches. Fleming H. Revell Co., New York. 75 cents. J. H. R.

An Open Letter to Society from Convict 1776.

This is a very cleverly written appeal to society against certain abuses in penitentiaries and other prisons. There is a clear denial that there is such a thing as a criminal class. All men are possible criminals and all criminals are possible men.

The author believes in a law of repression touching crimes against property, which will be humane and just, and appeal to the interest of men. Those convicted of crime committed to relieve want should be paroled as soon as judgment is rendered in their case, restitution should be made as above, and if the crime is committed to satisfy the cravings of vice or passions the criminal should be placed in a sanitarium until cured.

Mrs. Maud Ballington Booth has written an introduction asking the world to listen to the study of penology from the standpoint of the cell.

160 pages. 5½ x 7¾ inches. Fleming H. Revell Co. 75 cents. J. H. R.

The Owl's Nest, a Vacation Among "Isms," by Anne Gilbert.

This is a story, which, while quite amusing, strikes a hard blow at some of the "isms" of the day. Into a rambling old country house there came during the summer season a number of guests, among which there is a Christian Scientist, a spiritualist, a follower of Abdul-Baha, a theosophist, etc. With the patriarchal proprietor of the home, of the orthodox faith, and two thoroughly Christian young women as hosts, a medley is furnished, and the experiences are exceedingly interesting, and are well told. The reading of the book will save some from the philosophical vagaries which have already won the unthinking approval of too many.

123 pages. 5 x 7¾ inches. Fleming H. Revell Co., New York. Cloth. 75 cents, net. J. H. R.

Romans VI-XI, by Rev. W. H. Griffith-Thomas, D. D.

This is the second volume on Romans, and it fully meets the expectations and promise aroused by the reading and study of the first. Prof. Thomas realizes that this volume deals with some of the most difficult statements found in the New Testament, and he brings to the understanding of the verses and a statement of the great doctrines, a clearness, simplicity, and yet completeness, which are most satisfactory; nor does he forget the aim which he has in mind to relate the great doctrines to the experience and needs of the believer. The first volume discusses the Christian's judicial position, justification by faith in a crucified Saviour; this volume considers our spiritual condition, sanctification by faith in a risen Lord. In dealing with the difficulties of chapter 7 Prof. Thomas says: "This chapter is concerned with the great truth that law is unable to save from sin." He calls chapter 8 "the chapter of chapters for the life of the believer." The entire volume is suggestive and spiritual. The work will be completed in the third volume.

235 pages. 5 x 7½ inches, cloth. The Religious Tract Society, London. 50 cents, net. P. E. Z.

The Fundamentals.

Vol. VII of this publication has just appeared. It contains eight articles, among which the following may be considered as quite notable: "The passing of evolution," by Prof. George Frederick Wright, D. D.; "One Isaiah," by Prof. George L. Robinson, D. D.; and "The book of Daniel," by Prof. Joseph D. Wilson, D. D. J. H. R.

The White Man's Burden, by Rev. B. F. Riley, D. D., LL.D.

This is a discussion of the inter-racial question with special reference to the responsibility of the white race to the negro problem. The book is written by a southern man, who has the advantage of being on the ground, and a close student of the existing conditions. There is evident a strong sense of the need of careful statement, yet the author does not hesitate to emphasize the responsibility which rests upon the white people of the south. He says that around two chief facts are all the rest gathered, one of which is that the burden of this mighty problem lies at the door of the white race, and the other is that practical action in the attempted solution of the difficulty should no longer be delayed. The book has passed into the second edition, and is a valuable contribution to a serious problem.

240 pages. 5 x 7½ inches, cloth. B. F. Riley, Birmingham, Ala.

P. E. Z.

Preludes and Interludes, by Amory H. Bradford.

The author was a well known and much beloved Congregational pastor, located for years at Montclair, N. J., and this book contains his final messages to his people when he was no longer able to preach. They were written in the sick room during the closing months of his life, and printed first in the calendar of the church. They touch upon the subjects of sin, salvation, miracles, prayer, etc., but necessarily in a very brief and superficial manner, and we are bound to add, not always from the standpoint of the Gospel to which The Christian Workers Magazine bears witness. Those who knew and loved Dr. Bradford will peruse these pages with tender sympathy, but they can not be recommended to the general public either for soundness of statement or great inspirational uplift.

115 pages. 7¾ x 5⅜ inches. $1.00 net. Thomas Y. Crowell Co., New York.

J. M. G.

Prayer Changes Things, by S. D. Gordon.

This little book contains three addresses given at the annual meeting of the South African General Mission two years ago in London. The addresses are preceded by a poem by Bessie Porter Head, entitled "What Then?" suggested by one of the addresses.

Those who have liked Mr. Gordon's Quiet Talks will like these addresses, and they should attract many who have not heretofore read Mr. Gordon.

58 pages. 5 x 7½ inches. Fleming H. Revell Co., New York. Boards. 35 cents, net.

J. H. R.

Bible Boys, by Lettice Bell.

This is a delightfully well told story of ten Bible boys, beginning with Joseph and ending with Jesus. It is suitably written for younger boys, those under the "teen age." A new feature of the book are Scripture references at the bottom of each page. The book and chapter are given, but the readers are to supply the verse, to which special reference is made in the text. This is a good method of encouraging boys in Bible reading.

124 pages, 5¼ x 7¾ inches. Morgan & Scott, 12 Paternoster Buildings, London.

E. O. S.

Emblems of the Holy Spirit, by Rev. F. E. Marsh.

This volume is an able treatise on matters pertaining to the Holy Spirit. It consists of fourteen chapters, in which the Holy Spirit is presented respectively as the Dove, the Seal, the Holy Anointing Oil, the Anointing, the Oil, the Fire, the Rain, the Atmosphere, the Wind, the Rivers, the Dew, the Water, the Clothing, and the Earnest.

The name of the author is sufficient to guarantee the orthodoxy of the book. That such a large volume can be devoted to this one phase of the doctrine of the Holy Spirit indicates a very thorough knowledge of the doctrine itself. The book shows a masterful knowledge of the Scriptures. The study of parallel passages is exceedingly interesting. The reader cannot but be impressed with the supreme importance of having a vital knowledge of the doctrine considered. Nor can he lay down this book without realizing the necessity of himself receiving a continual infilling of the Spirit for service. The book is most heartily commended.

257 pages. 5½ x 9 inches. Morgan & Scott, Ltd., London. Cloth. Price $1.00, net.

W. E.

The Master, by G. M. Peters.

A simple narrative of that life of lives—the Son of God, the Master of men; and a narrative so attractive and so vivid in its presentation that it holds one's close attention from beginning to end. It is highly realistic but never weak.

The manner and method of portrayal is positive, either commanding the assent of its reader, or inciting him to a study of the scripture story itself to ascertain the truth of its statements. The writer apparently believes what he writes, and writes for one purpose—that others may believe. Four words characterize the pages of this book—sincerity, fearlessness, practicality, and reverence.

All Scripture references and discussions have been arranged in an orderly way, and an appendix has been added, thus avoiding any interruption in the movement of the narrative itself, and at the same time satisfying the inquiry of the reader.

The Master is a deserving book and will be a valuable asset to any home library.

506 pages. 5½ x 8½ inches. Fleming H. Revell Co., New York. Cloth. $1.50, net.

C. A. C.

The Religion of Christ, by Frederick D. Kershner, M. A.

This well written volume is divided into three parts: Christ the center of world history, vital Christianity, and formal Christianity. In vital Christianity we have three great ideals of Christ: righteousness, service, and freedom, with respect to the here and now.

In the epilogue to part two, on modern progress and Christianity, the author calls attention to the fact that the statistical gains that Christianity is making over all other religious beliefs is no proof that vital Christianity is gaining, and suggests that at one time when the whole world was nominally Christian, vital Christianity reached its lowest ebb. He insists, however, that vital Christianity is gaining rapidly as evidenced by the peace movement, increased interest in benevolence, higher moral tone among political leaders, decrease of cruelty, and the growth of religious tolerance.

Mr. Kershner favors an independent polity in church organization, and nothing more from the applicant to church membership than a promise to accept Jesus as the Christ, to adopt the Christ ideal of life, reformation, and obedience in being baptized.

159 pages. 5¼ x 7½ inches. Fleming H. Revell Co., New York. Cloth. $1.00, net.

J. H. R.

The Book of Genesis, A complete analysis of Genesis with annotations, by A. C. Gaebelein.

This is No. 3, in the excellent "Bible Study Course" which the editor of Our Hope has projected, and which seems to be doing exceedingly well. Among the contents there is a valuable section or two on the subject of the higher criticism, and some pertinent answers to the question as to whether Genesis is revelation or myth. It is needless to say that the able author satisfactorily affirms the divinity of the book throughout. The work is further enriched by an excursus on "Genesis and Geology," by Cumings, and a dictionary of the proper names in the book, with their meanings.

104 pages, 5½ x 8½ inches, Our Hope Publication Office, 80 Second Street, New York. Single copies, 20 cents postpaid; 25 copies or more, 16 cents each; 100 copies, $12 postpaid.

J. M. G.

The Work of the Ministry, by Rev. W. H. Griffith-Thomas, D. D.

This volume will take rank with other great books dealing with the life, problems, and work of the minister. It is written in the clear, incisive, earnest and warm style, which characterizes Prof. Thomas' other books. The minister who will read it carefully and thoughtfully, will get a larger vision of the importance of his work, a greater realization of the responsibilities attached to the ministry, and a greater desire to be about his Master's business. There is little of what Dr. Thomas thinks, and a great deal of what the Bible says about the minister, and reading the volume reminds one again that Christ is necessary for everything, sufficient for everything, and available for everything. The book is intended primarily for the clergy, and is divided into three general sections: Part I deals with the man himself; Part II discusses his work; Part III considers the man in relation to his work. Three chapters are devoted to the ministry in the Prayer Book, and one chapter with the Prayer Book services. There are chapters on children's work, Bible class work, foreign missions, the prayer meeting, social work, and personal work. An extended bibliography is given at the close of the book.

416 pages. 5½ x 8 inches, cloth. Hodder & Stoughton, New York. Price, $1.50, net.

P. E. Z.

THE TITANIC

SUNK APRIL 15, 1912

Now this was the work of the hand of man, the dream of a prideful brain
That the wrath that sleeps in the rolling deeps might waken to strength in vain.
We builded a ship that was one of might, we builded it stanch and strong;
We forged its keel to its ribs of steel, we fashioned it wide and long;
We said there was naught that might humble it, no power in sea or sky—
And it broke as a crumb 'twixt finger and thumb when the ocean made reply.

There were long, long decks where the gay folk strolled; the wake was a white, white foam;
And the jewels gleamed, and the people dreamed of the strength that bore them home.
There were billows high that the bow cleft fair and as scornfully tossed aside—
For the ship was great and it hastened straight, with no halting for wind or tide.
We said there was naught that might bid it pause, no power in wind or wave—
But an echoing surge is the only dirge that is murmured above its grave.

Now the sea is deep, and the sea is strange, and is jealous of all men do;
And it takes its toll as its billows roll, and it answers with wreck and rue;
It has been unchained since the birth of time, and it palsies the hand of man
Though he work in pride and with faith beside in his cunning toil and plan.
We said of the ship it would keep its course, and mock at the sky and sea—
Then a swift-caught breath, and the call of death in a mocking and strident key.

Now this was the work of the hand of man—a mighty and wondrous thing,
And we told the sea it no more might be over man and his works the king.
We made it as strong as a hundred ships that threaded the seas of yore—
And it lies today where the long swells play through the wrecks on the ocean's floor.
We said there was naught that might humble it, no power in sea or sky—
And it broke as a crumb 'twixt finger and thumb when the ocean made reply.

—WILBUR D. NESBIT, in the Chicago Evening Post.

THE EVANGELISTIC FIELD

SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for *news* in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—EDITORS.

HAVE OPEN DATES

Nels Fanebust, Sioux Falls, S. D.

Mr. and Mrs. C. M. Huggins, Grayville, Ill.

O. E. Hamilton, 4009 Terrace, Kansas City, Mo.

Dr. Geo. W. Willis, 1522 Cedar Ave., S. E., Cleveland, O.

Rev. Chas. Eickenberg, 4029 N. Hermitage Ave., Chicago.

C. E. Faust, Soloist and Musical Director, 4630 Langley Ave., Chicago.

Geo. P. Paterson, soloist and musical director, 163 Institute Place, Chicago.

RECENT MEETINGS

Edw. R. Dow at Cairo, Ill.

T. C. Carleton at Griffin, Ga.

Nels Fanebust at Gary, S. D.

O. A. Miller at Fox Lake, Wis.

W. J. Morris at Marianna, Ark.

H. C. Clausen at Eldorado, Nebr.

Dr. L. W. Munhall at Altoona, Pa.

E. C. Glenn at Roanoke Rapids, N. C.

Chas. Cullen Smith at McGregor, Ia.

Alexander B. Davidson at Iron Mountain, Mich.

S. D. Goodale and B. H. Redden at Huntington, Ark.

Eleanor R. Edwards and Willa Ferguson at Corinna, Me.

Arch C. Holder and Robt. E. Johnson at Williamstown, Ky.

GLEANINGS FROM THE MAIL

Thomas Penn Ullom began a series of evangelistic meetings at Uniontown, Pa., April 4.

John T. Ellis conducted special meetings at Stiles, Wis., resulting in an addition of nine persons to the church.

W. C. Sensibaugh reported good results of his work in Michigan in connection with the local option movement.

J. Dimmick Taylor, writing from Sandpoint, Ida., said: "We baptized six last night, and several more to follow."

Charles Eyster, pastor of the Oak Chapel, near Wooster, O., reports thirty conversions as the result of three weeks revival effort.

Hay Bell and C. M. Huggins held meetings at Grayville, Ill., where there were about 180 professions and the saloons voted out.

A Broughton, writing from Cotter, Ia., reported good meetings at Emerson, Ia. There were about 200 conversions in five weeks.

Eleanor R. Edwards reported from Dexter, Me., that many souls were being saved. Miss Willa H. Ferguson was assisting in the meetings.

"Our meetings in Grand Haven, Mich., were a success. We netted over 300 conversions, with great interest in the churches."—Melvin E. Trotter.

Haudenschield and Farrar held a meeting at Dinuba, Cal., in which many men were converted. They next went to Gilroy and Glendale, Cal.

Miss Eva Ludgate and her singer, Mable Thompson, have had a successful year, many conversions being reported at all points where meetings were held.

J. W. Mahood and Mr. and Mrs. A. D. George began a series of meetings in the M. E. church at Hillsdale, Mich., April 12. Clark S. Wheeler is the pastor of the church.

P. E. Andrews and Homer A. Hammontree held a series of meetings at Carsonville, Mich., where the building was not large enough to accommodate the crowds which attended.

George W. Willis assisted W. O. Hawkins in a revival campaign at Byesville, Ohio, during March. Not a day passed but some souls were converted. A total of 130 united with the church.

"At Agra, Kan., we had a fine meeting. Many men attended, and quite a few fine young men came forward and accepted Christ. We began at Wiota, Ia., in the face of bad weather but the attendance has been remarkable. Already several have taken Christ and the workers are 'thawing out.' E. O. Martin is doing fine work, especially with the young men. His trombone solos are a drawing card."—A. John Fitt.

"Closed a very successful campaign at Norway, Mich., April 1. Many backsliders renewed their vows and more than half a hundred others were converted."—Alexander B. Davidson.

D. E. Reed conducted meetings at Ludington, Mich., where the interest was keen and many souls converted. The boys and girls meetings were well attended, 200 to 300 being present each afternoon.

H. T. Crossley, of Crossley and Hunter, recently closed a three weeks' evangelistic campaign in London, Ont., with a good number of conversions, seventy of the converts having united with the churches.

Henry B. Roller recently closed a meeting in his home town, Huntingburg, Ind. There was a large attendance and many conversions during the three weeks' campaign. He is now holding meetings in the south.

"We just closed a six weeks' meeting at Eureka, Cal. It was a success. The Holy Spirit was there in power and 650 decided for Christ. Several special trains were run to the meeting."—Dan Shannon.

At a series of meetings held in Mound City, Ill., by Edwin R. Dow and his assistants, Horace F. Erwin and Florence H. Dow, there was a large number of conversions and the churches experienced a blessed revival. A committee visited the meetings from Cairo and on the last day asked the evangelists to conduct a union campaign in Cairo during the month of April.

Johnson and Cotterell reported a good interest in the meetings they conducted at Alton, Ill., during March. The services were continued for five weeks in the First M. E. Church and there were a large number of conversions.

"We are in the midst of a glorious revival here (Hebron, Ind.). Sunday was a great day. The church is crowded each night and several come forward at each service. We go from here to Greensburg."—H. D. Kennedy and wife.

"Since leaving the Institute December 23, we have had the privilege of planning and carrying forward four revivals, with 114 conversions and reclamations, at North Liberty, Ind., Teegarden, Ind., and Bethesda, O."—Enoch Fetters.

Harvey S. Stoner says that his meetings in Ohio were productive of much good. Many old people were converted, dances ceased and cards were burned. The churches were usually too small to accommodate the large numbers which attended.

"I am in the midst of a union revival meeting in this place (Florence, Colo.) with E. B. Pratt. We are having a splendid meeting and the Lord is blessing our efforts. Much interest is being manifested and souls are being saved."—R. M. B. Booth.

"We just closed a fine meeting at Viola, Wis., with 250 conversions. They voted on the question of license on Tuesday after the Sunday sermon to men on "The Twin Evils" and the vote was nine to one against the saloons."—Arthur S. Phelps.

Mrs C. Stewart. C. Stewart. Mrs. O. E. Hamilton. O. E. Hamilton.

Hamiltons and the Stewarts—Evangelists.

E. E. Stocking, Sunday-school missionary in Wyoming, reports many blessings received the past year in the work. At a meeting in a coal mining camp at Monarch, Wyo., there were twenty-five conversions. Arthur Tipton assisted in the meetings.

"Have had a busy season. Since Christmas I have held meetings at Osborn and Plattsburg, Mo., and Huntington, Ark. All were especially good, though we had bad weather. B. H. Redden of the Moody Bible Institute assisted in these meetings."—S. D. Goodale.

"Lowry and Moody just closed a four weeks' campaign at Beatrice, Nebr., in which 581 souls were saved, and hundreds of Christian people have been spiritually strengthened. Mr. Lowry's Bible work carries the atmosphere of the Institute."—Mrs. Florette Q. Beeson.

Twenty churches united in an evangelistic campaign with Hart and Magann at St. Joseph, Mo. The tabernacle at first erected to accommodate 4,000 had to be enlarged with a seating capacity of 7,000. Numerous conversions were reported at the beginning of the meetings.

"Had the pleasure of assisting in a meeting at First Presbyterian Church, New Castle, Ind., Rev. G. W. McGuire (a former student), pastor. We had a good time together and the Lord blessed our efforts. There were twenty-three additions to the church."—George McGowan.

Miss Beatrice B. Russell has sent us an attractive evangelistic folder announcing the Stough evangelistic campaign at Williamsport (Newberry) Pa., beginning April 12. Dr. Stough's photo is set in the center and smaller photos of his assistants are set in two columns on either side.

"We are just opening a campaign with eight churches in West End, Toledo, O. The interest is growing very rapidly. Last evening a delegation of three carloads came in from Gibsonburg, where we just closed a campaign which resulted in 409 conversions."—Newlin and Maltbie.

R. Carleton and C. E. Faust had an interesting series of meetings at Osceola, Wis., during March. They began the meetings in the M. W. A. Hall, which they were compelled to give up on account of the strong opposition to the meetings. Then they went to the Baptist church, many conversions resulting. Some of the men who were instrumental in forcing the evangelists out of the hall later repented and attended the meetings.

Ray Palmer closed a three weeks' meeting April 14 with the First Baptist Church, of East St. Louis. Heavy rains and politics, besides many local difficulties made it hard to conduct a revival campaign, but thirty-eight persons were added to the church, largely by conversion and baptism.

"We just closed a good meeting at Richmond, Ky. People there say it was the best meeting in fifty years, for which we thank God and take courage. Above all, the Holy Spirit set His seal upon the work and the workers, in convicting and converting souls."—Arch. C. Holder and Robt. E. Johnson.

"Aalesund, Norway, March 15.—I have been here seven weeks and numbers have confessed Christ. The other evening we had over forty young converts. On Monday last a young convert put a solid gold ring in the collection. We have taken a large hall and commence a special campaign on the 17th."—Robert Murdo, Jr.

"We closed a tabernacle meeting March 25, at Sodus, N. Y., a place of about 1200 people. The professions numbered 470. Men came from all walks of life. The men's meetings in the tabernacle were the largest attended of any place of its size that we have ever been in, as well as the women's meetings conducted by Mrs. Crabill in the M. E. church."—Ernest Crabill.

During the month of March Chas. Cullen Smith and R. H. Roper held a successful mission at Plains, Mont. It was the first union effort ever attempted in this beautiful fruit valley. An old warehouse was converted into a splendid tabernacle. The feature of the meetings was the large number of leading men who decided for the Christian life and who have since connected themselves with the churches.

"Middletown, Ohio.—The churches of the city at present are engaged in a great ingathering of souls, the harvest of the Lyon evangelistic campaign which was conducted here during the past five weeks. Nightly services are being conducted in each of the various churches, the attendance taxes the capacities and the interest is of the deepest character. As a result of the meetings just concluded more than 1,600 men and women and young people gave their hearts to the Saviour. All of these expressed a desire to join some church and six Protestant churches of the city will greatly increase their membership roll. Aside from the conversions more than 500 church members reconsecrated themselves to the service of the Master."

"Blackfoot, Idaho.—Under the auspices of the M. E. and Baptist churches we have just closed the greatest union meeting ever held here, recording 270 decisions for Christ, 169 of whom went into the two churches before the meeting closed. Attendance was large and occasionally people were turned away from the big auditorium. The great chorus under Clarence E. Lane, and orchestra led by Mrs. Taylor, made the music an attractive feature." —Geo. W. Taylor.

"I closed a two weeks' meeting last Sunday night at the First Baptist Church, Ashburn, Ga. It was a very successful series. Many were brought to Christ and most of them were men. The power of God was manifested from the beginning, with harmonious co-operation of all other churches. The audiences at these meetings were the largest ever gathered for worship in Ashburn. Rev. C. C. Davison is the pastor, and God is greatly blessing his labors."—J. S. Jones.

"Mr. Burgess, Mrs. Butts and I just closed a three weeks' campaign at Danville, Pa., ten churches and the Y. M. C. A. uniting. The meetings were held in a large rink seating 1500. Fifty of the leading women of the churches went into the iron mills, saloons and pool rooms, and on the streets to distribute carnations, pinning them on the men's coats, asking them to wear them in honor of their mothers. Wonderful was the result of this day's work. April 7 we begin a union meeting at Coatesville, Pa."—Benjamin F. Butts.

Wm. G. Frost, of Berea College, Berea, Ky., recently sent us tidings of a gracious revival at the college, where there were several conversions. "School work was diminished so all could attend the meetings on eleven successive nights. The appeal was directly to the will. The preaching was the simple truth held by all Christians, illustrated from the Bible and anecdotes of real life. Two or three gave up revolvers which they had been carrying, and toward the close some who had struggled against conscientious convictions experienced deep emotion and came out into a corresponding joy. In some cases oaths were exchanged for prayers in a single day."

JOHN W. ERSKINE AT OAKLAND CITY, IND.

"It is a delightful fellowship when two former Moody Bible Institute students, as pastor and evangelist, unite their efforts to win souls to Christ. At the suggestion of the pastor, Rev. Benjamin Franklin, the College Church of Oakland City, Ind., invited John Wesley Erskine to conduct a series of evangelistic meetings, beginning Feb. 21 and closing March 10.

"Brother Erskine fulfilled the highest hopes of his former fellow-student and of the large and appreciative congregations. God graciously blessed his labors by reviving the church, and by leading many souls to turn to Christ for salvation."—Benjamin Franklin.

AUTOS IN A TOUR OF TESTIMONY

Chester Birch will conduct a "tour of testimony" July 22 to 28. He has plans on foot for a tour which promises great interest, as he has promise of some who will drive their autos for 200 miles to take part in the tour, which will start from Warsaw, or Winona Lake, July 22, and end the tour on July 28. The party will consist of men who will take time to give their testimony in this most effective way. It will be composed of preachers, business men, singers, professional men, and in fact all men who will arrange affairs, for this time of testimony, so that on the line of march, men may be impressed with the sacrifice of busy men for their church. They will arrange for open air services at many towns.

A LETTER YOU MAY READ

"Miles, Ia., March 9, 1912.

"My dear old Friend:—

"Your good letter reached me yesterday. It found me well and looking for great things. We had a blessed time at our Belmond meeting. We were there only ten days but the Lord gave us one hundred souls.

"When we first got to the town we met a spirit of defiance. It seemed as though everyone we met looked defiant. I asked brother Pitzer if he noticed it and he said he did and had wondered if it showed itself to me. Well, we gave ourselves to prayer; had three or four cottage prayer meetings. Pitzer led one, brother Northrup one, and I one. At each meeting there was a complete breaking down and people wept freely. Then we had afternoon prayer meetings at the church at which we had someone who attended the morning prayer meeting report it.

"Brother Pitzer preached some powerful sermons on the law, the utter impossibility of men saving themselves by good works and the certainty of hell for the man who would not turn to Jesus and put his hope for salvation in Him. As much as people dislike to hear hell preached it was this that broke down the stronghold of Satan and swept away their hope of salvation on the ground of their being as good as someone else. We could see that the Spirit had revealed their error to them. Some, of course, got mad, but they came back.

"One night we went to our room but we could not sleep. We felt that something awful was going on in town. Brother Pitzer was in his room and had gone to bed and called me in. We had prayer and I told him how I felt and he said: 'I feel the same way. I have pulled my window curtain down, for I thought someone might shoot me.' Then we thought of the minister, brother Northrup. Well, we were afraid something might happen to him. I went over to the church and went into his study and there I found him lying on his face before God weeping. I stayed and prayed with him until the burden was lifted and God gave him peace of mind, then we went home and went to sleep. The next day we found that everyone was smashed all to pieces and that night forty came to the altar and broke down, confessing their sin. I was leading the singing. We had an organ and piano tuned together, and while we were singing all at once I noticed that I was singing all alone; the whole choir had gone to the altar. The ladies who were playing the instruments had their faces on the keys weeping like their hearts would break and there I stood, singing all alone. I tried to stop, but brother Pitzer said: 'Sing on brother,' so I said 'Hover O'er Me Holy Spirit.' You would have thought that amidst all that weeping I would have wept, but you know we had done our weeping the night before, but I felt so easy and tranquil I could have sung until this time. After the altar service was over I sang 'Just Carry the Sunshine of Grace in Your Face,' and there was much weeping. A banker was present and he wept like a child and the next night he asked me to sing that song again, and each night until I came home they would ask me to sing that song. You know it seemed to me as though the Spirit sweetened my voice. It was at first a cross for me to lead the singing. The lady who played the piano was a music teacher and you know I do not know one thing about music, but the Spirit helped me.

"Now, Fred, I have tried to give you just a little report of this meeting, not boasting in ourselves, but we know it was all in answer to prayer. Before the meeting I wrote all my praying friends, and we continued in prayer ourselves and the Father poured out His Holy Spirit upon the people.

"Our work has been going along nicely and we are looking ahead expecting a blessing on our people. Keep on praying for us.

"Your old friend,

"Rev. 21:1-7." "Baker."

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointments in their prayers.

Lockett Adair and Party—May, Shawnee, Okla.; June, Commerce and Memphis.

Hay Bell—May, Versailles, Mo.; June, with C. M. Huggins, Vinton, Ia.

Chester Birch—May 1-June 1, Virginia, Minn.

W. T. Brooks—Spring Campaign at Mayfield, Ky., Poplar Bluff, Mo. and Waxahachie, Tex.

Brown and Curry—May 5, San Francisco, Cal.; May 12-26, Monrovia, Cal.

T. C. Carleton—May 2-10, Auburn, Ga.

J. Wilbur Chapman and Charles F. Alexander—1912 in Australasia, as follows: May-June, Queensland; July-Aug., New South Wales; Sept.-Oct., Victoria; Nov.-Dec., S. Australia; Jan. 1913, Tasmania; Feb. 1913, W. Australia.

Harold C. Coffin—May 1-11, Columbus, Ga.

H. T. Crossley (of Crossley and Hunter)—May 12, Palmero, Ont.; June 3-11, London Conference.

Alexander B. Davidson—May 1-14, Hancock, Mich.

John A. Davis—May-June, Jeannette, Pa.; July-Aug., Bible School Park, N. Y.

Frank A. Doty—May, Columbus, O.

Edw. R. Dow—Sept., West Branch, Ia.

Eleanor R. Edwards and Willa Ferguson—May, North Newport, Me.

Chas. Eickenberg—May, Boone, Ia.

John W. Erskine—May 1-26, Evart, Mich.; May 30-June 16, Berville, Mich.

Nels Fanebust and Wife—May 30-June 15, Colome, S. D.; June 20-July 10, Milaca, Minn.; July 14-28, Farrington, Minn.

L. E. Finney—May 1-13, Brenham, Tex.; May 15-29, Fort Worth, Tex.; June 2-17, Claude, Tex.; June 19-30, Spur, Tex.; July 1-17, Big Springs, Tex.; July 19-30, Byars, Okla.

Geo. A. Fisher and Wife—July 20-Aug. 29, Montreat, N. C.

A. John Fitt—May-Sept., tent meetings in Colorado.

Ely J. Forsythe and Party—May, Versailles, O.

A. C. V. Gilmore—May to June, in Louisiana.

E. C. Glenn—May 1-10, China Grove, N. C.; May 12-22, Siler City, N. C.; May 26-June 4, Winston-Salem, N. C.; June 9-20, Four Oaks, N. C.

S. D. Goodale—May 1-5, Chicago; May 12-June 2, Mansfield, Ark.; June 9-30, Clarksville, Ark.; July 7-28, Edgerton, Mo.

Hart and Magann—May, New Kensington, Pa.; July, Madison, Wis.

Haudenschield and Farrar—May 1-6, Glendale, Cal.; May 8-June 3, Lodi, Cal.; June 5-July 1, Morgan Hill, Cal.

Charles E. Hillis—May, Leon, Ia.; Aug. and Sept., Nokomis, Ill.; Oct. and Nov., Corydon, Ia.

H. R. Holcomb and J. L. Blankenship and Wife—May 1-12, Sumrall, Miss.; May 12-June 2, Montgomery, Ala.; June 2-16, Wilmington, N. C.

Arch C. Holder and Robert E. Johnson—May 1-5, Wharton, Tex.; June 1-30, Lawton, Okla.; July 6-28, Hillsboro, Tex.

Robt. E. Johnson and Party—May, New Cumberland, Pa.; June, Natrona and Breckinridge, Pa.

H. D. Kennedy and Wife—May 1-17, Greensburg, Ind.

L. D. Lamkin—May, Macomb, Ill.

J. J. Lowe—May, Hodgdon, Howland and Augusta, Me.

Lowry and Moody—May 1-19, Coeur d'Alene, Ida.; May 26-June 23, Palouse, Wash.

Milford H. Lyon and Party—May 5-June 9, New Philadelphia, O.; Sept. 22-Nov. 3, Newark, O.; Nov. 10-Dec. 22, Hamilton, O.

Geo. "Irish" McGowan—May, Carthage, Mo.

O. A. Miller—May 5, Redding, Ia.; May 20, Northboro, Ia.

W. J. Morris—May, Batesville, Ark.

Nicholson and Hemminger—May 5-30, Pottsville, Pa.; Sept. 22-Nov. 1, Waynesboro, Pa.; Nov. 10-28, Harrisburg, Pa.; Dec. 1-20, Allentown, Pa.; Jan. 1913, Harrisburg, Pa.

J. Wesley Oborn—May 1-5, Jackson, O.

Orr and Armstrong—May 1-5, Tarentum, Pa.; May 8-22, Wooster, O.; May 26-June 9, Walton, N. Y.

Phelps and Preston—May 1-12, Brodhead, Wis.

Price and Huston—May 1-18, Festus, Mo.; May 19-June 18, Flat River, Mo.; July 21, Martin, Tenn.

D. E. Reed—May 1-12, Walker, Minn.

Milton S. Rees—May and June, Lansford, Coal Dale, Nesguehoning, Summitt Hill and Seek, Pa.; July, Rochester, N. Y.; July 28 and Aug. 4, Dorchester, Mass.

Henry B. Roller—May-June, Odon, Ind.; June-July, in Minn.; July-Aug., French Lick, Ind.

Dan Shannon—May 1-15 Redding, Cal.; May 15-July 1, Willow, Cal.

Sheldon and McEwan—May 1-June 3, Mr. McEwan will be with Dr. Biederwolf at Greensburg, Pa.

James Small—May, Murfreesboro, Tenn.; June, Jonesboro, Ark.; July, Washington, Ind.; Sept., Gloucester, England; Oct., London; Nov., Liverpool; Dec., Chester, England.

F. E. Smiley—May, Denver, Colo.

Albany R. Smith—May, lecture tour, New York State; June-Sept. (inclusive), Ohio and Indiana; Oct. Atlanta, Ga.

Chas. Cullen Smith—May, Roundup, Mont.; June, Washington, Ill.

W. A. Sunday and Party—May, Fargo, N. D.

J. Dimmick Taylor—Until June, Oakesdale, Wash.; June and July, Newport, Wash.; Aug. and Sept., Hot Lakes, Ore.

Charles T. Wheeler—May, Brookfield, Mo.

Walker and Woleslagel—May 1-15, Winona, Miss.; June, Laurens, S. C.

Wright and Babbitt—May 1-10, Waco, Tex.

FORTHCOMING CONFERENCES

Collegeville (Pa.) Summer Assembly, Aug. 2-8, 1912. Rev. E. V. Loucks, Sec., Blue Bell, Pa.

Congregational Summer Assembly, Frankfort, Mich.
  Mission Study Conference, July 10-19.
  Sunday-school Institute, July 21-30.
  Bible Conference, July 31-Aug. 23.

Alex. Boyce, Mgr., (Sept.-June) Pleasant Hill, Tenn.; (June-Sept.) Frankfort, Mich.

Erieside Bible Conference, near Willoughby, O., July 19-28, 1912. Herbert Mackenzie, Sec., 2186 East 74th St., Cleveland, O.

General Assembly of the Presbyterian Church in the U. S. A., Louisville, Ky., May 16-26, 1912.

Illinois State Sunday-school Convention, Elgin, May 28-30, 1912. W. B. Jacobs, Sec., Hartford Bldg., Chicago.

International Convention of Baptist Young People's Union of America, Toledo, Ohio, July 4-7, 1912.

International Missionary Union Conference, Clifton Springs, N. Y., May 29-June 5, 1912. Mrs. H. J. Bostwick, Cor. Sec., Clifton Springs, N. Y.

International Sunday-school Convention, Chicago, June, 1914. Marion Lawrance, Sec., 1416 Mallers Bldg., Chicago.

Keswick (Eng.) Convention, July 22-27, 1912.

Missionary Education Movement (formerly the Young People's Missionary Movement) Conferences for 1912:
  Blue Ridge, N. C., June 25-July 4.
  Silver Bay, N. Y., July 12-21.
  Lake Geneva, Wis., August 2-11.
  Whitby, Ont., July 2-9.
  Knowlton, Que., July 11-18.
  Woodstock, Ont., July 22-29.

Mildmay Conference, London, June 25-27, 1912. F. L. Tottenham, Supt., Conference Hall, Mildmay Park,

Montenac Summer Assembly, Greenwood Lake, N. Y., June 26-Sept. 6, 1912.

London, N., England.

Mount Hermon (Cal.) Summer Conferences for 1912:
  Pastors' Council, June 3-7.
  Epworth League Institute, June 24-30.
  Bible Institute, July 1-17.
  Sunday-school Institute, July 9-17.
  Council on Evangelization of California, July 18-20.
  Federate School of Missions, July 22-29.
  Prayer Conference, Aug. 1, 2.
  School of Christian Service, Aug. 1-31.

Montrose (Pa.) Bible Conerence, Aug. 23-Sept. 1. Dr. R. A. Torrey, Director, 260 So. Main Street, Los Angeles, Cal.

Mt. Gretna (Pa.) Bible Conference, Aug. 17-25, 1912. John A. Eby, Sec., Calder Bldg., Harrisburg, Pa.

Annual Convention of the National Federation of Gospel Missions, Boston, Mass., May 14-16, 1912. Oliver C. Elliot, Sec., 17 Davis Street, Boston, Mass.

Northern Baptist Convention, Des Moines, Iowa, May 22-29, 1912.

Northfield (Mass.) Conferences and Summer Schools for 1912:
  Student Conference, June 21-30.
  Young Women's Conference, July 3-10.
  Summer School for Women's Foreign Missionary Societies, July 12-19.
  Women's Home Missionary Conference, July 19-25.
  Summer School for Sunday-school Workers, July 20-27.
  General Conference for Christian Workers, Aug. 2-18.
  Ambert G. Moody, Sec., East Northfield, Mass.

Northwestern Conference K. L. C. E. Convention, Le Mars, Ia., May 23-26, 1912.

Seashore Divinity School, Biloxi (Miss.) Camp Ground, June 24-July 4, 1912. R. R. Ellison, Sec., Geneva, Ala.

Stony Brook (N. Y.) Bible Conference, Aug., 11-18, 1912. Ford C. Ottman, Sec., 22 Strawberry Hill, Stamford, Conn.

Summer Conferences for 1912, at Bible School Park (Binghamton), N. Y.:
  National Encampment of the "White Brigade," July 3-12.
  Conference for Sunday-school Workers, July 23-24.
  Christian Workers Conference, July 21-Aug. 1.

Rev. John A. Davis, Sec., Bible School Park, N. Y.

Westminster Bible Conference, Mundesley-on-Sea, England, July 8-19, 1912. Arthur E. Marsh, Sec., Westminster Chapel, Buckingham Gate, S. W., London, Eng.

The World in Chicago, May, 1913.

Winona Bible Conference, Winona Lake, Ind., Aug. 23-Sept. 1, 1912. Sol. C. Dickey, Director, Winona Lake, Ind.

World's Christian Citizenship Conference, Portland, Ore., June 29-July 6, 1913.

World's Seventh Sunday-school Convention, Zurich, Switzerland, July 8-15, 1913. World's S. S. Association, 1416 Mallers Bldg., Chicago.

C. E. PRAYER MEETING TOPICS FOR MAY

5. The Christian Virtues. V. Unselfishness. 1 John 3:10-18. (Consecration meeting.)
12. The Value of Initiative. 2 Kings 13:14-19. (A leaderless meeting.)
19. Why and How to Please Christ. 2 Tim. 2:1-13. (Union meeting with the Juniors.)
26. Missionary Progress in Asia. Acts 13:1-3; 14:19-27.

SUGGESTED PRAYER MEETING TOPICS FOR MAY

May 1. Home Missions—Cuba and Porto Rico. Foreign Missions—Siam and Laos.

May 8. Co-workers with Christ. 2 Cor. 6:1, 2.

May 15. One fold and one shepherd. John 10:16.

May 22. Christ and the churches. Rev. 1:10-20.

May 29. The bread from heaven. Ex. 16:11-15; John 6:30-34.

"Shall yet again take root downward, and bear fruit upward" (2 Kings xix. 30). God's order again, you see, beloved—1st, take root downward; 2nd, bear fruit upward.—Sel.

HOPE FOR ALL WHO ENTER HERE

RESCUE MISSIONS AND THEIR WORK

BIG PROJECT FOR ST. LOUIS

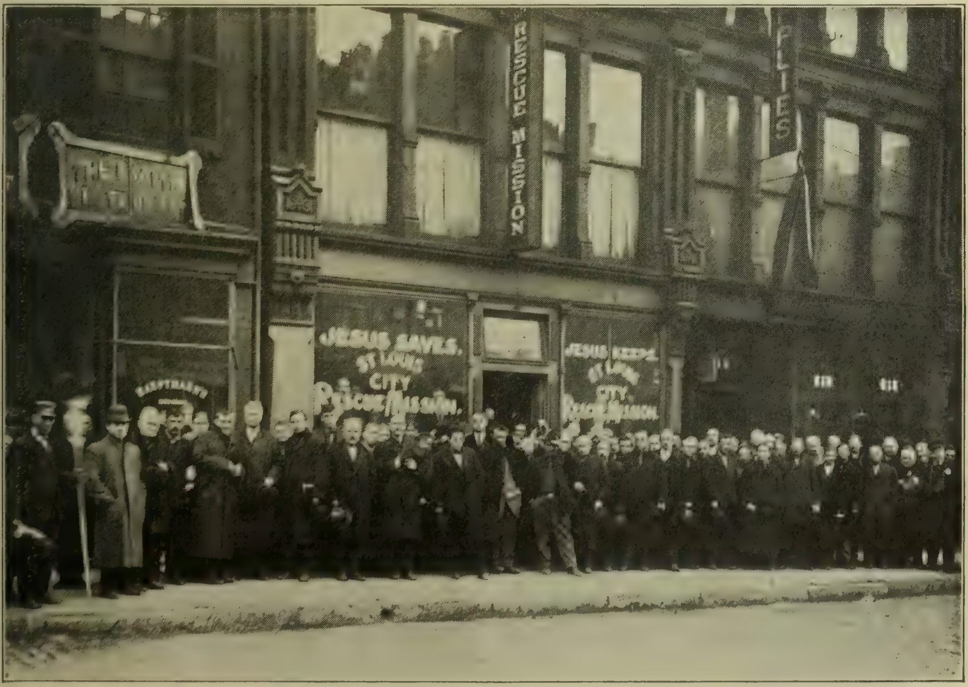
Edward Card, superintendent of the St. Louis City Rescue Mission, has sent us information of the plans of his mission to put up a big institutional church. A committee of 100 was appointed by the board of directors to raise $100,000.

The general scheme is to construct a great downtown church that shall disseminate Christian influence in the large area left by the withdrawal of the churches from the east to the west end.

It will be one of the most modern establishments in the country and will include the dormitories, rest rooms, club rooms, cafe and baths, in addition to the church auditorium and rooms for religious gatherings. There will also be rooms where mothers may leave their children when they go out to work. The church will be interdenominational.

Edward Card, who founded the City Mission nine years ago and who was himself converted in a similar place at the Pacific Garden Mission of Chicago, will be general superintendent of the new church. He will have numerous aids who will visit the families living far downtown and attempt to bring them within the influences of the church.

The twelfth annual report of the City Rescue Mission, Grand Rapids, Mich., was recently issued. Melvin E. Trotter is superintendent, and R. A. Bird, assistant superintendent. In the preface Mr. Trotter said: "Without a doubt, we can claim this as the best year of our life. The furniture strike crippled us somewhat financially, but friends rallied to our support, and we closed our year out of debt. Twelve years of this work has given us a great opportunity to know the city and its problems. We find there is only one remedy, and the thing that pleases me most about our work, is that every effort we put forth has in view the ultimate conversion of people to Christ. We have twenty-three meetings a week." The mission has a Sunday-school with an average attendance of 350. Mr. Trotter has a faithful corps of assistants in the work, and an enthusiastic board of directors, of which J. K. Johnston is president.

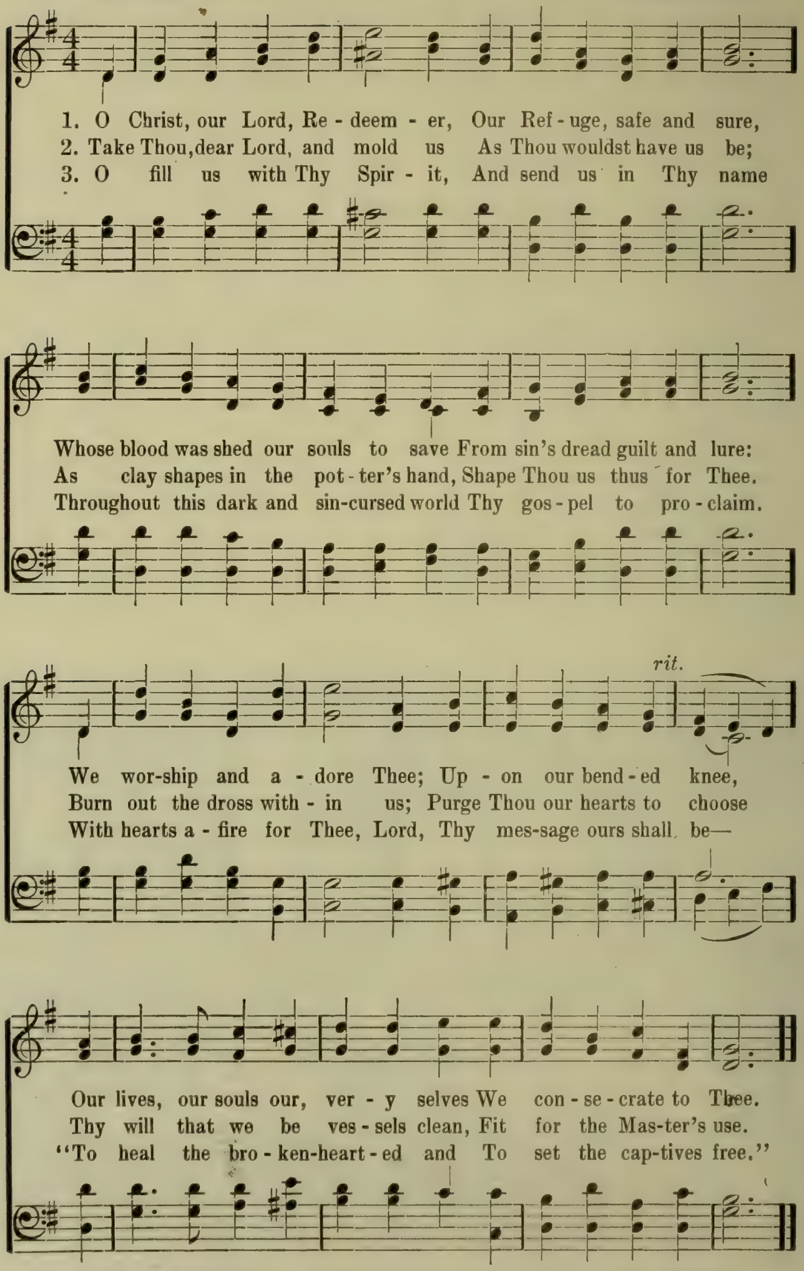

RESCUE MISSION
JESUS SAVES. ST LOUIS CITY RESCUE MISSION
JESUS KEEPS ST LOUIS CITY RESCUE MISSION

A Typical Noon Day Prayer Meeting Crowd at St. Louis City Rescue Mission.

Christ Our All.

Class song, April, 1912.

U. Walter Lindberg. **Henrietta Welty.**


1. O Christ, our Lord, Re - deem - er, Our Ref - uge, safe and sure,
2. Take Thou, dear Lord, and mold us As Thou wouldst have us be;
3. O fill us with Thy Spir - it, And send us in Thy name
Whose blood was shed our souls to save From sin's dread guilt and lure:
As clay shapes in the pot - ter's hand, Shape Thou us thus for Thee.
Throughout this dark and sin-cursed world Thy gos - pel to pro - claim.
rit.
We wor-ship and a - dore Thee; Up - on our bend - ed knee,
Burn out the dross with - in us; Purge Thou our hearts to choose
With hearts a - fire for Thee, Lord, Thy mes-sage ours shall be—
Our lives, our souls our, ver - y selves We con - se - crate to Thee.
Thy will that we be ves - sels clean, Fit for the Mas-ter's use.
"To heal the bro - ken-heart - ed and To set the cap-tives free."

Class Song of the April '12 Graduating Class of the Moody Bible Institute.

The Moody Bible Institute

CLOSING EXERCISES, WINTER TERM

The closing exercises of the winter term were held April 16-18.

The oral examinations were held Tuesday afternoon, followed by a reception by the faculty, and supper for the class. After supper addresses were made by Miss Elizabeth May Kohli, and Mr. Leonard A. Spooner.

The class exercises were held in the lecture room on Wednesday at 10:30 A. M., addresses being made by Miss Myfanwy Lodwick, Mr. C. A. Gerber, and Mr. William McCarrell, representing the class. The class song was rendered, the words having been written by Mr. U. W. Lindberg, and the music by Miss Henrietta Welty. At 12:30 P. M. the class were guests of honor at a dinner for all the students. After the dinner an address was delivered by Rev. Ira M. Grey, a former student, and now pastor of the Irving Park Immanuel Congregational Church, Chicago. The class then presented to the Institute a beautiful group picture of its members.

The Graduating Exercises were held in The Moody Church Thursday morning at 11 o'clock. The diplomas were presented by Mr. Henry S. Osborne, vice president of the board of trustees, and an address on D. L. Moody's theology was delivered by Rev. James M. Gray, D. D.

"Mr. Moody's theology," said Dr. Gray, "was not received from the schools, but no one could doubt he was taught of God. It included a firm grip on the authority and integrity of the Bible as the Word of God, clear conception of the atonement of Jesus Christ, the enduement of the Holy Spirit for Christian service, and especially an absorbing desire to save souls.

"D. L. Moody never allowed himself to be sidetracked in this aim. There were social problems in his day as in ours, and he was too influential and sympathetic to be unmoved by them, but nevertheless, to save the souls of men, was his chief thought. You may clothe men, feed and educate them, and better their environment in every way, and still leave them "dead in trespasses and sin;" but when new hearts are given men from above, they soon make a new environment for themselves. Hence Mr. Moody never wasted effort on second causes. And his wisdom is seen in the result. Good witnesses in Great Britain with whom I have been in touch recently, testify that rescue work on right lines could not have been maintained there during the last thirty years, but for the help of those who had been converted to God through D. L. Moody's ministry in that country. Among others, an experienced London newspaper man told me that if you dropped out the leaders of Christian philanthropy in London that are Moody men, you would drop out the backbone of that philanthropy. Here then is social service in its right place, not as a substitute for salvation, but as the result and effect of it. To reverse this and put social service first is fatal."

The graduating class: Anna S. F. Hennings, Hetty Kauffman, Elizabeth May Kohli, Bessie Olivia Lane, Helena Liechty, Myfanwy Lodwick, Jean Stinson, Cora Lydia Warren, Henrietta I. Welty, Wm. H. Cadwell, Hjalmar Ekblad, C. A. Gerber, F. Arthur Grunewald, Theodore C. Hackenberg, U. Walter Lindberg, William McCarrell, Jesse D. McElroy, Charles W. Mountain, A. Hilmer Norum, J. Wesley Smiley, Leonard A. Spooner, Alfred Thompson, G. E. Tucker.

Class Motto: "That I may know Him, and the power of His resurrection." Philippians 3:10.

Graduates of the Evening Department: Jessie M. Cunningham, Louis Jensen, Ethel A. Masales, William H. Swann, Jessie P. Mead.

Certificates have been awarded to the following persons who have completed courses of study in the Correspondence Department since the opening of the term closing April 17, 1912.

In the Bible Doctrine Course: Miss Mabel Childs, Sunfield, Mich.; Rev. C. J. Rynning, Marinette, Wis.; Miss Bessie Shirey, Woodland, Pa.; Rev. J. G. Barkman, Hillsboro, Kans.

In the Practical Christian Work Course: Miss Emma Huffman, Toronto, Can.; Mr. W. F. Kirk, Valley Mills, Tex.; Miss Lina Habegger, Bismarck, N. D.; Rev. Edward E. Cooley, Las Cruces, N. Mex.; Miss Bessie Dodson, Henning, Ill.; Mr. Charles F. Miller, Basil, O.; Mr. John L. Oestereich, Chicago, Ill.; Mrs. Mary E. Thompson, Shelton, Conn.; Mr. E. J. Stone, Norwood, Mass.

In the Chapter Summary Course: Mrs. Angie B. Fisher, Boston, Mass.

EXTENSION DEPARTMENT

Miss Angy Manning Taylor has spent the month of April with friends in Iowa hoping to secure rest and restoration sufficiently to go on with her work.

Mr. C. P. Meeker conducted a meeting in Bruce, Wis., closing April 14. He then spent several days at the Institute and went to his home in Michigan for a brief vacation. He will take up summer outdoor work in Chicago, May 15.

Miss E. Stafford Millar closed her meetings in Birmingham, Ala., Sunday, March 31. She then went to Washington, D. C., for the Annual Convention of the Women's Missionary Council of the Methodist Episcopal Church (South), April 21-May 5. She was in Mobile with the Y. W. C. A.

Dr. H. Karl W. Kumm, of London, General Secretary of the Sudan United Mission, was the guest of the Institute April 17-30. He spoke at Willard Hall April 25-27, and at the Missionary Conference at The Moody Church on the evening of April 27.

Rev. Charles Inwood, of London, was the guest of the Institute, April 19-24. He preached in The Moody Church on the 21st, and in Willard Hall April 22-24. Mr. Inwood has been in the United States several months in the interest of the Evangelical Union of South America.

SUMMER BIBLE SCHOOL AT WINONA LAKE

At the request of the board of directors of the Winona Lake Assembly The Moody Bible Institute will have charge of the Bible school at Winona Lake, Ind., July 1 to August 10, and take the Bible hour of the Bible conference August 23 to September 1.

The following teachers will have part in the work of the school:

Rev. James M. Gray, D. D., Dean.
Rev. Wm. Evans, D. D., Director of Bible Course.
Rev. Howard W. Pope, Superintendent of Men.
Rev. L. W. Gosnell, Asst. Superintendent of Men.
Mr. E. O. Sellers, Director of Evening Department.
Rev. J. H. Ralston, Secretary Correspondence Department.
Miss Angy Manning Taylor, Miss E. Stafford Millar, Rev. Parley E. Zartmann, D. D., of the Extension Department.

Also Rev. F. N. Palmer, D. D., of Winona Lake, Ind.

The work will be in charge of the Extension Department, and detailed announcements concerning it will be made in the June number of the magazine. The work of the Bible school will not interfere with the regular school work at The Moody Bible Institute.

THE WILLARD HALL MEETINGS CLOSE

Unusual interest attended the meetings in Willard Hall during the first two weeks in April. April 1-6 a sermon was delivered each day by Rev. Charles B. Mitchell, D. D., pastor St. James M. E. Church, Chicago.

Following this a series of addresses were delivered, April 8-12, by Rev. William Evans, D. D., on the resurrection of Christ.

The week of April 20-27 was made notable by the presence, for three days, of Rev. Charles Inwood, D. D., of London, at present in the United States in the interest of the Evangelical Union of South America; and for the last three days of Dr. H. Karl W. Kumm, General Secretary of the Sudan United Mission.

In accordance with its plan the Institute closed its work for the season in Willard Hall, May 1, grateful for God's blessings on the meetings throughout. It has been a privilege to co-operate with the Chicago Central Women's Christian Temperance Union in maintaining this noon-day meeting.

CHEERING MESSAGES

The Hon. Granville Waldegrave, of London, England, writes: "I am truly thankful to learn that the Institute is extending its sphere of usefulness and blessing. God grant it more and more."

The Starkey (N. Y.) Seminary Monthly says: "The first week in March President Summerbell delivered a course of lectures in The Moody Bible Institute in Chicago. The Institute, which was established by Mr. Moody, is carrying on a great work in evangelization, and in the training of evangelists and Christian workers. At the present time it has nearly five hundred students, men and women, who form a strikingly interesting student body. They are consecrated to the Lord's work, and devote themselves without reserve to their preliminary preparation."

STUDENT REUNION IN LONDON

When Dr. Gray and Mr. Campbell were in London, England, they arranged for a reunion of former students and old friends of D. L. Moody, which took place on the afternoon of March 15, in the beautiful drawing room of the new Y. M. C. A. building, kindly loaned for the purpose. Nineteen in all were present, and several letters and telegrams were received from those unable to attend.

Two hours and a half were passed in prayer, song, testimony and reminiscent speeches, including remarks from Dr. A. C. Dixon, Miss Habershon, and Mr. C. Boardman, who still directs the remarkable work for men at Stratford, instituted by Mr. Moody so many years ago. A dainty tea was served by the caterer of the Y. M. C. A., after which a passage of Scripture (Isaiah 12:2) with greetings, was voted to be sent to the faculty and students at Chicago, and the benediction was pronounced by the Rev. Mr. Butler.

Those present were:

Mr. C. Boardman, Miss Parker-Brown, Rev. and Mrs. Alexander D. Butler, Miss Catherine Coad, Rev. Dr. and Mrs. A. C. Dixon, Miss Estelle F. Johns, Miss Ada R. Habershon, Miss Ellen Mary Habershon, Miss Doris Harland, Miss Mary E. Harland, Mr. H. G. McMaking, Master Edward Thomas Mowle, Mr. Walter W. Mowle, Mr. J. C. Steen, Mr. E. J. Walter.

REUNION OF FORMER M. B. I. STUDENTS AT SHANGHAI, CHINA

Owing to the unsettled conditions in China many of the missionaries from the interior congregated at Shanghai. Not a few of them were former students of the Institute, and on the evening of February 9, a reunion was held at the China Inland Mission Home, which was attended by the following: J. W. Wilcox ('95); Mary A. Posey ('95); Walter D. Elliott ('97); F. Louise Morris ('99); Eva M. Speers, Therese Peterson ('07); Mr. and Mrs. Edgar E. Strother ('07); Elsie Olsen ('08); Carrie Olson, Elizabeth Kearney, Anna A. Martin, Edwin A. Meuser, Walter H. Sinks and Carl G. Gowman ('11). Eight mission boards and seven provinces of the empire were represented at the gathering.

The meeting was conducted as nearly as possible like the fellowship meetings back at the Institute. After a good, old-fashioned song service, an experience meeting was held, Mr. Strother leading. Reminiscences of former days at the Institute were extremely interesting, especially from the four who were there during the early days of Mr. Moody and Dr. Torrey. All testified to the blessing that the Institute had been in their lives in moulding them for the work in which they are now engaged, details of which were given in many cases.

As the time for prayer for the Institute that evening was short, an extra meeting for prayer was held the next afternoon at which nearly all attended. Much liberty was given in prayer on behalf of the faculty and students, as well as every detail of the work of the Institute. Special prayer was also made that God might lead many of the present study body to go to China in this, its great day of opportunity for the preaching of the Gospel.

M. B. I. THEOLOGICAL GRADUATES

The following former Institute students have been graduated from theological seminaries this spring, the names of the institutions, and fields of labor being given:

McCormick Theological Seminary, Chicago:

F. E. Allemong; O. L. Carr, Ridge Farm, Ill.; H. Kettelle, College Church, Huron, S. D.; E. P. Leick, Newberry (Mich.) Congregational church; H. C. Payne, Wayzata, Minn.; J Quiring, University of Chicago, for the summer; F. B. Solin; C. Wellen, Pardeeville, Wis.

Xenia (Ohio) Theological Seminary:

Wm. G. Evans, Pastor First Baptist Church, Bellefontaine, O.; Henry W. Funnel, Missionary to China (C. I. M.); Ernest B. McClellan, Pastor U. P. church, Moundsville, W. Va.; J. Lloyd McCreight, Lloyd H. Simpson, Pastor U. P. church, Delhi, N. Y.; James B. Talbot, Pastor Presbyterian church, Ferguson, Mo.

Presbyterian Seminary, Louisville, Ky.:

John S. Brownlee; Albert Halliwell; John Mein, Under Appointment by the Southern Baptist Foreign Missionary Society; Charles R. Shepherd, coming back to take doctor's degree.

S. M. Johnson, teacher training Superintendent of the New York State Sunday-school Association, writes: "I am glad to learn from time to time about the progress that is being made at the Institute and often wish I were nearer that I might visit the place where I have received the greatest blessings of my life."

Reunion of Moody Bible Institute Students at Kijabe, British East Africa.

REUNION AT KIJABE, BRITISH EAST AFRICA

At the last annual conference of the Africa Inland Mission, held Feb. 26, at Kijabe, several Moody Bible Institute students took advantage of the opportunity for a reunion. Those in attendance, as shown in the picture herewith, were: Top row, left to right: Albert E. Barnett, Lawson S. Propst, George W. Rhoad, Miss Hattie Newman, Miss Mina Steckel. Middle row: Miss Laura N. Collins, Mrs. Lawson S. Propst, Miss Edith R. Harland. Bottom row: Miss Bertha Simpson, Dr. Florence A. Newberry, Mrs. Jesse E. Raynor, Jesse E. Raynor.

PERSONALIA

C. Bain is pastor of the Congregational church at Dodge Center, Minn.

H. W. Ambrose has become pastor of the First Baptist Church at Plainfield, Wis., having been ordained March 20, 1912.

C. R. Ferguson has located at Glasgow, Mont., and is working in the interest of the American Sunday-school Union.

Rollin B. Holden has removed from New Underwood, S. D., and has become pastor of the Congregational church at Murdo, S. D.

Rev. L. W. Gosnell, of Baltimore, Md., has taken up his duties as assistant superintendent of the men.

D. J. MacLeod, formerly at Lewiston, Minn., now is a Presbyterian pastor at Armstrong, Iowa.

Norman Liddy, formerly pastor of the Baptist church at Northeast, Pa., has accepted a call to the North Baptist Church at Corning, N. Y.

The students and friends of Dr. Towner are grateful for his restored health. He begins his active work with the opening of the new term.

Harry F. Phillippi sailed from San Francisco April 3, and has gone to Australia with Rev. Charles R. Scoville, for an extended evangelistic tour.

Mr. and Mrs. E. B. Carey have the sympathy of all their friends in the loss of their little child who died recently from scarlet fever.

P. A. Klein, for seven years at Dunlap, Wash., closed his work there in January, and is devoting most of his time to evangelistic work, living in Seattle, Wash.

W. S. Jacoby began special services in Wilmington, N. C., April 14. He says he has other meetings which will take his time for most of the summer.

H. W. Funnell, at Xenia, leaves in May for his home in Christchurch, New Zealand, en route to China, where he will work under the direction of the China Inland Mission.

H. M. King, until recently superintendent of the Baptist City Missions in Chattanooga, Tenn., is now pastor of the Second Baptist Church at Jackson, Miss.

B. A. Barlow, Jr., has resigned his position as general secretary of the Y. M. C. A., at Cedar Rapids and goes to Ottumwa, Ia., where he will be district manager of the Connecticut Life Insurance Co.

A. S. Joerin writes from Zurich, Switzerland, that in May he will open a new Home of Rest for Christians in Walzenhausen, Canton Appenzell. He feels greatly encouraged in the work which he is doing.

Geo. D. Ainger, who was graduated in December, 1911, has gone to Pardeeville, Wis., and has become pastor of the group of churches formerly ministered to by O. M. Temple, who has just moved to Los Angeles.

Miss Agnes J. Meebold, a former Evening Department student, married Rev. Leonard J. Christian, February 22, 1912, at Foochow, China. Rev. and Mrs. Christian are missionaries in China under the A. B. C. F. M.

J. Q. Brown, who has been assistant superintendent of men, and Mrs. Brown, are associated in evangelistic work with Rev. Walter B. Zimmerman, of Kansas. At present they are conducting meetings in Texas.

M. M. Baker, who is a member of the Baker Cocoa family, has given up the position of traveling salesman, and is now with the Hope Realty & Investment Company in Los Angeles, and is giving some of his time to the Friend's Church and Mission.

P. Rose, who is a pastor at Malvern, England, where he went six years ago taking charge of a church which was in a weakened condition in every way, writes that he has had hearty and faithful support and the debt has been cleared off, and the work is now full of encouragement. He has also founded the Malvern Convention where sessions are held every summer for the deepening of the spiritual life.

Frank Dickson.

Frank Dickson, who is associated with Rev. Daniel S. Toy in evangelistic work, on April 9 was ordained as a minister by the Logansport (Ind.) Presbytery. Mr. Dickson will spend the summer at his home in Mountain View, Cal., and hopes to assist pastors while on the coast.

W. B. Williston has been laboring recently at Paoning, China, in the interest of the China Inland Mission. He predicts that after the Republic has been established there will be remarkable opportunities for Christian work in China.

Grant Chambers, who has been pastor of the Baptist Church at Lestershire, N. Y., has resigned, and has accepted a call from the First Baptist Church of Okmulgee, Okla., one of the leading churches in the city, and the second largest of that denomination in the state.

James Maury Fontaine, pastor of the Meadville Congregational church, was ordained as a minister of the Gospel by the Kidder Association of Congregational churches, April 3. The moderator of the Council, Rev. W M. Jones, said: "I have been attending Councils for over 25 years, and never, so far as I can recall, have we passed upon a candidate without private discussion, and usually with an extended siege of questioning, but there was no need in this case, because we knew Mr. Fontaine was orthodox."

MARRIED

Mr. Robert Harkness and Miss Adela Ruth Langsford, February 16, 1912, at "Roseneath," Adelaide, South Australia.

BORN

To Mr. and Mrs. A. W. Johnson, Taylor, Neb., April 17, a son, Raymond Arthur.

STUDENT ARRIVALS

Miss Zulah Hooker, Pontiac, Mich.; H. A. Malley, Houghton, Eng.; G. E. Vinaroff, Junction City Kas.; James H. Walker, Galveston, Ind.; Mr. and Mrs. Caldwell, Chicago; David L. Stotz, New York, N. Y.; Wm. Gibson, Newcastle Tyne, Eng.; Harry B. Frink, Cleveland, O.; James Mumo, Hamilton, Ont.; Robt. Booth, Lindsay, Cal.; Ira S. Slack, Newport, N. H.; Jas. Calverly, Oshkosh, Wis.; Francisco Olazabal, El Paso, Tex.; B. W. Goodale, Mt. Grove, Mo.

STUDENT DEPARTURES

Miss Ethel White, Philomath, Ore.; Miss Johanna Von Steen, Beatrice, Neb.; Miss Winifred Kennedy, Montrose, Ia.; Mrs. Kate A. Severy, Lowell, Mass.; Miss Marie Oppliger, Chicago; Miss Emma L. Manchester, Brooklyn, N. Y.; Miss Elsie Denison, Warren, O.; Miss Bertha Ellison, Erie, Pa.; Miss Martha Mulnix, Miss Ella R. Canary, Chicago; Miss Golda Harshbarger, Dayton, O.; Miss Bessie Lane, Youngstown, O.; Miss Helena Liechty; Miss Clara Frietag, Aurora, Ill.; Miss Edith Duey, Wadoners, Ind.; Miss Blanche Terril, Manchester, Ia.; Miss Cora Warren, Chicago; Miss M. Lodwick, Youngstown, O.; Miss Elizabeth Farmer, Portsmouth, O.; Miss Henrietta Welty, Los Angeles, Cal.; Miss Ethel M. Smith, Kearney, Nebr.; Miss Florence Reed, Topeka, Ind.; Miss Catherine Andreas, Beatrice, Nebr.; Miss Miriam Brenchand, Alton, Ill.; Mrs. E. A. Frisbie, Crystal Mt., Mich.; Miss Anna Hennings, Cedar Rapids, Ia.; Miss Alma Myers, Erie, Pa.; Miss Abbie Swales, Arlington, Ia.; S. Curtis, Hot Springs, Ark.; J. Hollis, New York, N. Y.; Jay Watkins, Covington, Pa.; R. L. Criscoe, Wesson, Miss.; L. Simeet, Chicago; A. W. Littrell, Berrien Springs, Mich.; R. Heise, Casselton, N. D.; C. R. Ferguson, Chicago; G. S. Hoover, North Jackson, O; J. Worrell, Trout Lake, Mich.; Mr and Mrs. G. D. Ainger, Pardeeville, Wis.; E. C. Harding, Chicago; C. E. Wood, Conklin, Mich.; W. Lust, Bucyrus, O.; R. P. Booth, Salida, Colo.; R. F. Pittman, Kenley, N. C.; I. Olson, Milwaukee, Wis.; A. Louis, Loyal, Wis.; Wm. A. Loveless, Bureau, Ill.; Fred Gross, Loyal, Wis.; C. Perrin, Cleveland, O.; B. Olson, Three Oaks, Mich.; O. Espeegren, London, Eng.

BOHEMIAN PASTOR DISAGREES WITH MISSION BOARDS

Rev. Vaclav Losa, a Bohemian pastor and director of a training school for Christian workers among foreigners located at Pittsburgh, Pa., is not in favor of sending men to Europe to study the Russians, Hungarians, Poles, etc., as proposed by some of the mission boards.

He believes a well educated foreign man, preferably a man with a European college education and an American seminary education, will make the most successful worker among these nationalities. It takes a foreign born man who fully understands the needs of his people to bring them to a knowledge of God.

This judgment is supported by the successful work of Paul L. Mishkoff at Varna, Bulgaria. Mr. Mishkoff was a former student at the Moody Bible Institute.

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Enamel Texts—A striking verse, phrase or passage from the Bible, borne upon an attractive card, will often carry from its place on the wall, under the blessing of God, a message which cannot be properly estimated for its effectiveness.

Books—Almost every felt need which Christian workers appreciate, may be met by books at moderate price. A complete book costs more than some other evangelistic literature, but discusses a subject at greater length, and its value is correspondingly enhanced by the recipient.

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Placed end to end, these 5,527,618 books would reach more than 602 miles, or further than from Baltimore, Md., to Tampa, Fla.

Laid side by side, they would extend for 442 miles, or a distance equal to that from New York City to Pittsburgh, Pa.

Stacked one on top of another, the books would form a pile about 11 miles high, or twice as high as Mt. Everest, the highest mountain in the world.

The combined weight of these 5,527,618 Moody Colportage Library books would equal 695 1-3 tons. The leaves of all these books placed singly, end to end, would reach for 42,200 miles, or more than 1 2-3 times around the earth, at the equator.

Number of authors represented in the entire series of books, 97.

Number of languages, 6.

These books have gone into every state, territory and province of North America, and into nearly every foreign land where there are at least some English-speaking people.

Robert T. Cunningham, a Chicago slum missionary, recently placed a second order for 5,000 Emphasized Gospels of John.

PERSONALIA

Geo. H. Johnson, of Michigan, is enlisting other men to assist him in canvassing city territory.

Frank H. Heydenburk, who is laboring in Noble County, Ind., has turned in some satisfactory orders.

Homer S. Morgan, of Chicago, is representing the Bible Institute Colportage Association at Belvidere, Ill.

Rev. A. H. Leisz has chosen a field in western Ohio. He reports excellent sales of wall mottoes.

J. B. Prior is convassing Trenton, N. J., with the Colportage Library books. His repeat orders indicate good success.

Rev. D. H. Barnwell, having formerly a Presbyterian charge "down state," is doing successful book missionary work in Williamson county, Illinois.

P. C. Wolfe, a new colporter in San Joaquin County, Cal., placed last month an initial order of 1,000 Colportage Library books, besides enamel texts, etc. He will tour with horse and wagon.

"MOTHERS" DAY

Occurs this year on May 12. Pastors, Bible-class leaders and others may find help in the preparation of sermons and "talks" in two books especially, of the Moody Colportage Library Series—Mothers of the Bible by Charles Leach, and Home Duties, by R. T. Cross.

ALMOST A BIBLE SOCIETY

The Bible Institute Colportage Association last year published more copies of Scripture portions than any other one line of publications, the record being 300,000 copies of the Emphasized Gospel of John, and in addition 6,300 copies of the four gospels in combined form. May God richly bless this output!

HERE IS AN APPENDIX YOU NEED

Dr. Joseph D. Wilson, the author of Did Daniel Write Daniel? has written an appendix to that book, which he offers free to all past or present purchasers of the volume. The appendix was recently prepared and greatly enhances the value of the book itself. Did Daniel Write Daniel? (with appendix) may be obtained for only 45 cents of either Mr. William Fullerton, 43d and Ludlow Streets, Philadelphia, Pa., or the Bible Institute Colportage Association.

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Illinois, 25 books, 50 gospels.
Mississippi, 5 books.
Wyoming, 2 New Testaments.

Mountain Book Fund:
Kentucky, 100 pamphlets.
Tennessee, 55 pamphlets.

Lumber Camp Book Fund:
New Hampshire, 25 books.
West Virginia, 50 pamphlets.

Spanish "Way to God" Book Fund:
Central America, 25 books.
Mexico, 25 books.
New Mexico, 25 books.

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The following contributions have been received from March 11, 1912, to April 16, 1912, inclusive:

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10 Contributions	$ 64.35
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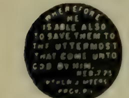
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Continuing The Institute Tie.
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J. H. RALSTON, *Associate Editor.*
WM. NORTON, *Bus. Manager.*

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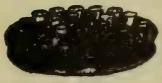

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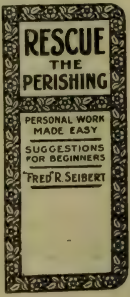

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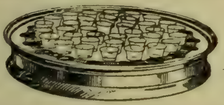

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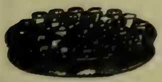

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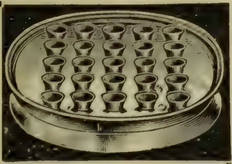

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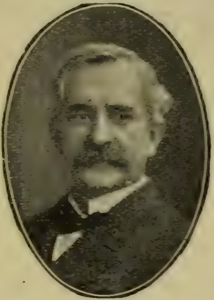

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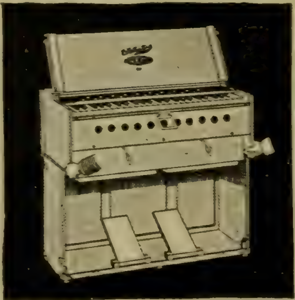

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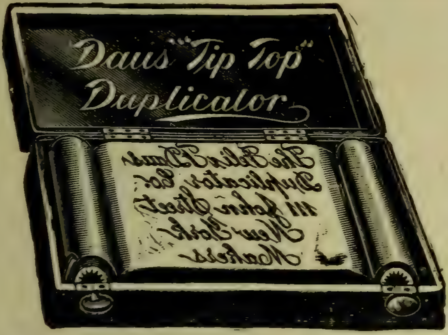

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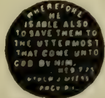
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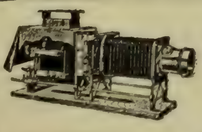

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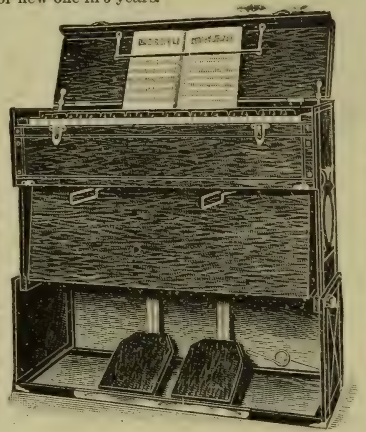

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THE
Christian Workers Magazine
June, 1912

Editorial Notes

Cut from the Loaf

"For the thing was done suddenly."—2 Chronicles 29:36.

The "thing" referred to was the cleansing and consecration of the temple in Hezekiah's day. It was a great revival following the idolatrous reigns of his predecessors. It was a surprise to everybody, but the explanation is that "God had prepared the people." We do not give up hope that He has similar surprises for us even now. We doubt if the Church is in a worse condition spiritually today, than was Judah in that day. Why should He have put this purpose in the king's heart within a month of his ascending the throne, and why should He have moved the people to co-operate so heartily, save for the glory of His own name? And will He not have that name made glorious again? In the midst of all our ignorance, indifference and neglect, will He not revive us again that we may rejoice in Him? O God, open the door of Thy house that the people may pour in! Cast out uncleanness from the pulpit and the pew. Cause us to lay our hand of faith once more upon the head of our atoning sacrifice, and consecrate our lives to Thy holy service! Do it suddenly. Help us now, O God.

* * *

Our Contents This Issue

There is a certain reasonableness and order in the contributions to our pages this month to which we call attention. "God's Trumpet Call to Repentance," by Rev. John Thomas, in the serious reading of it, is like the infusion of new blood into a dying body. Oh, that it might be re-preached in a thousand pulpits in this land this month, and that the power of God might fall upon the preachers and the hearers alike! We have read it and re-read it like a thirsty traveller drinking at a mountain spring.

And to have it followed by Philip Mauro's "What Is the Gospel?" containing the story of how he came to know it, is like putting together the two halves of a whole. His testimony on this point may have appeared in print elsewhere, but this address is original to us in the sense that it was reported for our columns, although circumstances have withheld its publication until now.

"Experiences of an Open Air Worker," is the capstone of the column, for surely the tent, the pleasure park, and the public square, are the opportunities of the summer time, to proclaim the call to repentance, and herald the glad news of saving grace.

We take this opportunity to correct an error in our May issue where the article from the pen of Dr. Pember was credited to Earth's Earliest Ages instead of his later book, The Great Prophecies of the Centuries Concerning the Church.

* * *

The Methodist Conference

We are proud of the great Methodist Conference whenever it meets, for it is one of the noblest assemblies of men on earth. Its bishops have a wide outlook, and their official utterances demand and receive the attention of thinking men far beyond the borders of their church. If in the spirit of their great founder they should more frequently pronounce on such subjects as repentance, sin, the authority of the Bible, the retribution of the wicked, the Godhead of Christ, justification by faith, the work of the Holy Spirit, and the resurrection of the body, what a moving effect it might have on all the churches, and on the heedless and money-worshiping world!

We thank God that they referred to some of these things at Minneapolis, and affirmed that they "are not being emphasized as they once were." And what a clarion note is that in which they ask:

> "Where is the evidence that science has ever regenerated one soul, or that culture has redeemed one libertine, or taken envy, malice, pride, jealousy, or greed out of any heart?
>
> "These utterances are not reactionary, unless this world has outgrown Jesus Christ."

We thank God also that the Methodist Episcopal Church is not afraid of the Roman Catholic hierarchy, and cares no more for Archbishop Ireland than for any other man. It is a high commendation he gives our Methodist brethren, that they are always ready for a fight. May their "shadow never grow less" when it is a question of the ecclesiastical or political assumption of the papacy.

* *

What Do Christian Women Mean?

A missionary from Persia asks us to warn our readers how American women are losing their fortunes, their character, and their reason, through the seductive promises of swarthy priests of the Far East. While our churches are annually sending millions to convert the heathen of India, these same heathen are executing a flank movement by introducing the Yoga worship amongst us and leading away thousands by the teaching of its mysteries. "Yoga" means the path that leads to wisdom, but is the name of a philosophy which leads really to the greatest foolishness and sin.

It is astonishing how these pagan religions are increasing in the Occident. According to a recent magazine article, Seattle has its Buddhist, San Francisco its Hindoo, and Los Angeles its Krishna temple. The Vedanta Society, of New York, has a sightly temple at West Cornwall, Conn. Lowell has a Zoroastrian temple, and so has Chicago. In the last-named city, also, the modern Mohammedan cult, known as the Bahais, are erecting a commodious building to represent their teaching. It is fitting that Chicago should suffer a good share of this curse, for it was the Congress of Religions, held here during the World's Fair, that first invited these worshipers of the Serpent to open their wares amongst us.

There are classes formed now for the study of "Yoga," just as we have classes in Browning or Shakespeare; and professing Christian women—the study does not take well with men—are giving the sacred books of the East the place which they have denied the Bible, and ruined lives and devastated homes are the result. They have kissed the sandaled feet of Swami Vivekenanda. They have taken sunbaths and dirtbaths in the open, clad only in angels' robes, and sometimes without them, as testified to in our courts of law. Men are the objects of worship. "He was my man-god," cried one of these deluded women over the body of her "teacher," who had committed suicide. The wife of the president of one of our colleges, carried away by these mysteries, coldly proclaims, "My husband and children are no more to me than any others equally deserving of regard."

As another asks, Is it any wonder that foreign missionaries are sending to their home offices the peremptory question, "What do Christian women mean?"

* *

Why Hurry?

"The nation has gone speed crazy, and all our railroads are putting on limited trains to meet the demand." So says Chief Short of the Brotherhood of Locomotive Engineers. There are those who think that the craze to make a record was the cause of the unspeakable loss of life in the Titanic disaster. The automobiles and motorcycles are racing about as fast as ever on our public thoroughfares, and if more of us than formerly are not killed by them, it is only because we have grown nimbler in getting out of their way.

What is the reason for it all? Why are we in such a hurry? What are we gaining by it? Are we not rather losing in nerve force, and mental balance, and spiritual poise? We believe it was a principle with President McKinley never to ride on a train at a greater speed than forty-five miles an hour, and on the whole he accomplished a good deal and got along very well. Can we not set our faces against this hurry, and will it not make for greater happiness in our homes, and a deepening of the life of God in our hearts?

"He that believeth shall not make haste," says the prophet, and why is there not a principle in these words that applies to every sphere of our being?

* *

Money for Christian Work

It is harder than ever to get money for Christian work, and the cost of getting it, like the cost of living, is rising higher and higher. This is not because appeals have increased, for they have been steadily increasing for several years; nor is it because people are living more luxuriously than hitherto, for luxury has always increased with wealth. "Hard times" does not explain it, because in hard times or easy times people give or decline to give as they feel like it. Some people say there is no explanation of the situation, but we think there is. In our judgment the preaching of the last decade or so, explains it in great measure. There is a lack of power in it, and a lack of definiteness and authority. The destructive criticism has undermined the faith of both pulpit and pew in the Bible as the Word of God. Men care less about their own souls than they used to do, and naturally they care less about the souls of others. Salvation, regeneration, retribution, immortality, have lost their meaning for many people today, even professing Christian people. Religion is a form, and church-going a weariness to the flesh. Give us an old-time revival again and it will be easy to get money for Christian work.

* * *

Dr. D. K. Pearsons' Advice

The world of Christian education is mourning the loss of a true friend in the termination of the earthly life of a man whose donations reached five millions of dollars we are informed, and who gladly gave so much to forward its high mission. It is opportune in speaking of him to again quote his word of advice to prosperous men, given on his ninety-first birthday:

"Do not put off your benefactions till you are too old to enjoy them. Do not leave your money for people to quarrel over. Do not shorten your lives by extravagance. Find some good thing which ought to be done, and begin to do it.

"Take that field of philanthropy and make it your own. Put in your work in such a way that you come to be known as a friend of the cause to which you give your efforts. And the experiences that that course will bring will cause you greater joy than any other in any life."

* * *

"Orthodox Rallies"

An idea comes to us from Rev. Harris H. Gregg, D D., of St. Louis, that the Men and Religion Movement now being out of the way, it be followed by a series of "Orthodox Rallies" in different cities, climaxing in a great national meeting at the close. We like it, and since Dr. Gregg found such response in his home city last winter to his courageous stand against the Religious Education Association, perhaps he is the logical leader of the crusade.

We believe there would be a host of followers. Many of our pulpits are still manned by men who believe in the faith of the Bible without admixture of error, or compromising alliances with worldly principles, but who are lacking in courage which good leadership would inspire. They are timid about being called narrow, or ignorant, or non-progressive, but when they are brought to see what a large company they form, and when they shall hear "the sound of a going in the tops of the mulberry trees," these fears will be cast aside and they will flock to the standard where they belong. Moreover, we believe there are many preachers and Christian laymen on the other side of the water waiting to join the ranks of such a movement. Send a line to Dr. Gregg, and tell him to sound the trumpet.

* * *

A Prosperous Church

It is always comforting and stimulating to learn of the prospering of the Lord's work, and we take peculiar pleasure in referring to the blessing resting upon the First Baptist Church, of New York, under the pastorate of Rev. I. M. Haldeman, D. D. The trenchant blows he is giving to the hydra-headed error of these days, is putting courage into all of us; and we rejoice to know that he himself is being encouraged by large congregations, a good proportion of which are men.

He has been with that church for more than a quarter of a century, and is a stalwart who does not need to travel in order to exert an influence; but like the men at Concord bridge, can stand where he is and "fire a shot heard around the world." There are few like him. May he live long and continue to prosper.

R. C. Morgan,

Founder

of

The Christian,

(London).

See page 662.

God's Trumpet Call to Repentance

By **Rev. John Thomas, M. A., Liverpool, England**

[An address delivered in Chicago under the auspices of The Moody Bible Institute, and stenographically reported.]

SIN represented in the Bible is an eternal calamity, requiring the intervention of the grace of God to neutralize it, and give men hope, and life, and glory again. And it is in the face of such a calamity, we come to the great call given in the Bible to repentance. We want to look at that call and see where it belongs in Christian faith and teaching.

Fundamentally it is addressed to man as a moral being. There are those who imagine that we have no morality in the Gospel, but as a matter of fact the order of the divine revelation is from the moral demand to the great Gospel of grace; that is the order always.

I was interested in hearing this morning, that one of the mottoes for the temperance parade would be, "We keep the law, and we give the Gospel." That is a very good motto. The call to repentance is the call to man as a moral being. The moral comes before the spiritual. You start training a child in obedience, in the way of the law. "The law was our schoolmaster to bring us unto Christ," said the apostle. The moral sense comes first, the sense of the moral demand of the eternal and universal law of God's holiness and righteousness. It is upon that sense, that the whole fabric of the Kingdom of God and man's spiritual life and glory is built up. That is the first thing to bear in mind, that the call to repentance comes to man as a moral being, when he is sensible of a universal law of holiness that he has broken. Then comes God's great trumpet cry, "Repent!" If a man will morally respond to God, God will take care of the rest. That is where we begin the foundation. There are men who say: "We can not do this, and we can not do that." Very well. "If any man will do His will, he shall know of the doctrine."

The Right Starting Point

We will begin there. Man is approached by God as a moral being, and God demands first of all the response of his moral nature to the moral demand, and that is the meaning of the cry, "Repent!" The call to repentance is, therefore, the beginning of religion. In the Old Testament and in the New, that is the common ground. The Law, the Prophets, and the Psalms, all combine in calling upon men to repent. Come to the New Testament. When John the Baptist came to prepare the way for Jesus Christ, what was the theme of his ministry, the cardinal cry, the trumpet call? It was on the same plane, a moral preparation for the coming of the King. "Repent, and be baptized in the baptism of repentance." When our Saviour came, before ever He began to unfold the meaning of His grace; before ever He began to say, "I am the way, the truth, and the life," how did He prepare the way? In precisely the same manner. "Repent, for the kingdom of heaven is at hand." "Something more is coming, and you cannot get it unless you repent."

What Repentance Is

The call to repentance, then, is God's call to all men to alter their attitude towards sin in the presence of moral and spiritual light. Take that definition, word by word, or rather, phrase by phrase, as I want to unfold it a little in what follows.

Of course, the great end before us is, to make this fundamental question of the Christian faith luminous. It will require a certain amount of head work to do it, for we must be ready to meet the world with a reason for the faith that is in us. Let me say, however, that you need not be afraid, for there is more reason in one sentence of the Gospel of Jesus Christ than in whole libraries of scepticism.

(1). What does it involve for a sinner to alter his attitude toward sin? In the first place, **sincere regret for sins committed.** Let there be no mistake about that. The man must mourn for his sins. He must understand the words, and be able to say, "Have mercy upon me, O God, according to Thy loving kindness: according unto the multitude of Thy tender mercies blot out my transgressions." I do not mean to say that every man must shed tears. Some people shed tears more easily than others, but if your eyes do not weep, your heart must. Do not make a mistake about that. I have heard sometimes, "Ah, well, it is not necessary for all to go through the same manner of repentance." No, not superficially, not externally, but the man who has not learned to say, "O Lord, have mercy upon me," whose soul has not felt contrition, has not known the meaning of repentance. There are a few who imagine that there must be something unreal about repentance, and shedding tears. They say, "Ah, there was a great deal of sobbing and weeping, and we do not like it; we do not think the thing is manly." Let those who are impelled to weep, weep. God counts the tears of repentance, and He never has shared that thought, I know. Let every man in his own way, without fearing anybody, express the great regret of his soul that he has sinned against eternal truth, and love, and holiness, and life. "A broken and a contrite heart, O God, thou wilt not despise."

The Cause of Namby-pamby Christians

(2). There is more than that in repentance, for it is also a call to **hate and abhor sin.** Do you know there never was a great soul made for God that did not hate sin with deadly hatred? You are wondering why the churches of today are producing such namby-pamby Christians. This is one reason: They have never seen the face of sin clearly enough to hate the thing. They are like those to whom the message came, "Thou art neither cold nor hot: and because thou art neither cold nor hot, I will spew thee out of my mouth." A man in repentance must learn to hate sin with all the hatred of which he is capable. That is reasonable, is it not? Do you think it unreasonable for a man to hate the saloon, if he has seen it destroy his wife, or boy, or girl, or the wives, and boys, and girls of others? Would you think much of him if he did not carry in his heart a great hate and abhorrence of the thing that had done that wickedness?

But what of sin? Is it only an obscure thing that preachers have brought out of the pulpit to frighten men and women? Nothing of the sort. Sin is a destroyer of manhood. You would not have the wickedness and disaster of your saloon if it were not for sin. Sin builds up the saloon, and then the latter does the work of sin as a thank-offering. Sin is a destroyer of manhood and womanhood, wrecking this human life that may be so fair and glorious. Do you not think, if a man looks that monstrous thing in the face, he will have something to hate in this world? Something he will hate so strongly that every power in him will be given to its destruction? You would not get any more lukewarm Christian churches after that. If men could only see the heinousness of sin, if church members could only hear God's voice as John heard it, "Repent, and do the first works," they would see that it is reasonable to be asked to hate it. It destroys men and women, but what else does it do? It is an outrage upon the holiness of God that ought to move us. It is an outrage upon—shall I say, the majesty of God?—that ought to move us. Ah, but more, it is an outrage upon the love of the great Father-heart that sent His only begotten Son; it is the spear with which you pierce the heart of the Saviour who loves you. Men and brethren, you have something to hate, and as soon as you understand the full meaning of repentance a great abhorrence of sin will fill you, and you will be crusaders unto blood and sweat and agony, against every manifestation of sin in the world.

A Demand on Everybody

(3). Repentance means even more although the rest is implied. It is the call to every man to **struggle against sin,** in his own life as well as in the lives of others, but in his own life first of all. Of course, the fight would be a hopeless one if he were left to himself, but he will not be left to himself long. From the moment his mind is changed toward sin, he must meet the dragon in his heart, and fight with it, and grapple with it, even as Paul did, maintaining that terrible battle until the grace of Christ came to give him deliverance and the victory. It means a struggle against sin to the death.

(4). But I want to take you a step further in this exposition of repentance. The call to repentance is a **call to all men.** I want you to notice that. There are some calls in the Bible that are calls to classes; calls to some in this position and some in that; the Gospel has something for everybody. There are times when Jesus Christ speaks to the Pharisees, and times when He speaks to the publicans; there are times when He speaks to those who believe in Him, and gives them messages of His love. But the call to repentance is a great moral demand on everybody. What does that mean? It assumes that everybody is a sinner. That is where we begin; that is the great moral platform on which later the Gospel of the grace of God was erected. I have not yet found a man who thought he was not a sinner. I have found men who thought they did not need repentance. I have found men who thought they could paint themselves up to look sufficiently respectable before the judgment seat.

When a man imagines that he is outside of the call to repentance because of his moral respectability, you may take it that he is not better than other men, but much worse. The publican went down to his house justified rather than the other. The Pharisee put himself outside of the call to repentance. The publican set himself right down before the penitent seat and cried, "Lord, be merciful to me a sinner." The call to repentance is a call to all men. It levels us all, aristocracy and peasantry, learned and unlearned. There are some foolish people who do not want to be gathered in with the great multitude that must go to the penitent seat, but they stand outside at their peril. The call is to every man, it does not matter how morally respectable he may be, or how sinful he may be, nor does it matter what he may think about caste. In the first call which heralds the Gospel of Jesus Christ all men are gathered into the great net of God's demand.

(5). Then there is still another thing, the call to repentance assumes that **all men are morally responsible**; it assumes that every man ought to answer the call. I know an expert theologian might try to entangle me in questions of sovereign grace, and human responsibility, and other matters. There are some who are cleverer in theological puzzles than in getting down to the heart of practical realities in life. You may leave those things for God to solve, but your business is to remember this: God says to every man, "Repent!" and expects every man to obey. If any man refuses he seals his own condemnation.

Darwin's Short-sightedness

(6). Further, this call to repentance which God gives to every man assumes in all men **the possibility of perfect moral and spiritual life** by the grace of God, because it is the starting-point of the upward movement. When God says to any man, "Repent!" let that man feel honored. God does not go to the beast of the field and say, "Repent!" Whenever God says "Repent!" to anyone, it means that God knows he can be refashioned, purified, glorified. It is the most hopeful thing in the world for men that God has included every man in His great call to repentance. Charles Darwin declared concerning a certain rude and undeveloped tribe, that they were so debased and inhuman, he would rather have owned his descent from respectable apes than from them. A scientist can be very short-sighted, can he not? Charles Darwin did not look very far ahead when he said that. Do you know what happened a little while after he said that? Some missionaries went to this people that he had despised, and soon they were clothed and in their right minds, and singing praises to the Eternal; faith, and hope and love had been quickened and renewed, to animate and beautify them! Charles Darwin heard of it, and sent a message to the missionaries complimenting them on what they had done. I hope he changed his opinion about his ancestry. Man is called to repentance because God sees in every man the possibility of a strong son of God.

(7). My last word on this great theme is that the call to repentance assumes the presence of moral and spiritual light. In proportion as a man lacks moral light the call weakens. You remember that statement by Paul, "The times of this ignorance God winked at." Of course, he did not mean that there was no call at all, but comparatively, it was weak. That was a period of darkness, and therefore the call to repentance weakened, because the call to repentance demands some measure of moral light. "But now God commands all men everywhere to repent." This is our business. The light has come to us, and in proportion to the light is the demand for repentance. When Israel was impenitent Israel's impenitence was a greater sin than the impenitence of other nations. Ah, what of yours and mine? If the light had not come, we had not sinned, but now we have no cloak for our sin, for we have seen the light of the eternal life; we have seen sin made hideous in the sacrifice of the Cross.

"When on Calvary I rest,
God in flesh made manifest
Shines in my Redeemer's face,
Full of beauty, truth and grace.
Here I would forever stay;
Weep, and gaze my soul away."

Ah, if you can repent at all of sin, surely you can repent at the foot of the Cross. Sin was made exceeding sinful by the law of Moses. O yes, it was, but it never looked like sin until it was revealed in the cross of Jesus Christ. Friends, we have a great message to give to men for the light has come. Go forth and say, "Repent, for the kingdom of heaven is at hand." And when you can get repentance the doors will open. Ah, that penitent seat! It is the gate unto new visions, new life, new light, and new glory. There is no message for you and me except this message that deals with sin. Do not run away after everything else, as ministers of the Gospel I mean, or as Christian teachers. Of course, as Christian citizens you may have other things to do and say, but as representatives of the Lord Jesus Christ in His Church, as the speakers of His Gospel, remember you have to deal with sin and its cure, and your first cry is, "Repent!" O, that the Master would take us by the hand and teach us how He spoke when He stood on the shore of Galilee, with the Cross in the distance, and called to the people the great preparatory cry, "Repent, for the Kingdom of heaven is near!"

Let me live in a house by the side of the road,
Where the race of men go by—
The men who are good, the men who are bad,
As good and as bad as I.

I would not sit in the scorner's seat,
Or hurl the cynic's ban—
Let me live in a house by the side of the road
And be a friend to man.
—Sam Walter Foss.

What Is the Gospel?

By Philip Mauro, Author of The World and Its God

[An address at The Moody Bible Institute, stenographically reported, and not revised by author.]

FIVE years ago or more, if I had come to address a body of people, I would have had to give them my own opinions, and I would have had to do that knowing they were not worth much. My opinions never did me much good, and they never would do anyone else much good; yet when one stands up to speak to his fellow-men, he has either to preach the Word of God, or to give his own opinions.

In Acts 14:7 you will find these words: "There they preached the Gospel." We do not know what other things these men did, or the places they visited; but we know that the thing of importance in the sight of God was this: that wherever they went, "there they preached the Gospel." Now what does that mean? What does that bring up in your mind as I recite these words?

I was forty-five years of age, and passed for a person who was pretty well informed, but I did not know what the Gospel was. I was considered to be qualified to address the Supreme Court of the United States upon great matters; but I did not know what the Gospel was. Had I not heard sermons? Hundreds of them,—but I did not know what the Gospel was. Five or six years ago I could not have given you, to save my life, a definition of the Gospel.

I should like to go into some of these large churches in Chicago, and ask some members of the congregation: "What is the Gospel? Tell me what it is." I venture to say that I would get a surprising assortment of replies to the question.

Why Paul Is to Be Believed

Paul tells us where he got his Gospel. He says in Galatians 1:11: "I certify you, brethren, that the Gospel which was preached of me is not after man." It had not a human origin. He did not learn it in a theological seminary. "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Where did he get his Gospel? He got it from Christ in glory, and that is why he could be a witness to the resurrection of Jesus Christ. I have been accustomed to sift and weigh evidence, and I am bound to believe that man. I shall just mention two reasons in passing why I believe it:

I believe it in the first place, because nothing else would account for the history of that man. In the first chapter of Romans he describes himself as "Separated unto the Gospel . . . concerning his Son Jesus Christ," and if you want to read what he was separated from, you will find that in the third chapter of Philippians. He was separated from about as brilliant a career, about as pleasing a prospect as any young man ever had. No career ever opened up before to any man greater than to that man, when the Gospel came to him. That is why he was separated.

What was promised to him? Did the Lord say: "I will show him what great success, what reputation, what honors he will receive?" No. He said, "I will show him what great things he must suffer for my name's sake." And yet having received it from the source he did, there was nothing for him to do but to preach it. He said: "Necessity is laid upon me: yea, woe is unto me, if I preach not the Gospel." And so I say, nothing else would explain where he got his Gospel; nothing else will account for that man; and nothing else will account for the preaching of that Gospel.

In the second place, this Gospel, which to the Jews was a stumbling block, and to the Greeks—the intellectual people—foolishness, this Gospel resulted in the springing up out of cold, ecclesiastical Judea, and out of the idolatries of the surrounding nations, the Church of the living God. It has come by the preaching of the Gospel, and in no other way. It was just the preaching of the Gospel, which is to them that are perishing foolishness, but to us that are saved, the power of God, that brought into existence the Church of Christ.

It is not as if the message that he preached commended itself to the reason of men. It went counter to everything that appealed to the religious instincts, but nevertheless, as the result of the preaching of that Gospel, the Church of Christ has come into existence on the earth, and it has been going on ever since.

The Crime of Preaching Another Gospel

The apostle Paul has something else to say in the first chapter of Galatians. He says: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." And in the ninth verse: "As we said before, so say I now again: If any man preach any other gospel unto you than that ye have received, let him be accursed." Is that too much to say? What was the purpose of that Gospel? It was God's means of proclaiming redemption to a perishing world. He has not any other message for men at this time, not any other. And O, let me ask you: If God has good news for the world—and that is what the Gospel means—does not the world need it? And if God has good news for the world, is there any crime worse than taking away God's Gospel and substituting another?

As He looks down into this world lying under the dominion of death—for death reigns over everything here—into which He has sent a message of life, the Gospel of salvation, there is, I am sure, no crime that men commit that is more grievous in His sight than that of substituting another gospel. Is that ever done? Are there other gospels? Oh, plenty, plenty. And where are they preached? They are preached from the pulpits of Christian churches, so-called.

The gospel of the world is something to this effect: Everything is going well; we are getting along fine, through the discovery of education, of philanthropy, and other things. The world is gradually being transformed, until at some distant date it is going to be a fairly comfortable place to die in. That is all they promise, "a comfortable place to die in." Not a place to live in, because the other gospels have no remedy against death. All they can do is to disguise the real nature of death as much as possible, and so we have flowers, and monuments, and stained glass and memorial windows. They have invented some new kind of a casket, but they have not invented any scheme for getting a man up from the grave after he has gotten down. There's only one man who trod this earth of whom it can be said, "In Him was life." So I say of the other gospels, there's none that shows anyone the path of life, and that is what is needed in this dying world.

How God Disposes of Sin

What had the Gospel that Paul preached for its essence? You will find a simple definition of the Gospel in the fifteenth chapter of first Corinthians: "Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved." It is a Gospel that saves. "For I delivered unto you first of all that which I also received." You see how he insists upon that. It was not something he evolved from his own inner consciousness. This Gospel could not have originated with man. It is beyond the possibilities of human conception to invent such a Gospel,—"how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures."

How do you know of any other way of disposing of one's sins than this? Why should God forgive sins? Why should He put them away? Because we are sorry? That's not a ground for forgiving sins. You know you could not be sorry enough. There has to be some other foundation. What is it? "Christ died for our sins." Although they found "no cause of death in Him," they put Him to death,—you will find that three times in the Gospel of John. Pilate said: "I find no cause of death in Him," and yet He died. It was a miracle.

"The sting of death is sin." Sin is that which strikes down into the heart of man, and causes death. There was "no cause of death in Him," yet He died. Wonderful! His death was as great a miracle as His birth. "No cause of death in Him." For that reason He could die for the sins of another. He died for my sins. They are answered for, and I know the answer is satisfactory to God. That settles that question absolutely. If God is satisfied, I would like to know who in the universe can be dissatisfied? Even Satan can not be. In the second chapter of Hebrews we are told that He has a lawful claim on every one of us. But the Lord Jesus Christ says: "The prince of this world cometh, and hath nothing in Me." He has something in every one of us, but he has nothing in "Him."

"He died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures."

The Greatest Display of Power

But is that all? O, no. That is only the first part. That disposes of sin. Then comes the display of the exceeding greatness of the power of God. He "upholds all things by the Word of His might"; but when it comes to an illustration of the exceeding greatness of His power, He does not refer to the creation of the worlds. He refers to the resurrection of Jesus Christ. That ye may know "the exceeding greatness of His power to usward who believe, according to the working of His mighty power." (Eph. 1:19.) He raised Him from the dead. Why is that the display of the might and power of God?

The greatest thing we know here is death, and there's only one thing greater than death, and that is the power of life. That is why this is the greatest display of God's greatness.

When they had put Him into that tomb, and put the stone on it, and the seal, they thought they had disposed of Him. But God raised Him up. And we have now not a dead Saviour, but a living Saviour. And the message is, "Come!" That is the Gospel, "Come!" You do not have to get a crowd; you do not have to be accomplished; you do not have to be educated to preach the Gospel. Wherever these men went, "there they preached the Gospel." And down in that last Gospel appeal, in the last chapter of Revelation, when everything is coming to the very end, the Gospel is put into one word, one simple word, "Come!" "Let him that heareth, come."

That is the Gospel. I am glad I heard it. And I heard it in a place where I had never dreamed of hearing it; the most unlikely place in the world to me. I was very miserable, but I did not know why. I had a great many large books on my shelves; books that cost a good deal of money to buy, and cost a great deal of effort to read, and I had spent a good many years trying to get something out of them. There is something in all of us that calls for something we cannot find in books. And so the enemy is very busy shoving out books, telling of recent discoveries, etc. "The orbit of an invisible planet of Jupiter has been discovered!" Think of it! But how is that going to help the sinner? I should like to know.

None of my big books helped me. My Christian friends said I was working too hard —that I needed more relaxation. That's what I was told by some good Christian people. So I doubled on theaters, and poker parties, and tried to find satisfaction. I had gotten to that place where I saw that there was not anything in the promises of the world. I saw that the whole thing was a sham from center to circumference. I got to where the world had not anything for me; I was simply miserable. I was stumbling around in darkness—scientific darkness—the worst kind of darkness in the world, I think. I have tried nearly all of them. I believed everything, I think, except the truth; and if a person is in scientific darkness he will be able to believe everything but the truth. I was in that kind of darkness.

How and When the Speaker Was Saved

One night I was wandering around New York City. My family was in Europe at that time. I went anywhere that I could get rid of myself. I started to go to a theater in Broadway, and I was standing in line at the ticket office, but somehow I did not buy that ticket. I have not bought it yet. I could not tell you why. I could not give any natural reason for not buying it; but some invisible agency was working on me, strong enough to turn me out of that line, and the next thing I remember was—I certainly was a mile from that place—hearing a very faint sound of singing. It came out of a meeting place about one hundred feet from the street, away back, on Eighth Avenue—a very noisy street in New York. And yet that little feeble sound reached out and caught me, and it was strong enough to pull me in.

Do you remember in the twenty-seventh chapter of Acts, the description of the shipwreck? God might have sent a life-boat commanded by an archangel if He had wanted to. But they were saved. How? On boards and broken pieces of ship. God chooses the weak things of the world to confound the mighty. And that was how that little faint sound of singing got me into the meeting that night.

It was a very small meeting; I look back now and see them, people in the humblest walks of life; a little shop-keeper, an automobile driver, and yet they knew what the Gospel was. They were having a meeting that went contrary to every notion of mine as to how a religious meeting should be conducted. I had been brought up to believe that all things should be done "decently and in order." As I went in an old lady was praying, in a nasal tone. And if there was anything I could not stand, it was to hear a woman pray. Well, there was not a thing that happened that night that did not go contrary to my notion of how a religious meeting should be carried on.

One incident pleased me. Some one took my hand when I was going out, and asked me about my spiritual condition. He impressed me so with his heartiness that I went back. Something got hold of me. I saw that these people knew something I did not know. I could have put every one of them to shame in learning. But they knew what the Gospel was.

I have often wondered at that; how that God's ways are not our ways. If He had taken me into consultation about my own case, and asked me how I should be satisfied, I would have said: "Well, you will have to get me a bench full of the wisest, most learned set of theologians you can, and they will have to be able to answer all the questions I put to them. My head is full of these doubts and contradictions in the Scriptures." O, no, He did not go about it that way at all. He sent me to learn the Gospel where I had not the slightest idea in the world that I should learn it. I felt immeasurably superior to those people, and that is the place He sent me to learn what the Gospel was. It does not come by the head; it comes by the heart.

The Blessed "Come"!

The question is coming up in every human heart: "Who can help me? To whom shall I go? I must go somewhere." Well, there's One Who said, "Come unto Me." And I tell you friends, if there is anyone here who has not this Gospel in his heart; if there is any one here who does not know that Christ died for him, I say, "Come"! If you have doubts concerning the Bible, they will disappear. I do not know where my doubts went to, but I do know this, they went. When I took the Bible after I was converted, I expected to have a pretty dry time over it, but I felt that I must read it; that it was my duty to read it. My doubts fled. People talk about "contradictions and mistakes of science" in the Bible. I have never been able to find them from that day to this. Ministers get up in their pulpits and say, "O yes, there are mistakes of science in the Bible." I have not been able to find them. I tell you friends, the Bible is the only scientific book in the world, because it gives us the truth about every subject that it touches. It is the only book that we can rely upon; upon its every statement. Millions of people have believed on that book. Did you ever hear of any mischief to anyone believing in it? There is a thing you can stand on. I have something on which to stand.

I have made it my business to find out, as far as I could during the last five or six years, things concerning the Bible. I know very little about it. The more I study it, the more I realize that I have to learn. But I know that it is a book on whose every statement I am willing to stand with absolute confidence, and if all the scientists in the world should unite against it, I should say, "Let God be true and every man a liar."

"Christ died for our sins according to the Scriptures; He was buried, and rose again the third day according to the Scriptures." That is God's message to us. That is my message to you. Now may God help you if you know this Gospel to let others know it. That is the main thing, to let people know that there is a provision for sins, and eternal life through Jesus Christ.

Experiences of an Open Air Worker

By Rev. Joseph Ludgate

[An address at an Open Air Conference in Chicago under the auspices of The Moody Bible Institute.]

I HAVE been in open air work twenty-nine years. I was converted when seventeen and the first Sunday afterward I was taken to an open air meeting. I had the honor of having as my church home one that believed in open air meetings, and half an hour before morning and evening services, we always held a street meeting. The first Sunday after giving my heart to Jesus, I was standing on a street corner speaking out of my heart the experience that Jesus had given me, and I was doing the same in the afternoon, and again in the evening. I received such a blessing on that first Sunday that I resolved by the grace of God I would always, as far as He gave opportunity, speak in the open air, and for twenty-nine years I have been in that habit.

I have seen wonderful things happen. I had charge of a mission for a year and a half at 32nd and 8th Avenue, New York, and on the corner held open air meetings, where men by the score were led in from the streets and who surrendered to Jesus Christ.

One night a man came around the lamp post steadying himself, and listened to the songs and the testimony. He then followed us to the mission, and when our invitation for those desiring to accept Christ was given, "Dick" fell on his knees, and God saved him. Two years ago on Broadway, in the same city, I passed a crowd at an open air meeting, and there Dick Caldwell was standing preaching for Jesus Christ.

I saw five hundred and sixty people converted while in charge of that mission, and before leaving it we organized a church of one hundred members.

For a year and a half, on the corner of State and Monroe streets, of this city, I held open air meetings through summer and winter. Going down Dearborn street one day I felt a hand on my shoulder, and looking around, I saw a well dressed man who asked: "Are you not he who preached last night on the corner of State and Monroe streets? I want to thank you for what you said. I was over in the Palmer House, in one of the front rooms; it was a hot night and I sat listening, and the message you gave reached my need, and before I slept I got on my knees and gave my heart to Jesus Christ, and am now on my way home to Texas a saved man."

On another occasion, a man came to me, and said: "Please pray for me." I did so, and he prayed for himself. Afterward he told me that for six nights he had been upstairs in one of the office buildings gambling, where they were compelled to listen to the Gospel, though they did not wish to do so. "As I listened from night to night," he continued, "the Spirit of God took hold of me, and today as I was dealing out the cards, He seemed to send this message home to me, 'Repent and be converted.' I dropped the cards and came right down." Every night for months that man gave his testimony.

Mr. Card, now superintendent of a mission in St. Louis, gripped my hand, saying, "Ludgate, don't know if you know me, but I know you well. I used to be one of your congregation at the corner of State and Monroe streets. Many and many a night I stood there in the cold, hopeless and ruined—don't know how many nights you sent me away from an open air meeting with a blessing to my soul."

The Abingdon Square Meetings

I love open air work. In New York, the churches unite in this work. I had charge of a mission at Abingdon Square in that city, in which seven churches were united. We took our place upon the bandstand every evening at 7:30, played on our cornets and sang, and then from the tenement houses people came by the hundreds and thousands, standing about us. We have had splendid audiences there, sometimes numbering three to four thousand people, and we have had some remarkable experiences.

One night a man came to me, and said: "I want to thank you for the messages you bring from night to night. I am in a boarding house and in that house is a sick man, a Norwegian, who can not get out. Every night when the meeting is over I go back and repeat to him the sermon, and he has given his heart to the Lord Jesus Christ. I thought you would like to hear that story." I would rather hear such a story than receive a thousand dollars.

Another man came to me saying: "I am an officer of a Cunard liner, and whenever we come to port, I always make for this service. We go back to Liverpool carrying with us inspiration and blessing from these meetings."

I went into a large apartment store, when the floor manager said: "Your face is familiar, have I not seen you preach every night at Abingdon Square? I want to say that you have no idea how much good those open air meetings have done—noticed a change in the store—our clerks go there and we have seen a difference in their deportment and conversation. Keep up the good work."

During the last season I was at Abingdon Square, three hundred names and addresses were taken of persons visited in their homes who had accepted Jesus Christ in those open air meetings. A man who for seven weeks can stand before an audience averaging three thousand persons a night, does not need to be afraid of bearing fruit. I wish you could see the sights! Mothers with their babes in their arms, men in shirt sleeves, smoking pipes, staying from half past seven to half past nine or ten, crowding around the bandstand. On the steps of the tenement houses great crowds of people. As the cars pass up and down the Avenue, open street cars, people hear the Gospel as they stop to let off a passenger.

An Automobile Pulpit

I like to get into the open air. I was at Lafayette, Ind., in a Presbyterian church, and the pastor said to me: "It is difficult to get certain persons into the church—is there not something we can do to reach them?" "How many of your members have automobiles?" I asked. "About a half dozen, or more." "Get them to loan one every night for a half hour. Have them drive up to the church, and from there down to the Square, at which place for thirty minutes before the inside service begins, hold a meeting from the automobile." Hundreds of men sitting around us, who would not go to church under ordinary conditions, heard the message, and they followed the automobile, and a number gave their hearts to Christ. If I had to decide between preaching in the open air or in a building, I would say, "take your building, give me the open air." In the building you get a few score or maybe a few hundred, but on the corners of a great city, you reach thousands with the Gospel story. So I am glad today that it is the privilege of every one to become a messenger of Jesus in the open.

Hints to Workers

An open air speaker must be wide awake, for he may have to stop at a moment's notice right in the midst of his sermon on account of a dog fight, a fire, a horse running away, or someone interfering. If tied to your notes you will be up in the air. One night as I announced my text: "I am not ashamed of the Gospel of Christ," the words were repeated by a woman in the outskirts of the crowd. She came closer and closer, repeating the words. She carried a bundle of groceries, and looking up into my face, she said: "You're a fine looking man, you are, think you know it all, now tell me this, you are a wise man, who was the mother of God?" Well, I knew that she wanted to have a little argument, and I had to think quickly. I remembered my assistant, Mr. Sullivan, was a student, so I called to him, and said to the woman: "Here is a gentleman, his name is Sullivan, a student of theology, Mr. Sullivan will give you the information you desire."

In the open air you must have tact, patience, love, sympathy. You must be ready to break off your sermon in the middle, ready to sing a song, ready to do anything.

I hope somebody will go from this convention stirred up to go out in the open air. It was in the open air that the angels heralded the birth of Christ, it was in the open air that He hung on the Cross, and it was in the open air that He ascended. He will come again in the open air, He will set up the judgment throne in the open air. Should Jesus come this afternoon would He find you ready? Let me ask you: Have you done your duty, have you gone into the highways and byways of the city? If not, will you begin? You prepare a sermon, and when you go to church, there are only a few to hear you. I would transfer the service to the street corner. You will not lack an audience there.

My English Trip

By Rev. James M. Gray, D. D.

AN itinerary was kindly planned for me by Rev. F. B. Meyer and Rev. J. Stuart Holden, of London, to cover March and April of the present year, but circumstances made a return necessary at the close of March. Invitations for meetings came from Liverpool, Cheltenham, Bristol, Brighton, Glasgow, Bath, Cambridge and Edinburgh, in addition to London, but with the exception of the last-named three, they had to be declined.

Humanly speaking the success of the trip was much promoted by the courtesy of a breakfast tendered me at the Windsor Hotel, London, shortly after my arrival, by the brethren named, where the pleasure was enjoyed of meeting socially a number of ministers and leaders in missionary work at home and abroad. Among these were old friends of D. L. Moody, who were honoring him in the representative of the work he left behind him at Chicago, and who felt a warm interest in hearing of the way in which God had blessed it since his departure from us.

Dr. A. C. Dixon's Great Work

So far as teaching or preaching engagements were concerned, the first claim upon me, so to speak, belonged rightfully to Dr. A. C. Dixon and the Metropolitan Tabernacle, where it was my happiness to preach on the Sunday of my arrival, and to speak a number of times afterwards. It is a high pedestal on which Dr. Dixon stands, and where can one be found capable of occupying it, who is more faithful to the Gospel of Jesus Christ or who possesses a stronger passion for winning souls? What a strong body of deacons he has to uphold his hands in prayer! What an exhilarating congregation to address on the Lord's day, probably two thousand in the morning and half as many again at night! How full are his hands in seeking to organize the church on lines found so beneficial in America; and yet with it all how incessant the calls for his ministry in other places, and how ready, as always, is he to respond! While I was there he experienced a slight indisposition, and his anxious wife was planning a change and quiet rest for him. He got the change, but not the rest. The former came through an unexpected appeal to go down into Wales, and preach to the idle miners during the coal strike. He went, and like the great evangelist of an earlier day, George Whitefield, came back physically better than when he went. When George Whitefield was ill, he always prescribed for himself more preaching, and flourished under it.

But Dr. Dixon needs our sympathy. When he left America for Great Britain it seemed to some of us that he was not needed there as much as here. But Great Britain, from an evangelical or evangelistic standpoint, is not what it used to be, and the service and testimony of such a fearless leader will be of inestimable advantage in the crisis through which it is now passing.

The London Y. M. C. A.

Of other London engagements that at the new Central Y. M. C. A., of which The Right Honorable Lord Kinnaird is the president, was particularly notable. Mr. Hooper was for many years the general secretary of this Association, and under his wise and energetic leadership the new building was projected as the successor of the famous Exeter Hall. He has now retired, however, and John J. Virgo, of Australia, has succeeded him, whose name harmonizes with the strength carved in the lineaments of his face, and expressed in the movements of his body, as well as the way his mind attacks a subject that you present to him.

The new building is of unusual attractiveness, commodious, and "up-to-date," and high hopes are entertained of the increasing influence it will exert in the great metropolis. I was told that the Y. M. C. A. in Great Britain has not appealed to the same class of young men as in America, and in particular that college graduates have not, to the same extent, appreciated its secretarial opportunities as offering a vocation, but the new departure represented by this building is likely to work a change in these particulars.

But they are facing over there the same problems Association work has been facing here, and whether the demands of the mind and body are to prevail over those of the soul in the privileges it offers to young men, will be fought out and decided on the corner of Tottenham Road and Great Russell Street, within the next five years.

It was a distinction much appreciated to be permitted to give the first series of Bible studies in the new edifice, to sit in the historic chair so often occupied by the honored founder of the Y. M. C. A., Sir George Williams, to stand behind the old platform railing on which the hands of the Prince Consort himself had rested, and last, but not least, to handle the Estey organ, "the kist o' whustles," from which Sankey's fingers had brought forth the soul-saving melodies of earlier days.

Central Y. M. C. A., London

The National Sunday-school Council

Before leaving London I must speak of the opportunity to meet the Sunday-school leaders of Great Britain, which came through the introduction of Mr. Marion Lawrance. The National Council was in session, and the Rev. Carey Bonner, who occupies the same relationship to the work there that Mr. Lawrance does in the United States, was kind enough to invite me to be present, and to address them. There was such satisfaction in seeing these men, some of them leaders in the business life of the world, turning aside from the cares and responsibilities of material things for a whole day, to give their attention to the spiritual well-being of the boys and girls of the United Kingdom. These laymen are the counterpart of our Warren, Wells, Bailey, Hartshorn, Heinz, Wanamaker, Pepper and others, concerning whom thousands in coming generations will rise up and call them blessed.

In the evening, Sir Francis Belsey, of their number, invited me to a reception in his mansion in honor of the newly-elected president of the Council, Sir Joseph Compton-Rickett, and there again the privilege was afforded of speaking of D. L. Moody. It pleased them to learn of him as a Sunday-school worker, and one of the originators of the International Sunday-school lessons, as well as of the Institute he founded in Chicago where the training of hundreds of Sunday-school workers is committed to the expert instruction of the International Sunday-school Association.

The Cambridge "Kick-You"

One of the most inspiring engagements that came to me was a series of Bible lectures at Cambridge University, before the Cambridge Inter-Collegiate Christian Union. The initials of this long title, C. I. C. C. U., have given it the nickname of the "Kick-you," but the gracious and consistent living of its members has taken all the comic out of the abbreviation. My visit recalled to me that of D. L. Moody to the same historic seat of learning, thirty years ago, when, what seemed at first a depressing defeat, was turned into a glorious victory for the Gospel. The influence of that mission is still felt there, and in many a parish at home and "in many of the dark places of heathendom."

Dr. Torrey had held evangelistic meetings under the auspices of the Union, six months prior to my coming, which helped to prepare the way for me. To my pleased surprise the young men solicited instruction in the deep things of God,—the question of sin, for example, the internal unity of the Bible, or dispensational truth; and as a matter of fact I gave them a series of lectures on prophecy. The men that met me twice a day in the rooms in Emmanuel College were an alert and novel-looking company. Some stood leaning against the wall, some sat on the window sills, some stretched out on the floor, but all brought their Bibles, as near as I could judge, and joined heartily in the responsive reading of the text.

And they were so kind in their hospitality. I was invited to breakfast in one college, to lunch in another, to take afternoon tea in a third, to dine in a fourth and had I been equal to it, I might have taken supper in a fifth.

But I shall not soon forget the earnest devotion of these men. Their daily noon prayer-meeting in Henry Martyn Hall was a sacred hour. Their thirst for Bible knowledge seemed unquenchable. Foreign missions was a topic uppermost with them. Two of them had studied in the Moody Bible Institute, I found, and others were hoping to go there after graduation.

And yet their sincere earnestness had not robbed them of that light-hearted joy which belongs to youth. It made one glad to see them racing through the narrow streets of that old town mounted on their bicycles, and arrayed in cap and gown, the latter floating in the breeze behind them like a pirate's flag on the high seas. Gown, did I say? Not exactly gown, just a shred of one in some cases. As this academic garment is compulsory, it seems a point of distinction among the undergraduates to see how little of it they can have clinging to their persons, and yet keep within the rules. I believe I saw some in which it was reduced to the size and appearance of a mourner's hatband, except that it was attached somehow to their necks and shoulders out of respect to their scholastic standing. Nevertheless, may God bless the "Kick-you," and cause it to prosper as long as the University stands.

Emmanuel College, Cambridge University

The Beautiful City of Bath

Following Cambridge came an engagement in the beautiful city of Bath, famous from old Roman times for the healing properties of its boiling springs, which Prof. Ramsay has recently shown to contain radium. Here the Rev. L. C. Parkinson, pastor of the Manvers Street Baptist Church, retains about the same relationship to the spiritual life of the town, as Dr. A. J. Gordon used to do to Boston. Himself a lover of the Bible, and an exceptional teacher of its truth, he has had success in bringing other teachers to his church from time to time, and has built up a constituency from all the denominations that makes periodical Bible conferences a feature of the community life. The pastors of the city and its neighborhood are also with him in goodly numbers, and he and the ladies of his church afforded me an opportunity to meet as many as thirty to thirty-five of them in a social way. It was the time of the coal strike when many men were idle and deep gloom was felt, and these earnest men were considering how to take advantage of the situation for promoting evangelism. Meetings for prayer and for open-air preaching were being planned, and the Bible teaching in progress was blessed of God, we may believe, in strengthening and stimulating the work. Large audiences met regularly both afternoons and evenings, men being quite as much in evidence as the opposite sex.

The Royal Crescent at Bath

Classic Edinburgh

But the place at which I felt most at home was Edinburgh, where I had lectured and preached twice, previously. Here at the Synod Hall the Sabbath congregations were large, quite filling the floor and gallery of the spacious auditorium in the evening, when there were fifteen decisions for Christ. Another cheering feature was the many testimonies of conversions at my previous meetings in the city, some of them from Roman Catholics. One Roman Catholic woman said that four years before, I had been the first Protestant minister she had heard in twenty-seven years. She had dropped into an afternoon meeting when I was lecturing on Isaiah, and within an hour had accepted Christ as her Saviour. The step had cost her great sorrow and persecution, separation from her husband in fact, but she had remained firm. Her husband, also, had been converted two years later, and they were now re-united. The peculiarity is that I was not preaching a Gospel sermon or making an appeal on that occasion, but simply explaining the living Word of God which had pierced her heart as it did Lydia's. Many such evidences of its power came to me on this trip, confirming me in the judgment that it is a kind of evangelism greatly needed just now—simply Bible teaching along Gospel lines.

My week-day and week-night meetings here were held in St. Columba United Free Church and were well attended. Indeed, on the last night, when, by request, I lectured against "Millennial Dawnism" the church was crowded in every part. This heresy is making inroads in Scotland, especially among the churches to which the more spiritually-minded people belong.

It was a peculiar pleasure to renew acquaintance, in Edinburgh, with Sir Alexander R. Simpson, M. D., D. S. C., Emeritus Professor in the University of Edinburgh, a "beloved physician" as interested in the souls of men as in their bodies, and as wise in the healing of the one as the other. He has retained his deep interest in the Carubbers Close work started by D. L. Moody so many years ago as a kind of "Pacific Garden Mission," in a locality once famous as the parish of John Knox, but now densely crowded by a population greatly needing the Gospel.

Campbell Morgan and Westminster Chapel

My "farewell" lecture was given in Westminster Chapel, London, of which Dr. Campbell Morgan is the pastor. In the heart of things, near Buckingham Palace Gate, this is a finely lighted, cheery auditorium, holding two thousand or more, and perhaps two-thirds full even at the Friday Night Bible Class, which is such a leading feature of its work, and which I was privileged to teach on the occasion named. It is, indeed, an unique gathering, very like the Union Bible Class held weekly by the Moody Bible Institute in Chicago, and others which it has fostered in different parts of our land.

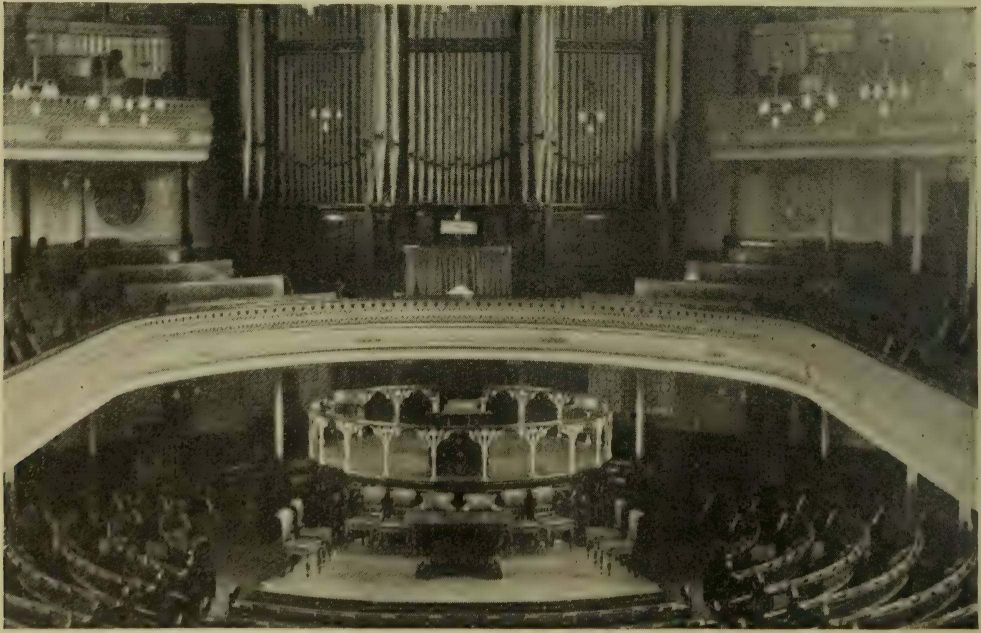
Dr. Morgan is pre-eminently a teacher, but not of the dry variety, and when you hear him you cease to wonder that people come from all over London and round-about, week after week, carrying their Bibles with them, to receive such instruction. But he is a prophet as well as a teacher, a kind of Amos or Jeremiah for these times, whose Old Testament expositions especially, are like utterances of those inspired statesmen of pre-exilic Israel and Judah thundering, "Thus saith the Lord."

His class is preceded by another on the same evening, only second to it in size and interest, presided over by the Rev. Martin Anstey, M. A., in which questions of Biblical Introduction and related topics are treated with clearness and skill. This popular weekly Bible school is a great privilege for London.

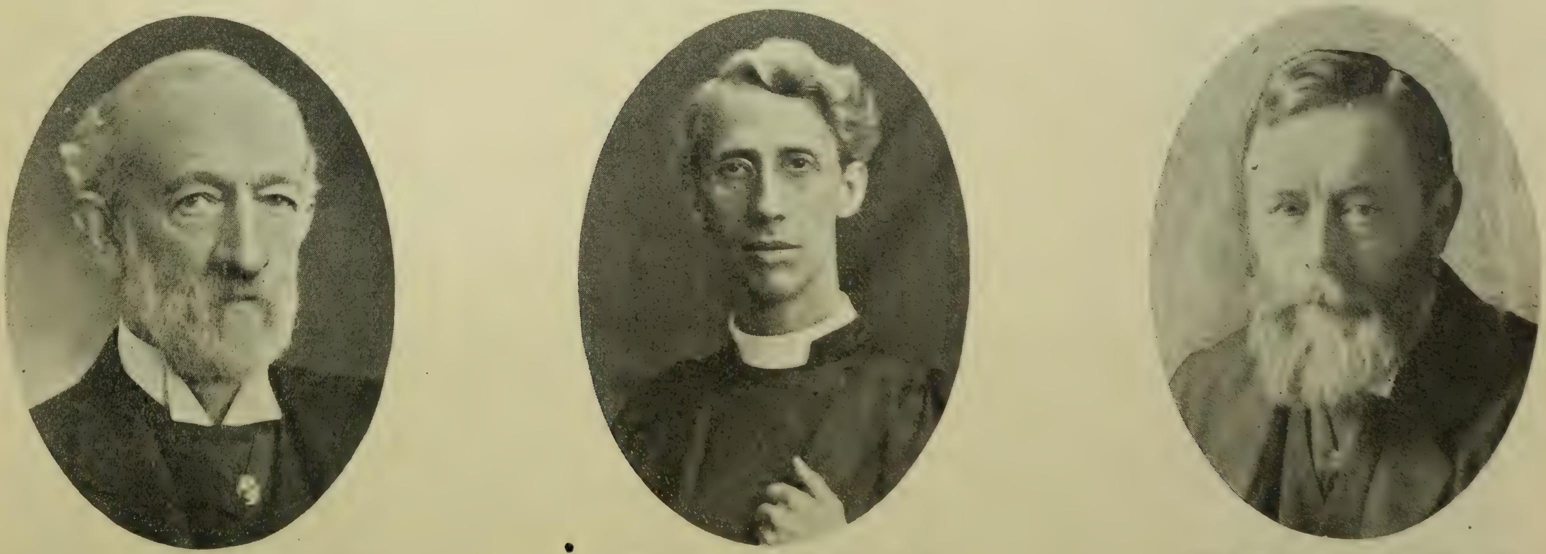
Dr. Morgan gave me a cordial introduction to his people, who received me with hearty applause, less unusual in churches on the other side of the water than here; and after thus meeting with them it was still more of a disappointment than before, that circumstances compelled me to decline the further invitations to preach and lecture with which Dr. Morgan had honored me.

D. L. Moody's Influence

In another place I have spoken of the reunion of old friends of D. L. Moody and former students of the Moody Bible Institute which was held in London during my visit, and of listening to their recitals of the way



Interior of Westminster Chapel



Sir Robert Anderson, K. C. B., LL. D.

Rev. G. Campbell Morgan, D. D.

The Right Honorable Lord Kinnaird

THREE VALIANT DEFENDERS OF THE FAITH

in which his work had continued and developed in all these years. But I would take occasion to quote from a letter received at that gathering from the founder of "Mr. Fegan's Homes" in which this astonishing paragraph occurs:

> It may interest you to know that I do not see how Rescue Work on evangelical principles could have been maintained during the last thirty years or so, but for the sympathy and help of those who were either converted to God, or yielded themselves in fuller consecration to His service, through Mr. Moody's ministry in our country. This feeling was shared by Dr. Barnardo, Miss Annie Macpherson, Mr. Quarrier, and those who have passed on before to the Church triumphant above; and is shared at present by many heads of missions, etc., who still remain on "active service" within the Church militant below.

As further substantiating this testimony let me add, that the day after my arrival in London, an experienced newspaper man "interviewed" me, who in the course of his remarks said:

> There is not a Sunday in this country that Moody is not quoted in the pulpit, on the platform, or in the preaching on the street corners. And, drop out the leaders of Christian philanthropy in London that are Moody men, and you drop out the backbone of that philanthropy.

A resident of Glasgow told me the same thing about that metropolis. What stronger testimony could we desire, that saving the souls of men is the greatest of all labors?

Personal Courtesies

Space will permit only the briefest reference to courtesies from individuals and newspapers, and the inspiration of contact with men and women like Miss Habershon and Sir Robert Anderson, K. C. B., recognized on both continents as leaders in the Lord's work. But I would mention The Christian and its strong and energetic staff, The Life of Faith, The British Congregationalist, The Christian Globe, The Christian Herald, The Westminster, and The London Daily News, whose columns reported the meetings I conducted, and gave generous space both to personal notices and the work of the Moody Bible Institute.

On the last day of my stay in London, The Right Honorable Lord Kinnaird, just returned from Egypt, kindly made an engagement with me at his office, from whom I learned as from one speaking with authority, of the situation, social and religious, throughout Great Britain. In the course of this conversation a suggestion came of an international convention or assembly of some sort, in which opportunity might be taken by the leaders of orthodox Christianity to re-affirm its foundations, and sound a trumpet to rally the hosts of the Lord in all lands to a more aggressive warfare against its enemies. Is not the thought timely, and will not others prayerfully consider it?

The last subjects of King George to bid me Godspeed across the ocean were the Rev. John Thomas, of Liverpool, and Mrs. Thomas, who were so kind as to call upon me on the Caronia just before sailing. The recollection of Mr. Thomas' ministry in this country three years ago has not faded, and the ministry and laity who heard him at different Bible conferences that summer, have had their faith strengthened for all time by his able presentation of the reasonableness of the Christian doctrines. Mr. Thomas is a type of that class of English preachers who always "take" in America because their sermons are rich in exposition of the Word of God.

Leaving the Liverpool Docks for Home

The Men and Religion Forward Movement

[We give below the views of three pretty well known men, on "The Men and Religion Movement," an evangelist, a pastor, and a leading Christian worker among men. They are able to speak for themselves and we make no comment at present on what they say.—The Editors.]

WHAT THE MOVEMENT ACCOMPLISHED

By Rev. John H. Elliott

So far as the campaigns under the direction of the general committee are concerned, the work came to a triumphant conclusion with the close of the great Conservation Congress in Carnegie Hall, New York, April 18, 1912.

What of the results? Probably no movement has ever encountered so fierce criticism or so complete and persistent misunderstanding by the many. As is usual those who have been closest to, and have given most of prayer and service to the work have gotten most out of it, and have come into a broader, clearer vision of the results and possibilities to follow.

Admit, if you please, that mistakes were made, unwise things said and done, and that some of the nomenclature was unfortunate, if not unscriptural. It still remains that while not all that could have been desired has been accomplished in many ways, still in others, greater things have been brought about than was anticipated by the leaders.

I mention some of these briefly and in a general way:

1. It is doubtful if ever again there can exist so generally among men in the churches the same ignorance or indifference to a layman's responsibility and privilege as a church member, for the extension of Christ's kingdom among men. I believe a new vision has come to thousands of men in such a way that they can never wholly close their eyes to it again.

2. The combining of the fundamental lines of work, such as every church man ought to be interested in, and intelligent about, including work for boys, Bible study, evangelism and community extension, social service, and missions, in one great message, has done an immeasurable good that will bear fruit for years to come.

3. The men of the Church will be more sympathetically intelligent and better able to meet their duty in the way of social betterment in their community. It will never again be so easy for a truly Christian man to shift or shirk his duty in social service. Fine spun socialistic theories must give place to real service growing out of a heart truly surrendered and loyal to Christ.

4. Many a true hearted pastor has made a discovery that can not fail to result in great and permanent good. The men of the churches are ready and willing to work. All they need is strong leadership and encouragement coupled with definite, clearly defined duty and liberty to work in their own way and for the things that really count as a Christian force among red-blooded, manly men. The great numbers of strong clear-headed laymen that this movement has developed, has been nothing short of a stirring revelation.

5. The value of knowing accurately the conditions in a given parish or community, before undertaking to supply its needs or solve its problems has been clearly set forth and demonstrated by the use of the survey charts. As an illustration of the value of knowing facts before jumping at conclusions, nothing could have been more conclusive. For instance, so called reports had been circulated, quite freely in the religious press (?), that in certain cities the Chapman evangelistic campaigns had proven to be failures as to immediate results, or permanent helpfulness to the churches in adding to the membership, etc. In the men and religion surveys the facts proved quite the opposite. Plain facts are very disquieting to reports and theories based chiefly on prejudiced imagination.

6 The best methods, and the most approved modern machinery or organization, will not do my work for me. This movement was not a great machine let down from heaven to do the work of pastors and laymen for them. Doubtless many expected that somehow it would relieve them of personal responsibility and personal service; doing for them what they had failed or dodged doing for themselves.

Possibly many have had a sense of disappointment and a little of resentment that the movement did not grip their congregations, like some new atmosphere, convert men in large blocks and correct all selfish, worldly, careless living among men, without the slow, heart breaking process of turning them one by one by God's help into the ways of righteousness. As a matter of fact, the movement has only vitalized, realized, and in a measure made emphatic the old scriptural principle, "Not by might, nor by power (army or organization), but by my Spirit, saith the Lord of hosts."

"To every man his work." "Son, go work today in my vineyard."

THE MEN AND RELIGION MOVEMENT IN DENVER

By Rev. Perry V. Jenness

The Men and Religion Movement promised much. As Denver was reached late in March by the team of experts, our period of preparation was longer than that of most cities. In some respects this was a blessing to many of our men. Some real prayer, a genuine interest in personal evangelism, and a spirit of earnest desire and expectancy was manifest in many of our churches as the time approached for the eight day campaign.

To some, the visit of the team seemed to be beneficial; to others, it meant only a brief period of "religious exploitation" without permanent influence; but to many of us it was a time of sad disappointment and humiliation.

It utterly failed in four essential particulars:

1. No emphasis was placed on the integrity and authority of the Word of God. The movement did not stand for "THE OLD BOOK."

2. Some fundamental doctrines, such as "the cross," "the blood," "the fact of sin," seemed purposely omitted. One of the experts in a letter said: "I do not believe that man is naturally lost."

3. The Holy Spirit was scarcely mentioned in any of the convention addresses, nor was He given His rightful place in the program of work suggested.

4. The success of the movement was made to hang on the challenge which it offers to "flesh and blood men," rather than upon that spiritual dynamic which Christian men ought to know is so essential. Further comment is needless.

WAS THE MEN AND RELIGION MOVEMENT WORTH WHILE?

By E. O. Sellers

Please note we say "was," for the movement is now officially out of existence. It set a fine example of living up strictly to its prospectus. Some of us supported the movement because it was a **movement**, pure and simple, not a propaganda, a cult, nor a creed. Its sole objective was to arouse the church men of America to an appreciation of the dignity of church membership, to a sense of responsibility to do that they have long professed to stand for, and to realize the tremendous power that lies in their hands, if they would but exercise it.

We said at the outset, that it was not to be judged by any local manifestation, nor the unauthorized or wild statements made by some of its participants. Has it then been worth while?

Yes! It has brought before church men, clergy and laity, definite suggestions for church work, that are the results of experience. It has brought a challenge to our churches to undertake, and to conquer. A need revealed and a method presented, constitute the challenge of responsibility. Man may be fundamentally religious, but the question the cynical world looking on has long asked is, "What are the church men going to do with their religion?"

The Men and Religion Movement was a success because it did all of this and more; it exalted the living Church the one and only visible organization that has to do with the ushering in of the Kingdom.

It was not perfect. It made some, perhaps many mistakes, but the movement as such was well worth while.

Waiting and Watching

Henry C. Buell

> "And He appointed twelve, that they might be with Him, and that He might send them forth to preach."
> —Mark 3:14.

Wait thou upon the Master
For grace, and love, and power;
Then go ye forth to serve Him
In duty's golden hour.

Wait thou to get the message,
That He would have thee give;
Then go ye forth to speak it
That other souls may live.

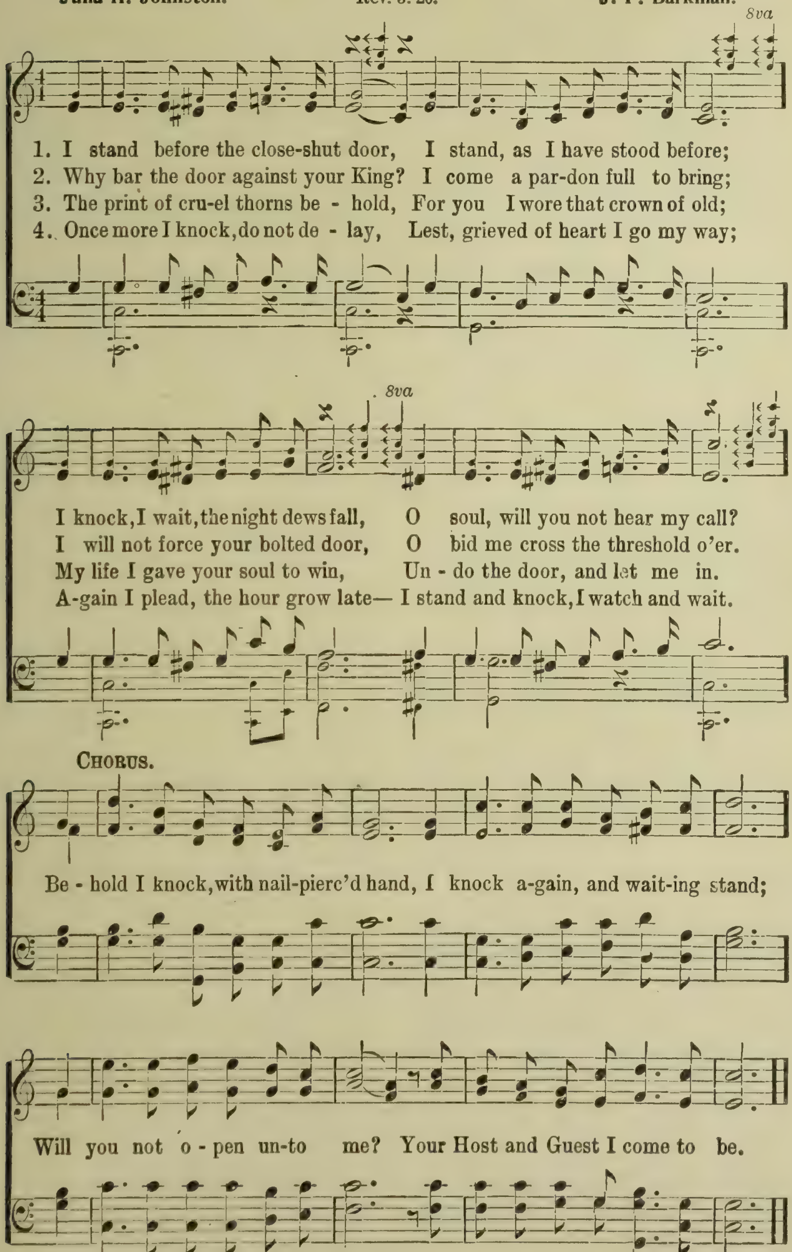
Wait thou for heavenly unction,
Thy first and greatest need;
Then go ye to the barren field
And sow the living seed.

Wait thou for tact and wisdom,
The gifts from God above;
Then seek to win another
To rest in Jesus' love.

By waiting and by working
His will through us is done;
And thus at length reward is given,
When all our course is run.

I Stand Before the Close-Shut Door.

Julia H. Johnston. Rev. 3: 20. **J. P. Barkman.**


8va
1. I stand before the close-shut door, I stand, as I have stood before;
2. Why bar the door against your King? I come a par-don full to bring;
3. The print of cru-el thorns be - hold, For you I wore that crown of old;
4. Once more I knock, do not de - lay, Lest, grieved of heart I go my way;
8va
I knock, I wait, the night dews fall, O soul, will you not hear my call?
I will not force your bolted door, O bid me cross the threshold o'er.
My life I gave your soul to win, Un - do the door, and let me in.
A-gain I plead, the hour grow late— I stand and knock, I watch and wait.
Chorus.
Be - hold I knock, with nail-pierc'd hand, I knock a-gain, and wait-ing stand;
Will you not o - pen un-to me? Your Host and Guest I come to be.

Note—In case there is not a good bass voice, let a soprano sing the melody.

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PRACTICAL AND PERPLEXING QUESTIONS

ANSWERED BY THE EDITORS

When did the Church begin?

Presumably on the day of Pentecost.
J. M. G.

Are the apostles in the Church?

Presumably, as they were baptized into the body of Christ on that day. J. M. G.

Who will take part in the first resurrection?

1. The true Church.
2. Possibly the Old Testament saints.
3. The martyrs during the tribulation (Rev. 20:4). J. M. G.

What is meant by "a better resurrection", Heb. 11:35?

The son of the widow of Zarephath "was raised to life again", through Elijah (1 Kings 17:22), but was subject to the experience of death a second time. The "better resurrection" when Christ comes, is not followed by death. J. M. G.

Will the Jews believe on Christ before His second coming?

No, not as a whole. Jews will come into the body of Christ, or the Church, just as the Gentiles do. After the second coming the Jews will be brought to the Lord as a nation. See Zechariah 12:10-14; Ezekiel 36:24-28; 37:23-27, etc. J. H. R.

What is the distinction between "Sanctification" and "Consecration" with Bible proof for such distinction?

From the question it would seem that "sanctification" and "consecration" are matters of personal experience. If this be so we have difficulty in establishing that consecration has any standing in Scripture connected with such experience, and consequently there can be no intelligent comparison.

Probably some make consecration a step towards sanctification, but if they do the idea is extra-biblical, but not necessarily erroneous. If consecration is at the time of regeneration, then sanctification and it are conterminous It is hardly profitable to speculate on the distinctions between the terms referred to, the result being confusion, with practically no hope of satisfactory solution of the difficulty. J. H. R.

What is meant by "Israel is my son, my first born," in Exodus 4:22?

It is an expression of deep affection. In Isaiah 46:13, God calls Israel His glory. See Hosea 11:1, Zechariah 8:2; Romans 11:28.
J. H. R.

What does "cut off" mean in Numbers 15:30, 31?

It means that the person shall no longer have an honorable connection with Israel, and in some cases it means irremediable judgment, but seems only to involve the individual committing the sin, and not the nation, as in the case of Achan. J. H. R.

Does God, in Deuteronomy 14:26, permit intemperance in drinking?

According to the original language intoxicating drink is here referred to, but to say that because of dietary, or sanitary provision made 3,500 years ago is the sanction of God for intemperance in our day, is going too far. Whatever may have been allowable 3,500 years ago, we may not be able to say, but we are not in any kind of doubt as to our attitude towards intoxicants of our own day. J. H. R.

Is there contradiction between John 5:37 and Matthew 3:17 as to whether the voice of the Father has been heard?

This is only one of several similar difficulties, and we might show from more than one standpoint, that there is no contradiction.

We must always consider the possibility of different senses in which expressions may be taken, but this does not relieve the difficulty here very much. Stier says the words are designedly mysterious. When Jesus said, at the beginning of John 5:37, "The Father hath borne witness of me," probably He did not refer to the voice heard at the baptism but to the testimony given in the Old Testament.

It is quite within reason to believe that the voice heard at the baptism was exceptional. The law being that the voice of God is not heard, the principle applying also to the transfiguration experiences of Jesus. This is strengthened by the text which Jesus is calling attention to, the importance of searching the Scriptures. We are not to expect to hear God speak to us audibly; He has spoken to us in the Scriptures. J. H. R.

THE LAYMEN'S COMMENTARY ON THE OLD AND NEW TESTAMENTS

CONDUCTED BY JAMES M. GRAY

THE BOOK OF PSALMS

Lesson 7. Psalms 38-66

Psalm 38

Is an appeal to God from chastisement because of iniquity (vv. 1-4). The mental anguish is described in figures of physical disease, and yet it is not impossible that such disease may have been part of the chastisement (vv. 5-8). The desertion of friends and the opposition of enemies also entered into it (vv. 10-17). There are several verses susceptible of an application to Christ, but others would seem to prevent its application as a whole to Him. Discover which they are.

Psalm 39

Is familiar as part of the burial service of the Protestant Episcopal Church. Wherein is its appropriateness found?

Psalm 40

Is Messianic (cf. Hebrews 10:5 and the following verses). To quote the Scofield Reference Bible: "It opens with the joy of Christ in resurrection (vv. 1,2). Verses 3 to 5 give His resurrection testimony. The others are retrospective." "Mine iniquities" (v. 12) may mean "penal afflictions." This meaning is common (Psalm 31:11; 38:4); (cf. Gen. 4:13, Cain's punishment; Gen. 19:15, that of Sodom; 1 Sam. 28:10, of the witch of Endor; also 2 Sam. 16:12; Job 19:29; Isaiah 5:18; 53:11). It is also favoured by the clause "taken hold of me," which can be said appropriately of sufferings, but not of sins (cf. Job 27:20; Psalm 69:24). Thus, the difficulties, in referring this Psalm to Christ, are removed.

The language of verses 14 and 15 is not necessarily imprecatory, but rather a confident expectation (Psalm 5:11), though the former sense is not inconsistent with Christ's prayer for His murderers, as their confusion and shame might be the means to prepare them for seeking forgiveness (cf. Acts 2:37).

Psalm 41

Closes what is sometimes called "Book 1" of the Psalms (see introductory lesson). It celebrates the blessedness of compassionating the poor (vv. 1-3) which the psalmist seems to contrast with the treatment he has received both from avowed enemies and professed friends.

Psalms 42 and 43

Afford a good opportunity to speak of Hebrew poetry as illustrated in the Psalms. It should be known that the rhythm of Hebrew poetry is not in the sound but in the recurrence of the thought. "Thought may be rhythmic as well as sound, and the full meaning of Scripture is not grasped by one who does not feel how thoughts can be emphasized by being differently re-stated." In this we see the wisdom of God as applied to the Scripture, for the poetry of the Bible can be translated into any tongue without serious loss to the thought, while of other poetry, depending as it does on the sound, this can not be said. The first of the two Psalms expresses the feelings of an exile from the altar of his God, and the spirit of the whole lyric is summed up in its refrain, a struggle between hope and despair:

> Why art thou cast down, O my soul?
> And why art thou disquieted within me?
> Hope thou in God:
> For I shall yet praise Him,
> Who is the health of my countenance
> And my God!

Quoting The Literary Study of the Bible: "This refrain is found to unify into a single poem Psalms 42 and 43; and the whole falls into three strophies." Instead of "three strophies and a refrain," substitute "three verses and a chorus," and we have a good idea of the poetical form of the two Psalms.

Psalm 44.

The section of Psalms now entered upon introduces "The Sons of Korah," but whether they were written by them, or for them, as representing a class of the Levitical singers, it is difficult to say. The present Psalm was penned with reference to a national calamity, just when, or what, is not known. But the psalmist recounts past deliverances in such crises as a ground of confidence and hope now.

Psalm 45

Is Messianic, for the proof of which, see the marginal references to the New Testament. The divisions are: The beauty of the King (vv. 1, 2); His coming in glory (vv. 4, 5); His Deity and the character of His reign (vv. 6, 7); the Church as associated with Him in His earthly reign (vv. 9-13); Her virgin companions (The Jewish remnant?) (vv. 14, 15); the whole concluding with an allusion to His earthly fame (vv. 16, 17).

The Scofield Bible thinks this Psalm might be classed with the two following, as all three obviously look "forward to the advent in glory." The same, indeed, might be said of all down to and including Psalm 50, with the possible exception of 49.

To speak of Psalm 46 particularly: Israel is seen in great trouble but firmly trusting in God (vv. 1-5). The cause is the gathering of the nations against her (v. 6). But God is with her and overcomes the nations, visiting them with judgment (vv. 7, 8). Following these judgments there is peace over all the earth (vv. 9-11). This is clearly millennial in its ultimate application.

Psalm 47

Is of the same general character. Psalm 52 also can hardly be read by anyone familiar with the later revelations of the Bible concerning the Antichrist without thinking of that arch-despot. He is overcome by the Lord (v. 5), and exalted over by the righteous (vv. 6, 7), whose trust in the mercy of God has not been in vain (vv. 8, 9).

Psalm 51

Is historical again, and grounded on the sad event in David's life dwelt upon in Second Samuel. The Scofield Bible characterizes it in its successive steps as "The mould of the experience of a sinning saint, who comes back to full communion and service." (1) Sin is judged before God, verses 1-6; (2) forgiveness and cleansing are secured through the blood, verses 7-10; (3) the restored one is now filled with the Holy Spirit for joy, power, service and worship, verses 11-17; and is at last seen in fellowship with God, not about self, but Zion (vv. 18, 19). "Personally, while it was David's pathway to restored communion, dispensationally, it will be that of returning Israel at the end of this age (Deut. 30:1-10)."

The other Psalms included in this lesson, for the most part, give their historical setting in their titles, and the careful student of those preceding will be able to interpret and apply them with little difficulty.

Questions on the Lesson

1. What verses of Psalm 38 would prevent its Messianic application entire?
2. What Messianic Psalms are noted in this lesson?
3. In what does the rhythm of Hebrew poetry consist?
4. What advantage does this give the poetry of Scripture?
5. Repeat the chorus of Psalms 42 and 43.
6. Which Psalms of this lesson look forward to the millennial age?
7. On what historical event is Psalm 51 grounded?
8. What dispensational application is possible in its case?

THE BOOK OF PSALMS

Lesson 8. Psalms 67-78

The first half dozen of these Psalms form a group millennial and Messianic. The first is millennial. It is really Israel who speaks, and the Psalm cannot be appreciated except as the word **"us"** in verse 1 is so applied. When God has mercy upon and blesses Israel in the latter days, His way will begin to be known upon earth, and His saving health unto all nations (v. 2). In other words, the present age is one of out-gathering, but the age to come (millennial) will be one of in-gathering. God is now calling out a people for His Name from all the nations to form the Church, the body of Christ; but then He will be gathering all the nations to Him through the witness and ministry of Israel. This is the age of the evangelism of the nations, that the age of their conversion.

Why will the people be praising God and singing for joy in that day? Let verse 4 answer. It will, however, not only be a day of righteous governing, but one of great material prosperity (v. 6). The cause of it all is again expressed (v. 7).

The Scofield Bible teaches that Psalm 68, which some think to have been composed at the bringing up of the ark, is from the prophetic view, entirely pervaded by the joy of Israel in the Kingdom, but a strict order of events begins with verse 18 which in Ephesians 4:7-16 is quoted of Christ's ascension ministry. Verses 21-23 refer to the re-gathering of Israel and the destruction of the Antichrist and his armies, while verses 24-35 describe the full and universal Kingdom blessing.

Psalm 69

Is clearly Messianic as judged by the New Testament quotations therefrom, indicated in the margin. It is the Psalm of Christ's humiliation and rejection (vv. 4, 7, 8, 10-12). Verses 14-20 point to Gethsemane, and verse 21 to the cross. The imprecatory verses 22-28, may refer to the present judicial blindness of Israel, verse 25 having special reference to Judas (Acts 1:20), who is thus made typical of his generation which shared his guilt.

We hasten to Psalm 72, which is also Messianic. Whether it be considered as composed by, or for, Solomon (see title), it is clear that "a greater than Solomon is here."

Millennial expressions, to which we are now accustomed, prevail throughout, for it is a Psalm of the King when He comes in His Kingdom. The difference in the imagery between this and Psalm 2 will be observed, but both conditions as thus outlined will prevail in the millennial age. That of Psalm 2 precedes that of this Psalm however, and makes this possible. There is difficulty in applying verse 15 to Christ as it speaks of prayer being "made for him," unless we translate "for" by "to" as some have ventured to do, although without good authority.

Book 2 ends at this point, the opening of Book 3 being marked by a number of Psalms ascribed to Asaph of whose history, however, nothing is known, except as 2 Chronicles 35: 15 and Ezra 2:41 enlighten us.

The first of the Psalms of Asaph (73), is the most familiar, and suggests the language of Job and Jeremiah under similar circumstances (see Jer. 12:1-4). The psalmist is complaining of the prosperity of the wicked and the affliction of the righteous; but as his eye of faith is opened to behold the sudden and fearful ruin of the former his misgivings are removed; and in the reassurance of his heart he chides himself for his folly and praises God's love.

The opening verse is the conclusion at which he arrives at the close, although it is stated first. He had nearly fallen into infidelity (v. 2), the reasons for which are stated (vv. 3-12). It seemed as if there were no use in being good (vv. 13, 14). He wisely kept his complainings to himself however (v. 15); and when he came to know God better, which is really the meaning of verse 16, he understood the enigma (vv. 18-20). His confession of the sin of unbelief follows (vv. 21, 22), and then the renewal of his faith and confidence to the end.

Some think that Psalms 75 and 76 belong together, the one anticipating what the other commemorates, viz., the divine deliverance of Israel from their enemies on some signal occasion. Possibly 2 Kings 19:35 and Isaiah 37 throw light upon them.

Psalm 78

Is applied by some, to the removal of the sanctuary from Shiloh in the tribe of Ephraim to Zion, of Judah; and consequently, the transfer of eminence from the former to the latter tribe. Though this transfer was in the execution of God's purpose from the beginning, as we know from the earlier prophecies, yet the psalmist here shows it to have been a divine judgment on Ephriam under whose leadership the people had shown the same sinful and rebellious character that had distinguished their ancestors in Egypt. Read in this light, the Psalm becomes doubly interesting and instructive.

Questions on the Lesson

1. How would you characterize several of the Psalms of this lesson?
2. How is Psalm 67 to be interpreted?
3. On the question of salvation, how may this age be compared with the one to follow?
4. When, presumably, was Psalm 68 composed?
5. What is its prophetic application?
6. Have you read Ephesians 4?
7. How is Psalm 69 characterized?
8. Which of the apostles is referred to prophetically in this Psalm
9. Which is the great Messianic Psalm of the lesson?
10. What is the theme of Psalm 73?

THE BOOK OF PSALMS

Lesson 9. Psalms 79-108

The first Psalm in this lesson suggests Psalm 74 on which we did not dwell, but both of which are thought to depict the desolations of Judah by the Babylonians (cf. Jer. 52:12-24). On this supposition their date would be that of the captivity, and their author a later Asaph than the Asaph mentioned in David's time.

Psalm 80

Has captivity features also, and some would say that it relates to the ten tribes, as the preceding Psalm does to Judah. Indeed, the next several Psalms are very much alike in this respect and may easily be interpreted from that point of view.

Psalm 86,

Attributed to David, constitutes a break in the series, and is a beautiful prayer which we pause to analyze. Observe the touching picture in verse 1, a child with his arms around his father's neck. Observe the five requests for: preservation, joy, instruction, strength and encouragement, in verses 2, 4, 11, 16 and 17 respectively. Observe the grounds from the human side on which an answer is expected, his need, importunity (margin), trust, relationship to God (margin), verses 1, 3, 4 and 2. From the divine side he expected it because of God's goodness, greatness and grace, verses 5, 10, 13.

Of the authors of Psalms 88 and 89 we know nothing save that their names are among David's singers (1 Chron. 6:18, 33; 15:17). There is little to show the occasion when they were written, but the last-named has been assigned to Absalom's rebellion. From that point of view it may be considered as a contrast between the promised prosperity of David's throne (2 Sam. 7), and what now threatens its downfall; but in any event it is full of helpfulness in spiritual application.

Psalms 90 and 91 (especially the latter)

Rank with 37, 51 and 103 in popular favor, being quoted almost as frequently. The first is a contrast between man's frailty and God's eternity, and the second, an outburst of confidence in the presence of physical peril. How many a foreign missionary has found this last "a very present help in time of trouble"! The two Psalms, however, are also capable of a dispensational application, the first referring to Israel's day of sorrow and repentance, and the second to her deliverance and protection from the tribulation to come. Satan's use of 91:11, 12, in the temptation of our Lord, will not be forgotten (Matt. 4:6).

Psalms 93-100

Were all applied by the Jews to the times of the Messiah, who had in mind His first advent only; but we in the light of subsequent events can see their application to His second advent. In Psalm 93 He is entering on His reign; in 94 He is appealed to for judgment on the evil-doers; in 95 Israel is exhorted to praise Him, and warned against unbelief. The substance of the next four Psalms is found in 1 Chronicles 16, which was used by David's direction at the dedication of the tabernacle on Mt. Zion, which typified the dispensation of the Messiah.

A break appears at Psalm 101, where David is once more named, and is making a vow of consecration corresponding to Psalm 15. In Psalm 102 he is pouring out a deep complaint, evidently prophetic of Israel's hour of tribulation and her deliverance therefrom (vv. 13-22). Observe that when the kingdoms of the earth are serving the Lord, men will be declaring His name in Zion and praising Him in Jerusalem. As we have seen earlier, that sacred city will be the centre of things in the millennial age.

Psalms 103-108

Are all of praise. In the first, David rises from a thankful acknowledgment of personal blessings (vv. 1-5) to a celebration of God's attributes. In the next God is praised for His works of creation and providence. In the next Israel's special reasons for praise are enumerated, the thought being carried forward into the two succeeding Psalms, although the second of the two broadens out again into a celebration of God's mercy to all men in their various emergencies. It is one of the most beautiful of the Psalms and its structure affords another good opportunity to illustrate Hebrew poetry.

Questions on the Lesson

1. To what period of Israel's history may Psalms 74 and 79 apply?
2. What other Psalms may here be included?
3. Have you studied Psalm 86 with the aid of the outline in the lesson?
4. Memorize Psalm 91.
5. To what period does the group 93-100 probably belong?
6. How should you designate the next group?
7. What is the refrain of Psalm 107?

TO THE INVENTION OF MARCONI

(On the Loss of the Titanic.)

Thou pathless wonder of the air
And miracle of human art,
Praise be to thee, and to the part
Marconi played, who smote despair.

With wizard faith that spans the waves,
And joins with liquid links of space,
East, west, north, south, the scattered race,
To draw men from their ocean graves.

His ear to science's heart he laid,
And listened to the engine-throb
Of progress mingling with the sob
Or orphaned thousands who have paid

In fathers' lives the debt we owe,
Who launched upon the scornful seas
Doomed babels of defiant ease,
And on sly air, our ships of woe.

Long praise and gratitude to thee,
Dreamer, who from thy dream arose
To act, and safety reach to those
Sailing in centuries to be.
—Jeannette Caldwell Mix, in The Chicago Tribune

TO THE MAKER OF MARCONI

(On the Loss of the Titanic.)

By Rev. James M. Gray, D. D.

But what of God Who made the air,
And made Marconi, too,
Shall we for Him no praises spare
Who science' heart foreknew?

What is the faith that spans the wave
With liquid links of space,
Compared with that which o'er the grave
Gets victory through grace!

No progress with its engine-throb
The second death had stayed;
And when had orphan ceased to sob
Had Christ our debt not paid?

O, wondrous grace, that scornful ease
Of human heart forebears,
And holds him up on stormy seas
Who ne'er for heaven cares.

International Sunday-school Lessons

By E. O. SELLERS

June 9.
Hearing and Doing.
Luke 6:39-49.

Golden Text.—"Be ye doers of the Word, and not hearers only, deluding your own selves."—James 1:22.

This lesson is the last of the present series which has to do with the fundamental teachings of Jesus in His manifesto, and is emphasized by the Golden Text taken from James' epistle.

Jesus begins with a short parable which, though not recorded by Matthew, and used in this same connection, is here used to introduce and to explain what was said about the mote and the beam. Parenthetically Jesus informs us that we are not above our Master. We must teach principally in the manner He taught, that is, by our lives. He has been setting forth the manner of life to be followed by His disciples. He is the incarnate truth and in that fact lay His power and success as a teacher. As we incarnate His life, live His life before the world, we shall most successfully teach. His sight was unimpaired, hence His ability and power. Jesus, however, guards against any self-assumed righteousness upon the part of His followers, by telling us that "everyone, when he is perfected, shall be as his master" (v. 40). No leader or teacher has ever made any great and lasting impression upon history except as he has in a measure emulated the life of Jesus or followed the principles He taught the world. It is as we are being perfected, and follow on after perfectness in Christ Jesus that we are able to see for ourselves and to lead others. Jesus by means of this teaching about the mote and the beam shows us how impossible it is for a man who is himself disobedient to the truth, to be able to do anything that will help others who are in a like state of disobedience. He plainly implies that it is actually a sin for one who has a beam (a splinter) in his eye, to attempt to remove the mote (a speck of dust) from the eye of another. The sin of attempting to teach that which we ourselves do not obey, is greater than the sin of him who is not obedient, but makes no attempt to teach the truth, and called forth the emphatic "thou hypocrite" of Jesus.

Jesus emphasizes this by use of the figure of fruit-bearing. The preposterousness of our looking for figs upon thorn bushes, or for grapes upon a bramble bush, is patent to all. We know that corruption is not so much a matter of infection, as it has to do with inward purity. If the tree of life is pure it will yield perfect fruit, for life always reproduces its own type; in the same manner the influence a man exerts, is the influence of what he is in his own life. If he is good, his influence will be good; if he is evil his influence will be evil.

In verse 46 Jesus adds further light upon this matter of hypocrisy. He has already told us we are to build upon His words, which were the truth. Now He shows us that to call Him "Lord, Lord," with lips only, and not because of a heart conviction, even though it be known and heard of all men, will not avail. This sort of crying aloud shall be tested by Him who knows the thoughts and the intents of the heart, and shall receive the just reward of all hypocrisy. To cry "Lord, Lord," to judge others by different standards from those by which we judge ourselves, is but another evidence of the sin of selfishness. When we learn to love as He loved, such treatment will cease. If we will read Paul's epic upon love (1 Cor. 13) daily, it will clarify our vision, and correct the motive of our lives so that its fruit will be acceptable to God.

Obedience is the only acceptable proof that we are friends of Jesus (John 15:14). To further add light and significance, Jesus tells of the two kinds of foundations upon which men build. That upon the solid rock may be severely tried, as shall all the works of man's hands, but being rightly founded, the storm breaks but not the house. Who is the man who builds so safely? Is it not he who hears His word and that doeth His word as well? But there is also another builder who is satisfied with loose soil, which amounts to no foundation at all. His house meets the same storm, but with vastly different results, for the house goes to pieces amidst the storm. Outwardly these structures may look alike. Which are you, a hearer only, or a hearer and a doer? Is your house founded upon the living Word, or upon the speculations of science falsely so called? Face this question we must; shall it be here or hereafter?

Lesson outline:

I. **False and true teachers (vv. 39-45).**
  1. Danger, v. 39, 40.
  2. Like teacher, like pupil, vv. 41, 42.
  3. The test, vv. 43-45.

II. **Final exhortation (vv. 46-49).**
  1. Profession tested, vv. 46-48.
  2. Practice tested, v. 49.

June 16.

Christ's Witness to John the Baptist.

Matthew 11:2-19.

Golden Text.—"Among them that are born of women there is none greater than John; yet he that is little in the Kingdom of God is greater than he."—Luke 7:28. R. V.

Following the imprisonment of John the Baptist by Herod, Jesus, for diplomatic reasons, made Capernaum His headquarters, and it was in Galilee that His popular ministry was performed. Meanwhile, John is shut up in the fortress at Machaerus on the east coast of the Dead Sea. For one who had been so intensely active to sit idly by and wait while another's name and fame increased daily was a severe test of faith. His prototype, Elijah, had to meet a similar testing (1 Kings 19: 3, 4). Why, therefore, need we wonder that doubts should arise in the mind of the greatest "born of women"? Not one of us at all familiar with the experiences of life and the subtlety of temptation will be surprised that under these circumstances we read of John's question (vv. 2-6). This doubt is so natural, that it bears upon its face the stamp of being genuine, and that the record was not fabricated. It is noticeable, in the form of John's question, that he had no doubt as to the character of Jesus, the genuineness of His miracles, nor any question but that He was sent of God. Still he asked: "Is this the Messiah?" "Is this the one who all the prophets from Moses to Malachi said, was to come, or do we look for another? I frankly disclaimed being the Messiah, is this the Christ?"

John was too great a man to be envious (John 3:27-36), yet Jesus had not wielded the ax as he had expected. Just as John's disciples arrive Jesus was performing some of His marvelous works and He instructs the disciples of John to tell him what they had heard and seen, how the blind received their sight, the lame walked, and the lepers were cleansed; yes, even deaf ears were unstopped, and as an added testimony, the poor were being ministered unto without charge, for with but one exception, none of the miracles of Jesus were for personal gain. It was such things as these that had been foretold should be done by the Messiah (Isa. 35:5, 6, and following). Luke, in his account, refers to the raising of the widow's son (Luke 7:18, 19), as additional proof.

The second half of the lesson is the tribute of Jesus to the life and character of John the Baptist. Jesus has sent His word of comfort and cheer to John and then turns to the multitudes with a highly eulogistic testimony as to John's work, his worth, and his greatness. Though his faith seemed to be shaken, John was not a "reed shaken of the wind." John was not a man seeking his own glory (Luke 3:16), nor his own comfort (Matt. 3:1, 4). He did not fare sumptuously (Luke 7:25). He was a prophet; a man sent, commissioned and inspired of God. He had authority to speak for God (John 1:6). John is all of this and more, for he was himself the subject of Old Testament prophecy (Mal. 3:1, and following).

It was in performing this service that John filled one of the highest offices ever filled by man. In this eulogy we need to recall the difference in the miraculous births of these two men. John miraculously born of natural parentage, Jesus naturally born of woman, but miraculously conceived by the Holy Spirit, hence the words of Jesus are to be understood as meaning that of purely human beings none greater was ever born. Yet great as is John, behold a greater than he was present. John's privilege as the herald of Jesus, was that in which he was the greatest born of women, not necessarily greater in intellect, nor nobleness of soul. Great as is the herald, the King is yet greater. Great as it is to prepare the way for this new King and His Kingdom, yet He who establishes the Kingdom is greater still. John was the crowning glory of Judaism which was to prepare this way for the greater One. Many had passively expected this coming Kingdom. John, like the true prophets, would seize and take it by force (v. 12).

Jesus' words in verse 15 are of tremendous import. Literally he says: "I have told you these things about John and about my Kingdom, now, you who have ears have an obligation resting upon you, because of what I have told you." There was need of their understanding and accepting these teachings, but the unreasonable Scribes and Pharisees would accept neither the austere John nor the gentle Jesus. John would not join in their gayety; Jesus led a more joyous life, yet they rejected him also. This "Son of man," not of **a** man, nor **the** man, but son of man (humanity), known as a friend of the needy and the outcast, is Himself cast out by the religious leaders of His time. Nevertheless, in the wisdom of God (Luke 11:49) both John the Baptist, and Jesus the Son of man have been sent, and the result of their lives and teachings, proves them to be a part of God's wise plan. God's wisdom is justified (v. 19) by its workings, or as some translate it by its "children."

Great as was John the forerunner, yet he that is in this newer Kingdom Jesus came to establish is greater, for the new economy Jesus came to establish, is vastly greater than the old Judaism. John in the old would seize the Kingdom by force, Jesus in the new, was without violence and contrary to all human conceptions of kingship. His work was apparently without program or policy, it was devoid of army, and this very method was at variance with the natural pride and prejudice of the human heart.

June 23.
The Penitent Woman.
Luke 7:36-50.

Golden Text.—"Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."—1 Tim. 1:15. (R. V.)

Jesus had accepted an invitation to visit the home of an aristocrat, but instead of being treated with courtesy, He is humiliated by neglect and insult. There was one, however, who fully appreciated His real worth, a woman of the street, who had doubtless seen Him enter or else observed Him at meat through the open doorway. To know Him is one thing, to love Him is quite another. Do not confound this woman with Mary Magdalene.

Jesus always drew to himself the sinful ones; it was for that purpose He came into the world (1 Pet. 2:24). This woman though a sinner no longer ran after her sin but was repentant. This was shown by (1) her sorrow—weeping; (2) her humble service—wiping His feet; (3) her gift of love—the alabaster box, this latter having undoubtedly been an accessory of her life of sin, but now devoted to a more noble use. As the odor filled the house the self-satisfied Pharisee spake "within himself," but He who discerneth the thoughts and intents of the heart knew not only how great a sinner she had been, but knew also the cloak of self righteousness worn by Simon. Her purity and holiness had been shattered like the alabaster box, and Jesus proceeds to shatter Simon's shell of self-complacency by putting forth one of His matchless parables.

A certain creditor, undoubtedly meaning Himself, had two debtors, by inference this woman, and this Pharisee. Both alike were bankrupt, one owes about $8.50 and the other ten times as much. Both alike, however, receive forgiveness. "Tell me," says the Master, "which debtor will love most?" The Pharisee's reply was the logical one—the gratitude will be in ratio to the amount forgiven. Much had been required, hence much would be forgiven. Jesus immediately makes a practical application of the Pharisee's answer. This is one of the most complete and practical applications of applied Christianity in the Gospel record. To paraphrase, Jesus says: "Simon, I came into your house and the most common courtesy of washing a guest's feet you neglected, yet this woman has washed my feet with her tears, an evidence of her repentance, while you sat there dry eyed and indifferent. She has wiped my feet with the hairs of her head, her glory and crown has been laid at my feet, while you have not so much as offered me a towel to wipe the dust off my feet. Simon, you gave me no kiss, that common mark of a courteous welcome, yet this woman has not ceased to kiss my feet since the time I came into your house. You neglected to use the common anointing oil, yet the precious oil of her treasure, she has thankfully poured upon my feet. Simon, your life is a life of works, so are these acts of this woman, but your life is one of zeal, while her acts have been prompted by love."

In another place Jesus tells us that if we love Him we will do the things He commands us, and that He and the Father will come and abide with us (John 14:23). Hers was the heroic love of one who having lost her shame, dared to thrust herself into an unbidden house of refreshment and perform those neglected menial duties, the result of which was that reward for her faith meant forgiveness of her sins. By her attention to these duties she was unconsciously rebuking the vanity of Simon's self merit while at the same time she was showing to the world a fine example of the gratitude of a saved one. Paul later expressed it most forcefully in the fourth chapter of Romans. The man who works has a reward not of grace but of debt, but he that believeth is justified, his faith being counted for righteousness.

This woman knew she had no merit of her own, hence she threw herself at the feet of Jesus and claimed His righteousness and compassion, at the same time by her acts showing the attitude of her heart. She had the desire of her heart, for has not the Master said, "Happy are they who hunger and thirst after righteousness, for they shall be filled?" (Matt. 5:6).

After this practical sermon on applied Christianity to Simon, Jesus turns to the woman, nameless so far as the Scripture record is concerned, and with a heavenly thrill in His voice said: "Thy faith hath saved thee, go in peace." It is noticeable that He did not, as in other cases, command her not to sin any more. Small need of such adjuration, for had not much been forgiven, had she not His assurance of sins forgiven? (v. 48).

No wonder that those sitting by should make self-application of this parable. Who can He mean? Who is this creditor of whom He speaks? Does He mean Himself? Are we also bankrupt of righteousness? Does He imply that our works are of no avail, and that if our sins are forgiven it will be in response to faith, and not to deeds? Does His ironical allusion to loving little, and therefore having but little forgiven mean us? No wonder they were startled that this calm young Galilean, reclining upon His couch, should assume such an awful prerogative as to forgive sin, and then on top of that, to send this woman away "in peace."

June 30.

Review of Second Quarter.

Golden Text.—"I am not come to destroy, but to fulfill."—Matthew 5:17.

The lessons for this quarter belong, for the most part, to the year 28 A. D., known as the year of popularity. We begin with the great Easter lesson in which there is set forth the fact, certainty, and meaning of the resurrection of our Lord, and by which was demonstrated His fulfilling of the purpose of God, both in His own life and in His work upon the Cross, whereby was made possible the establishment of the new Kingdom. These lessons are to show the application of the law which He came to fill full with a newer and richer meaning. Speaking of the ideal Sabbath, as contrasted with that presented by the religious teachers of the day, Jesus uses the healing of the palsied, and the plucking of grain, to show us that man is of more value than the ceremonial observance of the law. Jesus proceeds in the third lesson to choose and set apart those who shall share with Him in the establishing of this new Kingdom. This was the fulfilling of a purpose wherein the Jews had failed, i. e., Jesus called these men to have fellowship with Him in fruit bearing.

In the fourth lesson Jesus depicts the character necessary for those who shall share with Him in fulfilling God's purposes in this Kingdom. The blessings of poverty and the danger of riches form the subject matter of the fifth lesson, and we are taught the value of life. He who had not where to lay His head, and whose "estate" when He left this world was the object of the rude soldiers' gamble, tells us, that if we would be great in this Kingdom, we must lay up riches, not upon earth, but in heaven.

The sixth lesson has to do with love as the secret of the fulfillment of all that is required, of all that has been stated, or that may hereafter arise. In this lesson, by skilful questions, Jesus asks for the fundamental principles of this law of love and answers his own question. So deep does He build, and so high does He reach, that we are compelled to exclaim: "Who is sufficient?" The seventh lesson logically follows the sixth, for in it we find the key to the situation. Remembering the golden text, Jesus shows us in this lesson, that what is impossible with man is possible with God. That while the law is immutable, and its penalties therefore still in force, Jesus is the only one who keeps the law outwardly, and at the same time keeps its spirit and intent; that in Him we have all that is essential in this new Kingdom.

The eighth lesson, still further carries out this teaching by showing us the fact that in our constant consciousness of God, there lies power that will enable men, independent of oath, to fulfill all the requirements of truth.

The ninth lesson is one of practical application. The ancient high priest with the bells and pomegranates upon his garment, carried as much fruit as noise into the holy place. So Jesus, this new High Priest teaches us that though we are justified in the sight of God by our faith, we demonstrate that faith in the sight of men by our actions toward those about us.

If we are truly and properly related to Him our alms and prayers and fastings will not be for the purpose of attracting the attention of men, but each disciple will be as his Master, who sought only to glorify the Father. This is the man who builds upon solid ground and whose house stands amid the breaking storm, rather than he whose house was destroyed amidst the storm.

In the eleventh lesson Jesus tells us of John the Baptist's place and significance, as the forerunner of Himself, and because of that position, as being exalted among those born of women; yet he who in humility is little, shall be the greater. John represented the end of the old, and Jesus the beginning of the new.

The last lesson affords us a significant view, a radiant revelation of the compassion, and at the same time, the mercilessly keen discernment, of Jesus. His dealing with her who gave her best as contrasted with Simon, who from his abundance gave only discourtesy and a friendless criticism, teaches us what should be our real heart motive. He who came to break the shell of self-complacency glorified the act of the sinful woman, who in contrition, broke her alabaster box at His feet. He who loved much could forgive much.

There are two notes that are dominant throughout the lessons of this quarter.

First: Jesus, who is the light, not only sets up high standards, but at the same time shows men the path of attainment.

Second: In all of His work there is a perfect co-operation of the Son with the Father in the carrying out of the beneficient work of this new Kingdom, teaching us that we, in like manner, must be workers together with Him (1 Cor. 3:9).

Though the old is set aside it is not set **down**, but contrariwise it is raised **higher**, and in its fulfillment has ever raised men nearer God, till they shall eventually "be like Him, for they shall see Him as He is."

THE GOSPEL IN THE WORLD

Edward A. Marshall, Editor.

One hundred and forty-three British missionaries have gone to South America, and 1331 to Africa.

A report just received from China states that there are 800 Christian Endeavor Societies in the Empire.

The International Missionary Union will hold its twenty-ninth annual gathering at Clifton Springs, N. Y., May 29-June 5, 1912.

In Great Britain there are 238 foreign missionary societies and auxiliaries, whose contributions amounted to nearly $12,000,000 last year.

At a recent conference of the Mission Boards, it was decided to give special attention to the centenary of the birth of David Livingstone, March 19, 1913.

English influence among the Boers of South Africa has greatly changed their attitude toward the natives, and caused them to participate in active missionary work.

It is reported that in the States during last year $11,000,000 was given to foreign missions, $40,000,000 to home missions, and $100,000,000 for charitable objects.

Hausa Mohammedan butchers, blacksmiths and other tradesmen, are scattering rapidly among the pagan people of Africa, and disseminating the faith of the Koran as they go.

A severe persecution has broken out in Abyssinia against Protestants. A few have been beaten to death. The Roman Catholic converts were saved by the French Consul.

Great Britain is the empire of missionary societies. England has more than one hundred and seventy societies and auxiliaries; Scotland has forty-three; Ireland fifteen, and Wales three.

The seventy-fifth anniversary of the coming of the Gospel among the Zulus has just been celebrated in South Africa. The first missionary work among them was begun by Captain Allen Gardiner, an Englishman, who died afterward while endeavoring to start a mission in Patagonia.

Mohammedan bitterness burns with a slow fire against the "infidels", as they call the rest of the people in the world. They have collected over a million dollars with which to promulgate their Moslem war policies.

China's Millions says colporters in the neighborhood of Canton have but to show themselves and tell the Chinese that they have "Jesus books" (New Testaments) and they can hardly provide enough for those who want them.

An expedition into the Niam Niam tribe, in East Africa, is to be made by Rev. Charles E. Hurlburt and a few of his staff, together with Rev. Wm. Haas, of Ohio. Much of the development of these unknown people hangs upon this expedition.

The British and Foreign Bible Society was organized in 1780 as the outgrowth of revival times. Christian leaders were aroused because of the dearth of Bibles. Since the society was organized it has distributed over 250,000,000 Bibles, Testaments, and portions of the Scriptures. The society has 1000 colporters.

Beginning with a small plant twenty-one years ago, the Methodist publishing house in Singapore has grown until it employs now about fifty men to produce the books and pamphlets which are printed in Malay, Chinese, Tamil, Arabic, Tagalog, Battak, and various European languages.—The Missionary Review of the World.

Of the two nations which have survived the wreckage of the centuries, the Jews have been scattered while the Chinese have remained in their own land so strongly united. No one ventures to prophesy what these 400,000,000 of united people may do in the next generation. What they may do depends largely on what the Christians of the world do now.

The Christian (Disciple) Church has a congregation in the British protectorate, the Gold Coast, West Africa, in which every member gives a tenth of his entire income, and in addition every tenth member gives his entire time to the proclamation of the Gospel, and the other nine provide his support.

The oldest missionary society in the Church of England, known as the Society for the Promotion of Christian Knowledge, has recently celebrated its 215th anniversary. The society looks after the spiritual welfare of British immigrants in the colonies; circulates Bibles and prayer books in seventy-five languages, together with distinctively spiritual books; aids in building churches in rural districts and renting halls for Sunday-schools. Its influence is far reaching.

Among the philanthropic lines of missionary work carried on by British societies, the institutions for orphans and lepers are most prominent, though work for the blind, deaf, widows and helpless is not forgotten. The Church Missionary Society has a leper hospital in Japan with fifty inmates, forty of whom are professing Christians. Eight British societies in China have 132 orphans, 368 lepers, 228 deaf or blind, and 133 opium refugees, under its care. In India there are twenty British societies working among these classes of people. They have 5212 orphans, 2195 lepers, of whom 957 are Christians; 294 blind and deaf; 115 widows and 251 untainted children of lepers.

The program for Home Mission Week, to be observed by the churches of America, November 17-24 inclusive, under the auspices of the Home Missions Council and the Council of Women for Home Missions, has just been completed, and is as follows: Sunday, November 17, A. M., "Our Country's Debt to Christ"; P. M., "Units in Making Our Country God's Country"; Monday, "American Indians, Africans, and Asiatics"; Tuesday, "The Frontier, and the Island Possessions"; Wednesday, "The Immigrants"; Thursday, "The Rural Regions and the Cities"; Friday, "American Social Problems"; Saturday, "Prayer and Fellowship"; Sunday, November 24, A. M., "Our Country's Opportunity for Christ"; P. M., "Unity in Making Our Country God's Country." Preliminary to Home Mission Week, and continuing for twelve consecutive weeks, newspaper and magazine articles, charts, diagrams and posters, and special literature, will be prepared each week in their order upon the following subjects: "Negroes and Indians"; "Spanish Americans"; "The Frontier"; "Immigrants"; "Country Life"; City Problems"; "Women and Children in Industry"; "The Saloon and Temperance Reform"; "Social Conditions and Movements"; "The Church as a Social Agency"; "The Church as a Religious Force"; "The Churches in a Unified Program of Advance." Committees are to be organized in the 2500 cities of the United States having a population of 2500 and over.

The British Isles have seven missionary societies working in Japan with 191 missionaries; six societies in Korea with 30 missionaries; eighteen societies in China with 1065 missionaries; thirty-seven societies in India with 2160 missionaries; five societies in Turkey with 19 missionaries; and thirteen societies in Syria and Palestine with 167 missionaries.

The missionary societies of Great Britain have been aggressive in educational work in mission lands. The scope of the training has embraced university, college, theological, medical and kindergarten instruction, in addition to the common school education. The work is carried on by three societies in Japan, one in Korea, fourteen in China, twenty-five in India, one in Persia, seven in Ceylon, ten in Syria and Palestine, twenty-three in Africa, and in many other lands.

China is taking another step toward advancement in tearing down the Great Chinese Wall, extending over a distance of 1500 miles. The wall was built at an early age for the purpose of keeping out all invaders. It has been determined that this old relic which has long outlived its usefulness be torn down, and that the vast amount of good material in it, be used in paving the roads of adjoining territory. Many of the heathen temples are also being destroyed and used for better purposes, some for mission schools and places to worship the living God. The influence of Christian missions is making itself felt.

—The Herald of Light.

Medical missions have not been forgotten by the missionary societies of Great Britain. Two British societies carry on work in Japan with four medical missionaries. Twelve societies having 128 physicians are working in China. India enjoys the labors of twenty-one societies with 142 doctors who treat two and a quarter million people annually; Syria and Palestine have fourteen physicians working under thirteen British societies; the Church Missionary Society carries on a large hospital and dispensary work in Persia with a staff of eight physicians. Africa has forty-six medical missionaries from the British Isles.

We can measure our sense of right by the strength of antagonism to wrong.—J. H. Jowett.

I am a missionary, heart and soul—God has an only Son and He was a missionary and a physician. A poor, poor imitation of Him I am, or wish to be. In this service I hope to live; in it I wish to die.—Dr. Livingstone.

FOR SERMON AND SCRAP BOOK

TEXT SUGGESTIONS

For Children's Day Sermons

1 Sam. 2:26.
1 Sam. 3:19.
Prov. 3:1-4.
Prov. 8:17.
Prov. 8:32.
Eccl. 12:1.
Luke 2:40.
2 Tim. 3:15.
Luke 18:16.

THE WALK THROUGH THE VALLEY

"Though I walk through the valley of the shadow of death." Psalm 23:4.

1. It is but the shadow of death.
2. It is the valley of that shadow.
3. It is but a walk.
4. It is a walk through.

—Matthew Henry.

THE UNWELCOME CHRIST

"They besought (Jesus) that he would depart out of their coasts." Matt. 8:34.

1. Some do so—
   Politely.
   Unconsciously.
   By deliberately ignoring Him.
   By wilfully requesting Him to go.
2. To depart out of—
   Parlor (social life).
   Study (mental life).
   Store (business life).
3. In spite of all He has done.

See Matt. 8:28-32. He had just healed the two demoniacs.

THE FOUR STAGES OF OUR LORD'S CAREER AS MAN

"What is Man?" Hebrews 2:6

[This subject can be treated in an expository way by including the whole of verses 6 to 9.]

1. Our Lord's life on the earth in the flesh is set before us in the words, "Thou madest Him for a little while, lower than the angels" (R. V. Margin).

2. His life, as now ascended on high, is suggested by, "Thou crownest Him with glory and honor."

3. His life as king of Israel during the millennium, is suggested by, "Didst set Him over the works of Thy hands."

4. His life as mediatorial Head of the universe in the post-millennial age, is suggested by, "Thou hast put all things in subjection under His feet."

Use in connection with the above verses, Psalm 8; Eph. 1:20-23; 1 Cor. 15:24-28. The above is worked out in After a Thousand Years, by Geo. F. Trench. J. M. G.

MAN'S EXTREMITY—GOD'S OPPORTUNITY

"The righteous cry, and the Lord heareth and delivereth them."—Psalm 34:17.

Study the historic setting of 2 Kings 18:20. Three dramatic scenes unfold the theme.

Scene I. An ambassador on a city wall. Evil's haughty insolence.

Scene II. A king on his knees in the house of prayer. The refuge of the righteous.

Scene III. An angel of God in the camp of a host. God's sure deliverance.

"More things are wrought by prayer than this world dreams of."

THE MISSIONARY VISION

"Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry."—Acts 17:16.

I. What Paul saw. A city wholly given to idolatry.

II. What Paul felt. His spirit was moved within him.

III. What Paul did. He preached to the people.

Application:

I. What do we see? A world full of wickedness.

II. What do we feel? Are our spirits stirred and troubled?

III. What are we doing to help on the Lord's work?

—Bishop Ryle.

HOW TO PREACH THE GOSPEL

Suggestions to Open Air Workers

1. The Gospel is a fact; therefore tell it simply.

2. It is a joyful fact; therefore tell it cheerily.

3. It is an entrusted fact; therefore tell it faithfully.

4. It is a fact of infinite moment; therefore tell it earnestly.

5. It is a fact of infinite love; therefore tell it pathetically.

6. It is a fact difficult of comprehension to many; therefore tell it with illustration.

7. It is a fact about a Person; therefore preach Christ.

—Archibald G. Brown.

The greatest learning is to be seen in the greatest plainness. The more clearly we understand any thing ourselves the more easily can we expound it to others.—Bishop Wilkins.

A Dedication Prayer

Frequently employed by Dr. James M. Gray, and published in The Christian Workers Magazine by request

O God, I am redeemed by the precious blood of Thy Son, Jesus Christ; I am saved by Thy grace; I am indwelt by Thy Holy Spirit; I am a member of the body of which Christ is the head.

I now yield myself to Thee, as one who is alive from the dead, and my members as instruments of righteousness unto God, that I may be filled with Thy Holy Spirit.

I now receive by faith the gift of Thy Holy Spirit, through Jesus Christ my Lord.

Amen.

THOUGHTS FOR PREACHERS

Suggested by the "Titanic" Disaster

From the various statements made by passengers and others, as reported in the press, those who seek to win souls for Christ will not be slow to find material for the apt illustration of Gospel truth. The wise preacher, however, will be very careful in his selection, and (for some time at least) should deal very tenderly with facts that touch the heart-strings of the newly bereaved.

In some apparently conflicting statements made as to certain details by eye-witnesses, we can readily see how one narrator may differ from another, either according to his view-point, or because one sees what was hidden from another. In such a manner we may answer the sceptic's charge of **"inconsistencies"** in the narrative of the four Gospels.

The following sad experiences also suggest themselves as capable of judicious spiritual application, always assuming that the facts are as stated:

It is said that many passengers **would not heed** the solemn warning that the vessel was doomed, and **so delayed until too late** to take the necessary precautions for escape.

Some, indeed, not only made light of the urgent call themselves, but (though, perhaps, good-humoredly) **ridiculed others** as "land-lubbers" who, as the event proved, were wiser than themselves in taking vacant places in the boats.

For some time there prevailed a general—but false—sense of security in the stability of the ship; but how sadly that **confidence was misplaced,** the death-roll testifies.

The insufficient lifeboat accommodation reminds us, by comparison, that the glory of the Gospel is its **abundant provision** that **"Whosoever will"** may be saved.

Many persons were still engaged in varied amusements at the time the collision occurred —a solemn reminder of our Lord's warning as to the coming of the Son of Man **"at such an hour as ye think not"**; "as in the days of Noah the flood came," while men's thoughts were occupied with the transient **pleasures** of life.

Others are said to have **returned to their beds,** so little importance did they attach to the danger to which they were exposed. How many persons, alas, have lost their chance of heaven by reason of the **comforts** of earth!

A steward, who had been shipwrecked twice before, **drew from his own experience as a guide for others.** Knowing the importance of the boats keeping together, as affording a better chance of rescue by a passing vessel, he attached four oranges to a lighted lamp (to keep it afloat) and threw it into the sea, that it might be a **visible centre** to be kept in sight.

When the time had passed for indifference on the one hand, or ridicule on the other; when false security had failed, when earthly hopes had vanished, when human effort had done its utmost—**then,** whatever opinions of "religion" had been held before, hearts and minds **were turned Godward; the** strains of a hymn replaced the "rag-time melodies" on the ship; the audible recital of the Lord's Prayer broke the terrible silence upon a raft —for **the ultimate issue** with every soul is **God.**

As a **warning to procrastinators,** we may well urge the folly of leaving the decision of eternal issues to a time of physical or mental stress and crisis.

Even the most callous must see in these terrible happenings a picture of **the final judgment.** In a moment all life was changed for those on board; instantly a new sense of values was created. Millionaire and emigrant, famous and obscure, must face the solemn issues of life and death. Wealth cannot purchase the one, accomplishment of mind or muscle are powerless to avoid the other. The **one great division** will decide for all.—The Christian.

The spirit and manner of a minister often effect more than the matter.—Cecil.

LUTHER ON HOW TO READ THE BIBLE

Martin Luther used to teach his children to read the Bible in the following way: First, read through one book carefully, then study chapter by chapter, and then verse by verse, and lastly word by word, for he said: "It is like a person shaking a fruit tree. First shaking the tree and gathering up the fruit which falls to the ground, and then shaking each branch, and afterwards each twig of the branch, and last of all looking carefully under each leaf to see that no fruit remains. In this way, and in no other, shall we also find the hidden treasures that are in the Bible."—Selected.

DEVOTIONAL BIBLE READING—WHAT IS IT?

A young lady, asked by her friend, to explain what is meant by devotional reading of the Bible, made answer as follows: "Yesterday morning, I received a letter from one to whom I have given my heart and devoted my life. I freely confess to you that I have read that letter five times, not because I did not understand it at the first reading, nor because I expected to commend myself to the author by frequent reading of his epistle. It was not with me a question of duty, but simply one of pleasure. I read it because I am devoted to the one who wrote it. To read the Bible with the same motive, is to read it devotionally, and to one who reads it in that spirit, it is indeed, a love letter."—United Presbyterian.

CONTAGIOUS CHEERFULNESS

"It's a great morning, isn't it?" called a cheery business man to a passer-by, as he hurried down the steps of his home to catch a train.

"Why, so it is," thought the man hailed, looking up in surprise from his moody contemplation of the side-walk. And unconsciously he straightened his shoulders and stepped out more briskly as he went on his way.

"It's a great morning, isn't it?" said the business man to a bootblack, as he stopped for a shine. And the urchin gave a vigorous polish to a spot on the heel that he had been minded to leave unshined, and whistled as he went his way.

"It's a great day, isn't it?" said the man to the stenographer as he entered his office. And the girl's fingers flew faster, the keys clicked merrily, and the tired eyes smiled as she worked that day.

"It has been a great day," said the man to his wife as, business over, he sank with a sigh of comfort into the easy-chair at home. And the recording angel, closing the account of that man's day, smiled and echoed softly: "A great day."—Epworth Herald.

THE SALOON AS YOUR BANKER

You deposit your money there, and lose it.
Your time, and lose it.
Your character, and lose it.
Your health, and lose it.
Your strength, and lose it.
Your self-control, and lose it.
Your home comfort, and lose it.
Your wife's happiness, and lose it.
—Pacific Coast Rescue Journal.

ARE YOUR "HIND WHEELS" OFF?

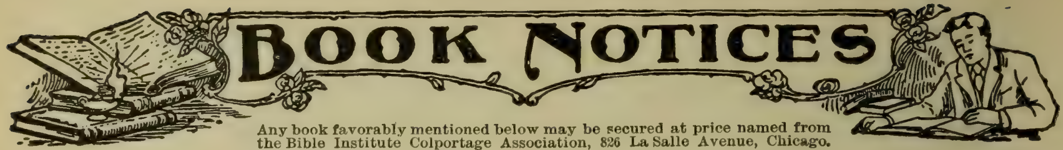
There is a story that is often told of a somewhat absent-minded man who was driving with his horse and wagon over a section of New England which he had never visited before. He had been riding for a long time over a hard stretch of road which seemed like an endless up hill slope. He met a native of the region, and asked him, with some weariness in his tone, whether there was any end to this hill which he had for hours been climbing. "Hill!" answered the native, "There isn't any hill. The only trouble is that you have lost off your hind wheels!" The obvious meaning of this story, for our present purpose, is that we ourselves often make our uphill slopes because we do not discover the defects and imperfections of the systems we are working with. We think the road goes up an endless hill, when in reality we are traveling without hind wheels! —American Friend.

"SEVEN SUBTLE SINS"

The following was clipped from the weekly calendar (dated April 21, 1912) of the Temple Baptist Church, Los Angeles, Cal.—Rev. James Whitcomb Brougher, D. D., pastor.

> "SEVEN SUBTLE SINS." The pastor begins tonight a series of sermons on "Seven Subtle Sins." Before he finishes them, however, there may be more than seven considered. About fifteen cards were handed in by members of the congregation, and in addition to selecting seven of the number suggested on the cards used for voting, they suggested a large number of other evils that ought to be discussed. The following is a list of the topics receiving the largest number of votes: 1. Worry. 2. Fault-finding. 3. Joys and Glooms. 4. Temper. 5. Jealousy. 6. Gossipping. 7. Selfishness. These subjects will be considered on various Sunday nights. In addition to the above, if the pastor finds the series unusually popular and helpful, he will consider some of the evils suggested to him by those who have written him concerning the series. Among the most prominent of these are the following: 1. Deceit. 2. Divorce 3. Lying. 4. Flirting. 5. Ingratitude. 6. Extravagance. 7. Hypocrisy.

BOOK NOTICES



Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association, 826 La Salle Avenue, Chicago.

The Fundamentals, Vol. VIII.

This volume quickly follows Vol. VII, noticed in our last issue. There are nine papers, all ringing true to the evangelical faith. Almost all the articles are new, but there are reproductions of gems of evangelical literature of other years, such as the article by Dr. Howard Crosby on preaching the Word. The last article, "Mormonism, its origin, characteristics and doctrines," has special value in these days, when false forms of religion are pressing for recognition.

127 pages. 5 x7½ inches. Testimony Publishing Co., 808 La Salle Avenue, Chicago, Ill. 15c per copy, 8 copies for $1.00, 100 copies for $10.00. In Great Britain 8d; 4s 2d; £2, 1s 1d, respectively. J. H. R.

Dr. Pierson and His Message, by J. Kennedy Maclean.

In the first place, this book contains the most beautiful and perfect photograph of Dr. Pierson in his later days, that we have seen. In the second place, it is printed in large, readable type, and although it contains 280 pages, is so light in weight that a delicate invalid could hold and read it comfortably. In the third place, it is not long enough to weary one in its perusal.

It is just a sketch of the life and work of the great preacher, together with a varied selection from his unpublished manuscripts. The sketch includes a brief story of his early years and ministry, his work at the Metropolitan Tabernacle, London, and at Keswick, a resume of the work of his later years, and comments on his characteristics.

The fact that the messages given in the book are selected from hitherto unpublished material, is of special interest. Dr. Pierson had written so much, and the religious press had been so eager to report him for many years, that one wonders to find any material at hand of this kind. The titles of these messages are very tempting,—"Love for the Loveless," "The Soul's First Quest," "The Ethics of Forgiveness," "The Isolated Name," and others.

Mr. Maclean modestly refers to himself as the editor of this book, doubtless in view of the fact that the family of Dr. Pierson has in preparation an authenticated "Life" to appear later. This, however, will not dull the appetite for that, and has a value of its own.

280 pages. 6 x 8¾ inches. Association Press, New York. $1.00 net. J. M. G.

A Day With the Good Shepherd, by Anna F. Mamreov.

The author has exhibited a rare knowledge of shepherd life and sheep disposition in Palestine. The volume is a fine commentary on the subject, and is written in a devotional style. It expounds many passages in both the Old and New Testaments in a way that greatly enriches Bible study.

84 pages. 4¾ x 7¼ inches. Eaton & Mains, New York. E. A. M.

Hudson Taylor in Early Years: The Growth of a Soul. A biography, by Dr. and Mrs. Howard Taylor.

Here is a biography which comes as near being perfect as any we have ever seen.

Perfect from a **literary** standpoint, both as to the brilliant style in which it is written, and also as to the fulness and continuity of real biographical material. Hudson Taylor's mother and sisters preserved all his letters, and there were diaries and journal and other first-hand sources of exact information at the disposal of the authors.

Perfect also from a **spiritual** standpoint, which was the main object of the authors. There is no pious priggishness even in young Taylor's earliest letters, but his spiritual testings and triumphs are set forth in such a way that many a reader will perceive a photo of struggles he had passed through in the growth of his own soul. And there is a spiritual tone and fragrance about the biography (as might be expected of the authors) which well become its subject.

The volume brings Hudson Taylor's life story up to the age of twenty-eight, when he broke down in health after seven years of hard missionary labors in China, and was obliged to return to England a dying man, as it seemed. But already he had passed through many crises of faith, and had enjoyed abundant evidences of God's faithfulness and guidance—all forming the groundwork for larger usefulness, the story of which will be told in a second volume entitled Hudson Taylor and the China Inland Mission: The Growth of a Work of God.

Some of us had the privilege of knowing Hudson Taylor in the flesh. All of us can gain teaching, and reproof, and correction, and instruction in righteousness, and inspiration, from this record of his life.

511 and xxi pages. 6 x 9 inches. 24 illustrations and 4 maps. Geo. H. Doran Co., New York. $2.25 net. A. P. F.

THE EVANGELISTIC FIELD

SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for *news* in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—EDITORS.

HAVE OPEN DATES

Sam S. Holcomb, Pine Bluff, Ark.

James H. Sawtell, soloist and chorus director, Burlington, Ia.

C. Edward Faust, Gospel singer and director, 4630 Langley Avenue, Chicago.

RECENT MEETINGS

A. John Fitt at Speed, Kas.

O. A. Miller at Northboro, Ia.

Wm. Murphy at Dayton, Ohio.

R. Hayes Willis at Wapello, Ia.

D. W. Reinhart at Crowder, Okla.

Edw. R. Dow at Charlestown, Ind.

Hart and Magann at St. Joseph, Mo.

Walker and Woleslagel at Dublin, Ga.

Phelps and Preston at Brodhead, Wis.

Chaplain E. W. White at Freewater, Ore.

C. E. Hillis and Prof. L. Osburn at Leon, Ia.

Prof. J. J. Lowe at Dexter, Milo and Newport, Me.

C. T. Wheeler and H. C. Coffin at Brookfield, Mo.

Henry W. Bromley and Wm. H. Myers at Superior, Neb.

Haudenschield and Farrar at Gilroy and Glendale, Cal.

GLEANINGS FROM THE MAIL

John S. Hamilton and party recently closed a union meeting at Corning, Ia., with several hundred decisions for Christ.

John H. Elliott and Albert S. Reitz conducted union services the latter part of May in Kirkwood, Mo., the Presbyterian, Baptist and Methodist churches uniting.

"The Lord gave us a blessed victory at Superior, Neb. About 300 were led to the Saviour, besides a good work done among the church people."—Henry W. Bromley.

C. E. Hillis and Lee Osburn conducted a union tabernacle meeting at Leon, Iowa, during April and the early part of May. There were conversions reported every evening.

"We closed a campaign in Fort Worth, Tex., May 10, in which twelve Baptist churches engaged and there were about 400 additions to the co-operating churches."—L. E. Finney.

A report from Kenton, O., states that fifty-two new members were received into the Second Presbyterian Church as a result of the evangelistic meetings conducted by C. G. Jordan and his singer, W. J. Ramsay.

"I am in a great meeting here (Oakesdale, Wash.). Have been here six weeks. Twenty-six have made a stand so far, but I have hardly got started yet. I shall be here three weeks longer, then go to Newport, Wash."—J. Dimmick Taylor.

"We began here (Pottsville, Pa.) last Sunday, and there is every prospect for a good time. Remember us in your prayers. I hope to sail for home the 8th of June (D. V.). That will be glory for me. I feel the need of rest badly."—Wm. P. Nicholson.

New Albany, Ind., was the center of a federated revival during March and April under the leadership of Tilman Hobson, assisted by Arthur T. Hobson, Joseph S. Dillon, and J. A. Carroll. The tabernacle was built by volunteer labor, and the ladies of the Protestant churches beautifully decorated the spacious building.

"Herbert Yeuell, of Chicago who has just closed a good meeting in the Congregational church of London, Ont., Canada, is now in another campaign against sin in the City Hall of Guelph, in the same province. Evangelistic work across the border, among King George's subjects, is hedged in by much conservatism and staid churchianity."—Mrs. Yeuell.

"I have just closed a meeting with the Baptist church at Crowder, Okla. There were twenty-five confessions, twenty-one joined the church, and there were fifteen baptisms. All who came forward were adults, and deep repentance was manifested. God honored the Word of the old Gospel. It is not true that men do not want to hear the Gospel. It is the strong Gospel preaching they want, and my experience is they know it when they hear it."—D. W. Reinhart.

Lockett Adair concluded a campaign in Cleburne, Tex., on April 21, in which there were 620 professed conversions. Over 300 united with the churches. The evangelist paid a tribute to the people of Cleburne at the close of the meetings, when he said: "I have never been associated with a more loyal, intelligent, and liberal people than the people of Cleburne."

"The accompanying picture of children was taken at a meeting at Purcell, Okla., in which 117 professed faith in Christ. At the end of two weeks, these children gave the twelve subjects discussed and named the subdivisions of each sermon (from three to six heads in each sermon). Each sermon was illustrated by objects or blackboard drawings."—R. W. Lewis.

"We closed a splendid meeting with Rev. Chas. W. McCluer at the Presbyterian church, Flora, Ill., April 28, and came here (Carthage, Mo.) to asist Dr. W. B. Holmes, of Tennessee. The Lord is blessing our efforts. Mr. and Mrs. Sam Wheat (former Institute students) are singing in the large chorus choir that I am leading."—Geo. (Irish) McGowan.

"We just closed a good meeting at Clarendon, Ark., in which over three hundred came forward, accepting Christ as their personal Saviour. Rev. Cargill has since written us that at their first prayer meeting after the close of the meetings his church was packed. The revival fire is still burning. We are now at Sikeston, Mo."—Burke and Hobbs.

R. W. Lewis (in the center) and Children at a Meeting in Purcell, Okla.

E. H. Baker recently held meetings at Sun Prairie, Wis., which were attended with much blessing. The last week of the union meetings was the most successful of all, a total of nearly three hundred persons having gone forward to the altar. Several fathers and mothers touched by the sight of their children went forward and gave themselves to God.

Arthur Broughton writing from Monroe, Neb., said: "I arrived here from Cotter, Ia., April 30, and started meetings May 1, and expect to be here four weeks. I am appointed to work in the Welsh Calv. and Congregational churches, and believe a great work is to be done amongst these people, as they have never had any revival work done in their churches before. There were 103 conversions at Cotter, all young men and women."

Robert Blair has sent to us a report of the official welcome extended to Dr. J. Wilbur Chapman and Chas. M. Alexander by the Presbytery of Dunedin, N. Z. The following resolution was adopted:

"The Presbytery of Dunedin hails with special satisfaction the presence in this city of Dr. Chapman and Mr. Alexander and the other members of the mission band whose fame is spread abroad in all the churches. While recognizing in Dr. Chapman a foremost minister of our own order, we are delighted to know that his sympathies are so catholic and his service so fitted for the needs of all. This Presbytery desires to assure Dr. Chapman of the keen interest taken by all the Presbyterian people in his work and their earnest and abounding prayer that the present mission may tend most signally to further the Kingdom of our Lord and Saviour in these new lands."

"We had a gracious revival with R. Hayes Willis during the month of February, and have received so far twenty-seven into the church, eighteen of them on profession of faith. This has been considered one of the hardest fields in Iowa, but God is giving us victory. Prayer meetings are well attended and people are slowly taking a deeper interest in spiritual things. Clubs, cards, and lodges are the main hindrances in the way of a real work of grace."—Carl Montanus, Wapello, Ia.

Frank A. Miller, who for some time has been residing at Lincoln, Neb., is removing from Lincoln and is about to occupy his old home at 432 Fulton Street, Elgin, Ill. Mr. Miller writes as follows: "Just closed a revival meeting of great power and blessing at Spring Lake, Tex., with many accessions to the church, and we are just opening meetings at Hurley, Tex., a booming frontier field which gives great promise of prosperity, and we want to turn the people toward God in the beginning."

"I am now resting at home for a few days before entering another campaign in Colorado. While during the year 1911 we estimated there were nearly 2,000 decisions for Christ in our meetings, yet I believe that in the old time revival wave, which is now passing over our country, we will see greater results than ever before. I am now entering my twenty-fifth year as an evangelist, yet I am pushing, pressing, inviting souls to the cross of our Christ with the same enthusiasm, and am seeing that the 'Preaching of the cross is still the power of salvation.' My union meetings have been successful in every way."—Sam S. Holcomb.

DR. LAMKIN'S MEETINGS

"I have just closed a series of meetings at Downers Grove, Ill., Macomb, Ill., and Tilden, Neb., in which the Spirit moved mightily through the messages of the old Gospel. Hundreds were converted in these meetings, and Christians and churches awakened to new life. The world is crying for the old Gospel which brings the message of eternal life to the penitent sinners."—L. D. Lamkin.

STEPHENS PARTY IN IDAHO

The Stephens Party, consisting of H. L. Stephens, Geo. T. Stephens, Mrs. H. L. Stephens, H. E. Storrs, and Mrs. A. E. Steuernagel, recently closed a successful five weeks' campaign at Kellogg and Wardner, Idaho, where there were over 600 professed conversions. Hundreds were turned away from the closing service on account of a crowded tabernacle, and the mayor of Wardner and the pastors headed a large procession to the train to bid the evangelists farewell. They next went to Kent, Wash., where they began meetings April 19.

STEPHENS AND CROCKATT AT PEORIA

P. W. Stephens

"P W. Stephens and I started two weeks of evangelistic meetings at South Park Mission, Peoria, Ill., April 21. Not many days had elapsed before we witnessed souls being brought into the Kingdom of God. The Spirit of God was felt in a very real sense from the commencement.

"After a few days, Rev. E. T. Munns, superintendent, requested one of us to conduct meetings at the Bacon Mission, so the two places were having special meetings at the same time.

G. C. Crockatt

"Sunday, May 5, was the closing day of the revival services at South Park. In the morning, P. W. Stephens spoke to a combined meeting of the Sunday-school and congregation, at which many of the young people decided for Christ. I spoke at the evening meeting, at which four more persons came out on the Lord's side. During the day time we sold books of the Bible Institute Colportage Association and thereby came in touch with all kinds of people, and invited them to the meetings, and also gave the Gospel in book form.

"Mr. Stephens continued the meetings until May 12 at Bacon Mission and also gave a lecture to the ministers of Peoria, using his chart on the Seven Dispensations and Career of Satan."—G. C. Crockatt.

LOWRY-MOODY CAMPAIGN AT ALLIANCE, NEB.

The Alliance (Neb.) Daily Herald issued a souvenir edition on the last day of the Lowry-Moody campaign of evangelistic meetings in that city. Mr. Lowry's final appeal to the unconverted, "How Shall We Escape, If We Neglect So Great Salvation," was printed in full, and on the first page of the paper was a photo of the large chorus choir and orchestra, which assisted in the meetings. Mr. Lowry in addressing the new converts exhorted them to identify themselves with some church, and to at once assume the full responsibilities of a Christian. The estimated total attendance during the campaign was 29,350 and 510 conversions. Mr. Harry Hobeke recently joined the Lowry-Moody party and is assisting in the work.

C. EDWARD FAUST

C. Edward Faust

C. Edward Faust reports good results from his past winter's work in Minnesota. There were several hundred conversions, notwithstanding there were many adverse conditions, the churches being in great need of spiritual awakening. Cass Lake, the last meeting held, proved a very difficult field, but before the meetings closed many yielded to Christ and united with the church. Mr. Faust has had eight years' experience in evangelistic work as Gospel singer and director. He has open dates for summer meetings, and can be addressed at 4630 Langley Ave., Chicago.

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointments in their prayers.

Lockett Adair and Party—June, Commerce and Memphis.

E. H. Baker—June, Claysville, Pa.

Hay Bell—June, with C. M. Huggins, Vinton, Ia.

Chester Birch—Until June 5, Virginia, Minn.; June 7-20, Winona Lake, Ind.; July 1-10, Tour through Ill.; July 22-28, Tour of testimony over Ind. and O.; Aug. 4-14, Chautauqua work; Aug. 20-31, Winona Lake, Ind.; Nov. 12-Dec. 1, South Auburn, Nebr.

W. T. Brooks—Spring Campaign at Mayfield, Ky., Poplar Bluff, Mo., and Waxahachie, Tex.

Burke and Hobbs—June, Stutgart, Ark.; July, De Soto, Mo.

J. Wilbur Chapman and Charles M. Alexander—1912 in Australasia as follows: Until July 2, South Australasia; July 6-Sept. 1, New South Wales; Sept. 8-Nov. 3, Queensland; Nov. 8-13, Albury Mission; Nov. 15-Dec. 5, Victoria.

H. T. Crossley (of Crossley and Hunter)—June 3-11, London (Ont.) Conference.

John A. Davis—June, Jeannette, Pa.; July-Aug., Bible School Park, N. Y.

Edw. R. Dow and Party—Sept., West Branch, Ia.; Oct., Avoca, Ia.

John W. Erskine—Until June 2, Berville, Mich.; June 9-30, Claysville, Pa., or Plato Centre, Ill.

Nels Fanebust and Wife—Until June 15, Colome, S. D.; June 20-July 10, Milaca, Minn.; July 14-28, Farrington, Minn.

L. E. Finney—June 2-17, Claude, Tex.; June 19-30, Spur, Tex.; July 1-18, Big Springs, Tex.; July 21-Aug. 12, Plainview, Tex.; Aug. 15-30, Winters, Tex.

Geo. A. Fisher and Wife—July 20-Aug. 29, Montreat, N. C.

A. John Fitt—June, Johnstown, Colo.; July, Denver, Colo.

Ely J. Forsythe and Party—June, Versailles, O.; July, Sumner, Ia.; Aug., Lisbon, Ia.; Sept., Nora Springs, Ia.; Oct., Charles City, Ia.

E. C. Glenn—Until June 4, Winston-Salem, N. C.; June 9-20, Four Oakes, N. C.

S. D. Goodale—June 9-30, Clarksville, Ark.; July 7-28, Edgerton, Mo.

Hart and Magann—June, New Kensington, Pa.; July-Aug., Madison, Wis.

Haudenschield and Farrar—Until June 16, Lodi, Cal.; July 16-28, Sequoia Park Camp Meeting.

C. E. Hillis—Until June 30, Bethany, Mo.; July 1-July 30, Edgerton, Mo.

H. R. Holcomb and J. L. Blankenship and Wife—June 2-16, Wilmington, N. C.

Arch C. Holder and Robert E. Johnson—June 1-30, Lawton, Okla.; July 6-28, Hillsboro, Tex.

Robt. E. Johnson and Party—June, Natrona and Breckinridge, Pa.

H. D. Kennedy and Wife—June, Toronto, Ont.; July, Peterboro, Ont.; Aug., Winona Lake, Ind.

Prof. J. J. Lowe—June, Broad Cove and Greenville, Mass.

Lowry and Moody—Until June 16, Palouse, Wash.; June 23-July 21, Scottsbluff, Nebr.

Milford H. Lyon and Party—Until June 9, New Philadelphia, O.; Sept. 22-Nov. 3, Newark, O.; Nov. 10-Dec. 22, Hamilton, O.

Wm. McEwan—June 5-14, Binghamton, N. Y.; June 15-Aug. 14, British Isles; Aug. 23-Sept. 1, Montrose Bible Conference.

O. A. Miller—June 2, Reddick, Ill.

Wm. Murphy—June 1-20, Grand Rapids, Mich.; July 1-Sept. 1, Traverse City, Mich.

Nicholson and Hemminger—Sept. 22-Nov. 1, Waynesboro, Pa.; Nov. 10-28, Harrisburg, Pa.; Dec. 1-20, Allentown, Pa.; Jan., 1913, Harrisburg, Pa.

Orr and Armstrong—Until June 9, Walton, N. Y.; June 16-July 7, Spartansburg, S. C.; July 10-28, Bessemer City, N. C.

J. R. Pratt—June, Southern Cal.; July and Aug., Mt. Hermon, Cal.

Price and Huston—Until June 18, Flat River, Mo.; July 21, Martin, Tenn.

D. E. Reed—Until June 5, Albion, Mich.; June 7-16, Adrian, Mich.

Milton S. Rees—June, Lansford, Coal Dale, Nesquehoning, Summitt Hill and Seek, Pa.; July, Rochester, N. Y.; July 28 and Aug. 4, Dorchester, Mass.

Henry B. Roller—June, Odon, Ind.; June-July, in Minn.; July-Aug., French Lick, Ind.

Dan Shannon—July 1, Willow, Cal.

James Small—June, Jonesboro, Ark.; July, Washington, Ind.; Sept., Gloucester, England; Oct., London; Nov., Liverpool; Dec., Chester, England.

Albany R. Smith—June-Sept. (inclusive), Ohio and Indiana; Oct. Atlanta, Ga.

Chas. Cullen Smith—June, LaGrange, Ind.

C. A. Stewart and J. E. Turner—June, Mokane, Mo.; July, Tebbetts, Mo.; Sept., Green City, Mo.; Oct., Carrolton, Mo.

J. Dimmick Taylor—June and July, Newport, Wash.; Aug. and Sept., Hot Lakes, Ore.

Walker and Woleslagel—June 2-16, Laurens, S. C.; June 23-July 14, Hartwell, Ga.

E. W. White—Until June 10, Milton, Ore.; June 12-July, Cole, Ore.; July, Dorchester, Nebr.

HOPE FOR ALL
WHO ENTER
HERE

RESCUE MISSIONS AND THEIR WORK

C. J. BALF TAKES UP WORK OF DAN MARTIN

C. J. Balf

C. J. Balf, known familiarly as "Lucky" Baldwin, who has been working as prison gate missionary in Chicago, has been asked to assume the responsibility of superintendent of the old Dan Martin Mission, at 919 Wells St., Chicago, succeeding the late Dan Martin. Mr. Balf began work regularly at the mission, April 28.

ARCHIBALD R. WRIGHT GOES TO PHILADELPHIA

Archibald R. Wright, who established the Union Gospel Mission at St. Joseph, Mo., in 1909, and has been superintendent, has accepted a call from the National Bible Institute to go to Philadelphia to open up a new field of evangelistic work. Mr. Wright was converted in the St. Louis City Rescue Mission and was later called to take up the work in St. Joseph under the direction of the local churches. He was well liked and his presence will be missed at the sessions of the police and criminal courts. Last summer he was tendered the chaplaincy of the state penitentiary at Jefferson City. Mr. Geo. R. Gillespie, who has been assistant superintendent, is expected to succeed Mr. Wright.

QUARTERLY REPORT OF BETHEL MISSION AT ASHLAND, ORE.

H. Isaac, superintendent of the Bethel Mission, Ashland, Ore., has sent in the following report of the mission for the quarter ending March 31, 1912: Meals furnished, 3,012; shelter furnished, 1,169; souls saved, 90; men present at meetings, 982; meetings held, 88; contributed to mission in clothing and food, $191.93.

THE McGREGOR INSTITUTE, DETROIT

The McGregor Institute, located at 239 Brush Street, Detroit, Mich., recently issued the twenty-first annual statement of the work being done. This institute was named in memory of the founder, Thomas McGregor. It is a charitable corporation whose board of trustees and officers derive no financial profit therefrom, and whose funds may be used only for benevolent purposes. The institute is a center for homeless working men without regard to nationality or religious belief. There are accommodations for 475. Attendance at the nightly religious meetings is not compulsory, the average attendance during the past year was 150, of whom about 10 per cent were people from the outside. Most of the men are destitute at first, but during 1911, employment was found with so little difficulty that out of an average of 361 men lodged each night, only 84 were unable to pay their way. This large proportion of those no longer dependent, creates an atmosphere of hope that is stimulating to the destitute strangers who arrive each day. Tracy W. McGregor is superintendent, and Edward Carrabin, assistant superintendent.

CITY RESCUE MISSION, SAN FRANCISCO

The City Rescue Mission of San Francisco has sent us a neat circular setting forth the object of the mission. Sam E. Mitchell is superintendent, and W. R. Bradshaw, treasurer. This mission is located at 184 Jessie St., and as the circular says, "At the parting of the ways, in the immediate vicinity where men, for the greed of gold, lure men and women to perdition through passion and appetite. Here men and women are told of the Saviour's love and his willingness to save the lost. In short we are reaching men and women who in their present condition cannot be reached by the church, but who after they are converted will unite with the church and become good citizens, and will join hands with us in helping others."

I have felt more than ever lately that the great object of our exertions ought to be conversion.—Dr. Livingstone.

A fine conscience is as sensitive to wrong as a fine musical ear is sensitive to discord.—J. H. Jowett.

FORTHCOMING CONFERENCES

Bemidji (Minn.) Bible Conference, July 21-28, 1912.

Bible Conference, Colorado Springs, Colo., Sept. 25-30, 1912.

Bible Conference, Denver, Colo., Sept. 21-28, 1912.

Coe College Bible Conference, Cedar Rapids, Iowa, July 21-31, 1912.

Collegeville (Pa.) Summer Assembly, Aug. 2-8, 1912. Rev. E. V. Loucks, Sec., Blue Bell, Pa.

Congregational Summer Assembly, Frankfort, Mich.
  Mission Study Conference, July 10-19.
  Sunday-school Institute, July 21-30.
  Bible Conference, July 31-Aug. 23.

Alex. Boyce, Mgr., (Sept.-June) Pleasant Hill, Tenn.; (June-Sept.) Frankfort, Mich.

Erieside Bible Conference, near Willoughby, O., July 19-28, 1912. Herbert Mackenzie, Sec., 2186 East 74th St., Cleveland, O.

International Convention of Baptist Young People's Union of America, Toledo, Ohio, July 4-7, 1912.

International Missionary Union Conference, Clifton Springs, N. Y., May 29-June 5, 1912. Mrs. H. J. Bostwick, Cor. Sec., Clifton Springs, N. Y.

International Sunday-school Convention, Chicago, June, 1914. Marion Lawrance, Sec., 1416 Mallers Bldg., Chicago.

Keswick (Eng.) Convention, July 22-27, 1912.

Missionary Education Movement (formerly the Young People's Missionary Movement) Conferences for 1912:
  Blue Ridge, N. C., June 25-July 4.
  Silver Bay, N. Y., July 12-21.
  Lake Geneva, Wis., August 2-11.
  Whitby, Ont., July 2-9.
  Knowlton, Que., July 11-18.
  Woodstock, Ont., July 22-29.

Mildmay Conference, London, June 25-27, 1912. F. L. Tottenham, Supt., Conference Hall, Mildmay Park, London, N., England.

Montenac Summer Assembly, Greenwood Lake, N. Y., June 26-Sept. 6, 1912.

Mount Hermon (Cal.) Summer Conferences for 1912:
  Pastors' Council, June 3-7.
  Epworth League Institute, June 24-30.
  Bible Institute, July 1-17.
  Sunday-school Institute, July 9-17.
  Council on Evangelization of California, July 18-20.
  Federate School of Missions, July 22-29.
  Prayer Conference, Aug. 1, 2.
  School of Christian Service, Aug. 1-31.

Montrose (Pa.) Bible Conference, Aug. 23-Sept. 1. Dr. R. A. Torrey, Director, 260 So. Main Street, Los Angeles, Cal.

Mt. Gretna (Pa.) Bible Conference, Aug. 17-25, 1912. John A. Eby, Sec., Calder Bldg., Harrisburg, Pa.

Northfield (Mass.) Conferences and Summer Schools for 1912:
  Student Conference, June 21-30.
  Young Women's Conference, July 3-10.
  Summer School for Women's Foreign Missionary Societies, July 12-19.
  Women's Home Missionary Conference, July 19-25.
  Summer School for Sunday-school Workers, July 20-27.
  General Conference for Christian Workers, Aug. 2-18.
  Ambert G. Moody, Sec., East Northfield, Mass.

Pan-Presbyterian World Convention, Aberdeen, Scotland, June, 1913.

Presbyterian Summer School for Christian Workers, Belhaven College, Jackson, Miss., June 18-30, 1912.

Seashore Divinity School, Biloxi (Miss.) Camp Ground, June 24-July 4, 1912. R. R. Ellison, Sec., Geneva, Ala.

Southwestern Indian Conference, Flagstaff, Ariz., Aug. 13-25, 1912.

Stony Brook (N. Y.) Bible Conference, Aug., 11-18, 1912. Ford C. Ottman, Sec., 22 Strawberry Hill, Stamford, Conn.

Summer Conferences for 1912, at Bible School Park (Binghamton), N. Y.:
  National Encampment of the "White Brigade," July 3-12.
  Conference for Sunday-school Workers, July 23-24.
  Christian Workers Conference, July 21-Aug. 1.

Charles H. Harrington, Sec., Bible School Park, N. Y.

Summer Schools for Teacher-Training and Sunday-school Methods:
  California: Santa Cruz, July 23-Aug. 1. C. R. Fisher, Sec., 629 Pacific Bldg., San Francisco.
  Indiana: Bethany Park, Aug. 6-16. Gary L. Cook, Sec., 6060 E. Washington St., Indianapolis. Winona Lake, Aug. 18-22. Geo. N. Burnie, Sec., 417 Law Bldg., Indianapolis.
  Kentucky: Marblehead, June 17-23. Mt. Olivet, Aug. 2-10. Walter Frazee, Sec., Louisville.
  Massachusetts: Northfield, July 20-27. Hamilton S. Conant, Sec., 602 Ford Bldg., Boston.
  New Jersey: Asbury Park, July 5-12. Miss Alice B. Hamlin, Sec., 835 Broad St., Newark.
  North Carolina: Ridgecrest (formerly Bluemont), Aug. 4-9. Rev. B. W. Spilman, Sec., Kinston.
  Ohio: Summerland Beach, Buckeye Lake, July 30-Aug. 9. W. A. Holmes, Sec., Granville. Silver Lake, Aug. 7-16. W. R. Lodge, Sec., Silver Lake.
  Pennsylvania: Pittsburg (East Liberty), June 24-28. W. G. Landes, Sec., 701 Witherspoon Bldg., Philadelphia.
  Rhode Island: Narragansett Pier, July 13-20. Rev. W. B. Wilson, Sec., 403 Butter Exchange, Providence.
  South Carolina: Rock Hill, June 19-July 18. Pres. D. B. Thomson, Sec., Rock Hill.
  Tennessee: Monteagle, Aug. 11-18. Allen G. Hall, Sec., Vanderbilt Law Bldg., Nashville.
  Washington: Spirit Lake, July 19-Aug. 1. E. C. Knapp, Sec., 627 Peyton Bldg., Spokane.
  West Virginia: Morgantown, July 1-6. Prof. D. B. Purinton, Sec., Morgantown.

Westminster Bible Conference, Mundesley-on-Sea, England, July 8-19, 1912. Arthur E. Marsh, Sec., Westminster Chapel, Buckingham Gate, S. W., London, Eng.

The World in Chicago, May, 1913.

Winona Bible Conference, Winona Lake, Ind., Aug. 23-Sept. 1, 1912. Sol C. Dickey, Dir. Winona Lake, Ind.

World's Christian Citizenship Conference, Portland, Ore., June 29-July 6, 1913.

World's Seventh Sunday-school Convention, Zurich, Switzerland, July 8-15, 1913. World's S. S. Association, 1416 Mallers Bldg., Chicago.

Young Women's Christian Association Conferences for 1912:
  Southern, Blue Ridge, N. C., June 5-15.
  Southwestern, Monte Ne, Ark., June 14-24.
  Western, Cascade, Colo., June 21-July 1.
  Eastern Student, Silver Bay, N. Y., June 21-July 1.
  Eastern City, Silver Bay, N. Y., July 2-12.
  Central City, Lake Geneva, Wis., Aug. 13-22.
  Central Student, Lake Geneva, Wis., Aug. 23-Sept. 2.
  Northwest (place not settled), June 25-July 3.
  East Central Student, Eagles Mere, Pa., June 25-July 5.

Specific information concerning the individual conferences will be sent upon request from the National Board of the Young Women's Christian Associations, Room 309, 125 East 27th Street, New York City.

C. E. TOPICS FOR JUNE

2. The Christian Virtues. VI. Fidelity. Rev. 2:1-10. (Consecration meeting).
9. Happy Memories: How to Make Sure of Them. 1 Thess. 1:1-10. (Absent and former members' letter meeting).
16. The Duty of Being Pleasant. Ps. 133:1-3.
23. Reading That Is Worth While. 1 Tim. 4:7-16.
30. Missionary Progress in Africa. Ps. 68:28-35.

SUGGESTED PRAYER MEETING TOPICS FOR JUNE

5. Home Missions—Alaska. Foreign Missions. The Home Base—Chinese and Japanese and Koreans in United States.
12. The Salvation of Children. Matt. 17:14-21.
19. The Old and New. Matt. 9:16, 17.
26. The Obligations of True Patriotism. Psalm 122.

The Moody Bible Institute

DR. GRAY'S ENGAGEMENTS

In May Dr. Gray supplied for The Moody Church, and also for Christ Reformed Episcopal Church (Bishop Cheney, rector) one Sunday each. He also addressed a conference of the leaders of the Volunteers of America in Chicago and vicinity.

EXTENSION DEPARTMENT

We regret that Miss Angy Manning Taylor is still ill and her physician advises her not to take up any work until next fall.

Rev. C. P. Meeker has closed his season's work in the rural districts, and has returned to Chicago to take charge of the Gospel Wagon and outdoor work of the Institute during the summer months.

Miss E. Stafford Millar has filled engagements in May as follows: Closed in Mobile, Ala., May 5; Missionary Conference, Chattanooga, Tenn., May 9-12; Dedication Y. W. C. A. building, Birmingham, Ala., May 14; Y. W. C. A. Conference, St. Louis, Mo., May 18-25.

WINONA LAKE BIBLE SCHOOL

As announced in this magazine in May, at the request of the directors of the Winona Assembly the Extension Department of the Moody Bible Institute has arranged to take charge of the Bible School at Winona Lake, Ind., for the summer of 1912, the school beginning Monday, July 1, and closing Friday, August 9. There will be three sessions daily, except Saturday and Sunday, at 8:00, 9:00, and 10:00 o'clock. The meetings will be held in Raikes Hall which is centrally located and is well adapted for work of this kind. There is no charge made for tuition, and readers of this magazine should plan to attend if they can do so; at least tell their friends about the school and urge them to attend.

The Schedule, Week by Week

July 1-5

8:00 and 10:00 o'clock, Rev. James M. Gray, D. D.,
Hebrew Poetry, The Psalms, Job.
9:00 o'clock, Rev. F. N. Palmer, D. D.
Studies in Acts, The Task of the Christian and the Christ.

July 8-12

8:00 o'clock, Monday, Tuesday and Wednesday, Rev. Parley E. Zartmann, D. D.
In the School of Prayer.
Thursday and Friday, Rev. William Evans, D. D.
The First Epistle of John.
9:00 o'clock, Rev. L. W. Gosnell.
Jonah, Philemon, Second John, Third John, Jude.
10:00 o'clock, Monday, Tuesday and Wednesday, Rev. F. N. Palmer, D. D.
The First Epistle of Peter.
Thursday and Friday, Rev. William Evans, D. D.
The First Epistle of John.

July 15-19

8:00 o'clock, Monday and Tuesday, Rev. James M. Gray, D. D.
The Gospel according to St. John.
Wednesday, Thursday and Friday, Rev. William Evans, D. D.
General Structure of the Bible, Studies in Ephesians.
9:00 o'clock, Rev. J. H. Ralston.
The Epistle to the Galatians.
10:00 o'clock, Monday and Tuesday, Rev. James M. Gray, D. D.
The Gospel according to St. John.
Wednesday, Thursday and Friday, Rev. William Evans, D. D.
The Epistle to the Hebrews.

July 22-26

8:00 o'clock, Monday, Tuesday and Wednesday, Rev. William Evans, D. D.
Studies in Ephesians.
Thursday and Friday, Rev. Parley E. Zartmann, D. D.,
Chapter Studies.
9:00 o'clock, Miss E. Stafford Millar.
Studies in the Gospel of St. Mark.
10:00 o'clock, Monday, Tuesday and Wednesday, Rev. William Evans, D. D.
Studies in Hebrews.
Thursday and Friday, Miss E. Stafford Millar.
Quiet Hours with the Bible.

July 29-August 2

8:00 o'clock, Rev. E. A. Marshall.
Studies in Malachi and Joel.
9:00 o'clock, Mr. E. O. Sellers.
Studies in Philippians.
10:00 o'clock, Miss E. Stafford Millar.
Quiet Hours with the Bible.

August 5-9

8:00 o'clock, Rev. James M. Gray, D. D.
Studies in Romans.
9:00 o'clock, Rev. Howard W. Pope.
Bible study by Characters.
10:00 o'clock, Rev. James M. Gray, D. D.
Studies in Prophecy.

Tuesday, August 8, will be observed as "Bible Day." At 10:00 A. M., a special address will be given in the Auditorium by Dr. James M. Gray; and at 2:30 P. M. the annual oral Bible contest will be held. This contest will be open to all except ministers and theological students.

PERSONALIA

Albert V. Marsh will be graduated from Shurtleff College June 5.

Fred Stoetzel has become pastor of the Congregational church at Burwell, Neb.

Frank Dickson has been holding meetings in the Y. M. C. A. at Portland. Ore.

Harper Burns has accepted a call to a Congregational church in the suburbs of Kalamazoo, Mich.

Harry Heinicke has been ordained and installed as pastor of the Presbyterian church at Collinsville, Ill.

George E. Tucker, of the class of April, 1912, has taken charge of a Congregational church in St. Joseph, Mo.

J. C. Brown, who was graduated this spring from Garrett Biblical Institute, Evanston, Ill., is pastor of the Methodist church at Niantic, Ill.

E. M. Clardy, San Antonio, Texas, was a commissioner to the General Assembly of the Presbyterian Church, U. S. A., in Louisville, Ky., last month.

C. E. Havener has removed from Chalmers, Ind., to 648 East 48th St., Chicago. He was pastor of the First Presbyterian Church at Chalmers.

G. R. Bernhard was ordained by a committee from Carlisle Presbytery, and has been installed as pastor of the Biddle Memorial Church of Carlisle, Pa.

W. P. Minton, pastor at Goshen and Elkhart, Ind., reports a season of successful work. The last two months fifty-six persons united with the Goshen church.

J. A. Mitchell, pastor at Braintree, Mass., reports that the past year has been encouraging. One of the special organizations is a successful Baraca class.

J. M. MacInnis, pastor of the Presbyterian church in Halifax, N. S., stopped at the Institute on his way to the Pacific Coast, to fill engagements.

Otto Bamber, '07, died in a hospital in Memphis, Tenn., about the middle of May. He was shot a few days before by a fellow attorney. His home was in Cleveland, Miss.

Percy Packer, who has spent a year in the Chicago Theological Seminary, sailed May 9, for Bristol, England. He has engagements to preach in Bristol, Liverpool, and London.

E. M. Kuonen is pastor of a Methodist circuit in Indiana, twenty by twenty-five miles in extent, with headquarters at Rensselaer. Miss Olive Tanner is a member of the church.

R. G. Heddon, pastor of the Congregational church in Elkador, Ia., reports a very successful year. He has accepted an invitation to remain another year as pastor with an increase of salary.

C. S. Knight, until recently pastor at Baraboo, Wis., writes that they are all well, and expect to leave Baraboo in June for their new work as head of the Extension Department at Berea College.

Victor Kost and O. L. Cotterell, who have been associated in evangelistic work, have been secured to take charge of the noonday meetings in Willard Hall, under the direction of the Chicago Central W. C. T. U.

T. A. Larson, superintendent of the Union Rescue Mission, Pittsburgh, Pa., rejoices that they have been able to move into their new five story building which they dedicated Tuesday, May 7.

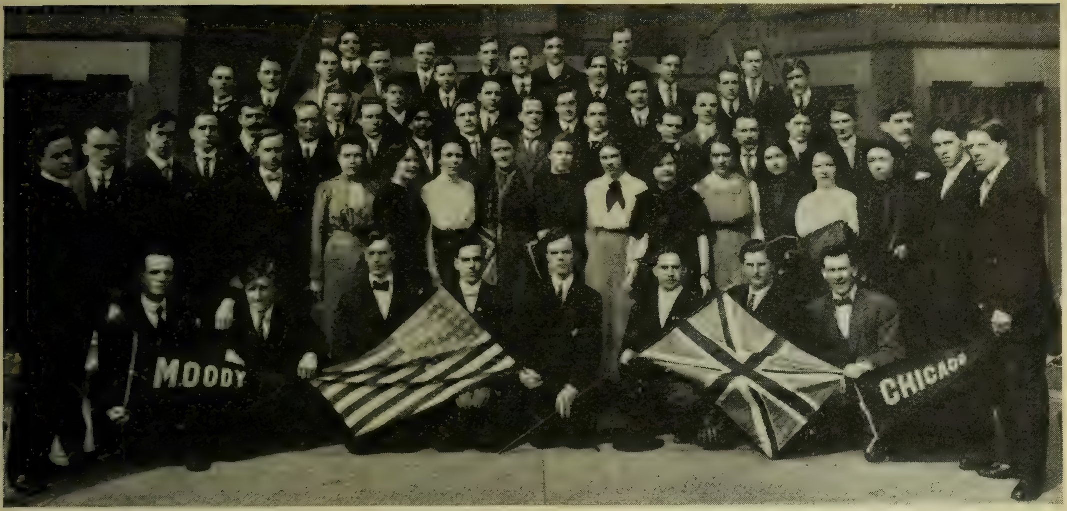
John C. Wightman, pastor of the Reformed church at Accord, N. Y., has issued a neat leaflet entitled, "Children and the Church." It contains an alphabetical list of duties which children should perform.

J. Quiring, who was graduated from McCormick Theological Seminary in April, is spending the summer in special study at the University of Chicago. He expects to spend the following fall and winter in Berlin, Germany.

J. M. Dean, formerly pastor of the First Baptist Church in San Jose, Cal., and who has spent the past winter in work under the direction of the Men and Religion Forward Movement, has accepted a call, and has begun work as pastor of the Second Baptist Church of Chicago.

The Presbyterian church at Wapello, Iowa, C. Montanus, pastor, is prospering along every line. On Easter morning seventeen members were received. This was partly the result of evangelistic meetings conducted by R. Hayes Willis.

Herman W. Lambert, Joplin, Mo., is in charge of two small churches. The Royal Heights congregation dedicated their new building May 5. Mr. Lambert writes: "A few days ago I was called to a home to help bury their little baby. I had to be undertaker, one of the pall-bearers, the preacher, and nearly the whole thing. One of our needs for this field is a baby organ. Mrs. Lambert plays, and we could take it to such homes as these and be a great help in singing songs of comfort to those who mourn. It could be used for open air meetings. Maybe you can find some one who will help answer our prayers."



Subjects of King George V., at The Moody Bible Institute, 1912

VISITORS FROM AUSTRALASIA

The Institute was favored in May with brief visits from the following persons from Australasia: Mr. H. N. Holmes, Wellington, New Zealand, who has been associated for the last few months with Mr. Fred B. Smith in the Men and Religion Forward Movement; Mr. James Leckie, Ballarat, Australia; Rev. Alexander Stewart, D. D., and Mrs. Stewart, Melbourne, Australia; Rev. J. H. Cain and Mr. Edward Gick of Melbourne, Australia. Dr. Stewart was formerly moderator of the Presbyterian General Assembly of Victoria, and is chairman of the Chapman-Alexander Evangelistic Committee for Australia. Rev. Mr. Cain is in charge of the large Methodist Central Mission in Melbourne, and Mr. Gick is a prominent business man. They are making a tour around the world in the interest of mission work.

Dr. and Mrs. Stewart, Rev. Mr. Cain and Mr. Gick were at the Institute at the same time, and met the Australasian students in an impromptu way and briefly addressed them.

Among the visitors last month were T. J. Madden, Archdeacon of Liverpool; Mr. Geo. C. Tenney, assistant superintendent of the Battle Creek, Mich., Sanitorium; also the following missionary leaders: R. V. Bingham of the Sudan Interior Mission; F. A. Steven of the China Inland Mission; Dr. and Mrs. H. Karl W. Kumm of the United Sudan Mission. Rev. S. B. Goff, Jr., and Rev. A. L. Capper, Philadelphia.

As an indication of the missionary spirit in the Institute it is worthy to note that out of 407 student volunteers sailing for foreign fields during the year 1911, 24 are Moody Bible Institute students, or in other words 6%.

Through the kindness of Dr. A. C. Gaebelein, editor of Our Hope, the students of the Institute have received complimentary copies of his commentary on Genesis.

Morgan & Scott, the London publishers, through their business manager, Mr. John Davidson, have sent a number of beautiful wall mottoes for distribution in the offices and other rooms of the Institute.

Mr. A. P. Fitt, in acknowledging the receipt of the catalogue issued recently by the Institute, said: "It is the best that has ever been brought out, I think, and it speaks well for the organization of the Institute." Mr. Fitt is spending the summer at Manasquan Park, N. J.

The following persons, former students of The Moody Bible Institute, were guests of Miss Maclaren, Miss Miller and Miss Saxe, of the Sunday Party, at a dinner given in Fargo, N. D., during the campaign: Rev. Walter Rothwell, Mrs. Rothwell, and L. F. Spangeuky, Oriska, N. D., Miss Lillian Grace Topping, Mrs. T. B. Grass, Miss Mollie Bert Feldhammer, Capt. F. B. Grass, Miss Caroline Ottinger, Fargo, N. D., and Rev. H. P. Dunlop, Chicago. Reminiscences of Moody Bible Institute were the order and through the Christian Workers Magazine greetings are sent to their friends.

HELP SAVE THEM

"Go out into the highways and hedges, and compel them to come in." Luke 14: 23.

An Opportunity of Reaching the Masses

The Moody Bible Institute
OF CHICAGO
153 Institute Place

During the present summer is conducting each day, tent meetings, two Gospel Wagons and a large number of open air meetings, and appeals for funds to maintain this work.

I have pleasure in enclosing ______________
as a contribution for reaching the masses.

Name ______________________________

Address ______________________________

Date ______________________________

A Noon-day Meeting in the Downtown District

CHILDS
DRUGS

A Street Meeting in the Lodging House District

MOODY BIBLE INSTITUTE

The Gospel Wagon

GOSPEL MEETING EVERY NIGHT AT 8
CONDUCTED BY
MOODY BIBLE INSTITUTE

One of the Institute's Gospel Tents

SOME OF THE WAYS IN WHICH THE MOODY BIBLE INSTITUTE OF CHICAGO REACHES THE MASSES IN THE SUMMER TIME

WOMEN'S DEPARTMENT

Miss Lulu Frey has just returned from Korea, for her second furlough.

Miss Edith Bronson has accepted a position as pastor's assistant in Canton, Ohio.

Miss Blake-Forster is in Alexandria, Egypt, with the North Africa Mission.

Mrs. Dora McLaughlin Burgess with her husband is now studying in Berlin, Germany.

Miss Rosalind Klugh is working in connection with the Pilgrim Settlement, La Follette, Tenn.

An interesting letter has been recently received from Miss Rachel North, telling of her work in Mardin, Asiatic Turkey.

The Misses Mae and Margaret Beveridge have accepted positions for the coming year in Knoxville College, Tennessee.

Miss Emma Boehne writes that she will be in Chicago later in the season. She has for some years been a missionary in China.

Miss Hilda Pierson hopes to visit America this year. She has for over three years been a Bible teacher and missionary in Helsingborg, Sweden.

Miss Fannie Read is engaged in work among the mountains of West Virginia at Gilbert. Miss Margaret Campbell is assisting her this summer.

Miss Viola Compton has returned to her work in Tennessee after an enforced absence. Her work in the mountains has grown greatly during these years.

Miss Lillie Moore has returned to Kentucky. She is now engaged as visiting nurse for the Reformed church at Gray Hawk. They are putting up a small hospital at that place. Mrs. Martha Van Dyke De Young and Miss Marie Muyskins are working in connection with the same Board in the same locality.

MARRIED

Mr. Christian Stokstad to Miss Elsie T. Olson, in China.

Mr. James H. Maxwell to Miss Isabell Mitchell. At home, Pullman, Washington.

Charles K. Orsborn and Edna Mae Stanger, Deerfield, Ill., Wednesday, May 1, 1912.

J. E. Gordon and Leafey M. Greiner, April 29, 1912. At home, Alliance, Ohio.

A. B. Carr and Effie Goetsch, May 1, 1912, at Mukwonago, Wis. They expect to sail for Africa, June 15.

A. J. Spain and Miss Emma L. Manchester, April 18, 1912. Mr. and Mrs. Spain are students in the Institute.

Arthur Wade Littrell and Suseve E. Nolen, at Charlottesville, Va., April 23, 1912, by Rev. F. H. Martin. At home, Berrien Springs, Mich., where the groom is pastor of the Baptist church.

William H. Miller and Irene O. Impey, April 30, 1912. The ceremony was performed in the reception room of the Women's building by Rev. J. H. Ralston. Mr. Miller is pastor of the Baptist church at Oakley, Idaho.

John N. Macmillan and Grace M. Elliott of London, England, Monday, April 8, 1912, by Rev. Dr. Wilson, 156 Fifth Avenue, New York City. At home, Kintyre, N. D., where the groom is pastor of the First Presbyterian Church.

Leonard A. Spooner and Mamie Farnsworth of Chicago, April 20, 1912, by Rev. Frank R. Bush, pastor of the Grand Avenue Congregational Church. Mr. Spooner was president of the class of April, 1912, and was assistant to Dr. Bush, of whose church the bride was a member. At home, New Cambria, Mo., where Mr. Spooner is pastor of the Congregational church.

George Stark Schuler and Anna Margaret Helmerich, Wednesday, May 8, 1912, in the First Congregational Church of Mayfair, Chicago. Mr. Schuler is a member of the Institute faculty, being one of the instructors in the Music Department, and the couple began their married life with the very best wishes of their many friends. The ceremony was performed by Rev. J. H. Ralston, secretary of the Correspondence Department. Mr. and Mrs. Schuler are at home at 4557 Christiana Avenue, Chicago.

BORN

To Mr. and Mrs. John Duncan, Alvord, Ia., April 8, a son, William Henry.

To Rev. and Mrs. H. W. Stough, Wheaton, Ill., Sunday, April 19, a son.

To Charles and Lyla Franklin, Bristol, Vt., April 19, 1912, a son, Elliott Newton.

To Mr. and Mrs. John W. Erskine, Evart, Mich., May 5, a son, Francis.

DIED

Norman R. and Mary G. Curtis, '98-'01, lost by death their dear little girl, Martha Gray Curtis, just seven years old, on March 13, at the parsonage, in Denver, Colo. On last Children's Day, 1911, she was received into the membership of the church, giving clear evidence of her regeneration. Only thirty minutes before she fell asleep, she said, "I am dying, papa,—pray for me." The faith and hope of her parents and the whole family are shown in the circumstance that just as her spirit departed they sang, "Safe in the Arms of Jesus."

THE CORRESPONDENCE DEPARTMENT

Not in years has the work by the enrolled students of this department been as satisfactory as now. Many that are preparing for Christian work are taking the Practical Christian Work Course, and quite a number finish the course in less than a year, and find themselves well equipped for personal work and for taking up exceptional kinds of Christian work, such as street meetings, cottage prayer meetings, tract distribution, etc.

Ministers are testifying to the great help they are receiving from the Bible Doctrine Course, and some are making what they learn in that course the staple of their preaching, and speak with enthusiasm of the results. Others take this course and speak of their pleasure in getting a comprehensive view of Bible doctrine.

The Chapter Summary Course is increasing in popularity, and some of the work must be considered extraordinary. It not infrequently occurs that the entire book of the Psalms, demanding the answer to four questions on each Psalm, besides answers to some fifteen introductory questions on the whole book, will be sent in, being in some instances 20 to 40 pages of manuscript.

The New Prospectus and New Course

In addition to the three courses referred to above, and carried for years, there is now offered Dr. Gray's Synthetic Bible Studies prepared as the other courses. This course does not in any way interfere with the other courses, and offers a unique method of the study of the whole Bible which will certainly attract many new students. The new prospectus fully describes this course.

Apropos of the value of the course in Synthetic Bible Study, the following has come to hand within a few days:

An experienced Sunday-school teacher in Ohio has a class of women and girls gathered from different churches, to which she is teaching Synthetic Bible Studies. About ten chapters are read each week, from two and one-half to three hours being spent on each lesson, and when the class meets, the teacher gives them Dr. Gray's comments, and asks the questions he has prepared, sometimes giving the outlines from a chart. The class has been in existence for two years and is steadily growing.

This is the teacher's testimony:

"I had been dissatisfied with the results obtained from the International Lessons, and when a few years ago I was nearly swept out of church by reading Millennial Dawn, I realized that I knew very little about the fundamental doctrines of the Bible, although I had been in the Sunday-school from a child, and a teacher for a number of years. I felt deeply that we needed a different method of teaching; and now, having received so much help from Synthetic Bible Studies, I naturally am very enthusiastic about them, and wish everybody would study the Bible in that way. My conviction is that the Bible should thus be taught as a whole."

A pastor's wife in Georgia, has a class of 150 women that she is teaching in the same way, and with similar success.

MISCELLANEOUS

We have only just learned that Mr. and Mrs. John S. Fiddler, '93-'94, now in China, were called upon to pass through another experience of sorrow and peril last winter. Their house was plundered and robbed of everything, but thank God, their lives were spared. On November 19, the work of the looters began in their locality, accompanied by fire and murder, but after some days Mr. and Mrs. Fiddler, and their three children, were rescued by soldiers and escorted to a place of safety, where they were well cared for. As Mrs. Fiddler also went through the Boxer uprising she has had a large share of the severest trials missionaries are called to pass through, and she is a remarkable witness to the sustaining grace of God. Praise and prayer are asked on behalf of these friends.

Norman W. D. Davis writes from Toronto:

"The three years I spent at the Institute previous to August, '09, were years of sweet enjoyment and manifold blessing of God.

"Equally blessed has been the interval since. God's favor, spiritual, material and mental, has been bestowed. I have just completed my third year in the arts course at McMaster University, Toronto.

"While pursuing my studies I have been pastor of a Baptist church in the suburbs. At present God's Spirit is working, and we are having the peculiar joy of seeing souls born again through faith in our Lord Jesus. Two of my young people are expecting to study at the M. B. I., one already having started a correspondence course. I have been applying the missionary brand and several are on fire for the heathen.

"Last month the Rev. John S. Hall, Dec. '08, gave us special lectures on the epistle to the Hebrews, at the church. They recalled happy memories of synthetic hours under Dr. Gray, created much interest, and were the source of great spiritual blessing. Bro. Hall has just completed his first year at McMaster where he is doing splendid work as a student."

Serve God by doing common actions in a heavenly spirit, and then fill the cracks and crevices of time with holy service.—C. H. Spurgeon.

The Bible Institute Colportage Association

HINTS TO BIBLE AND TRACT DISTRIBUTORS

George Muller, of Bristol, Eng.

For the sake of younger believers in Christ, I make the following remarks with reference to their service in seeking to circulate the the Holy Scriptures and tracts.

What have we to do as tract or Bible distributors?

1. Never to reckon our success by the number of Bibles, or testaments, or tracts which we circulate; for millions of Bibles, testaments and tracts might be circulated and little good results from our efforts.

2. We should, day by day, seek God's blessing on our labors in this particular, and on every tract or copy of the Holy Scriptures which we give, we should, as much as possible, ask God's blessing.

3. We should expect God's blessing upon our labors, and confidently expect it—yea, look out for His blessing.

4. We should labor on in this service, prayerfully and believingly labor on, even though for a long time we should see little or no fruit; yea, we should labor on as if every thing depended on our labors whilst, in reality, we ought not to put the least confidence in our exertions, but alone in God's ability and willingness to bless, by His Holy Spirit, our efforts for the sake of the Lord Jesus.

5. And what will be the result of laboring on patiently in such a spirit? We find the answer in the Epistle to the Galatians 6:9: "Let us not be weary in well-doing; for in due season we shall reap, if we faint not." Observe, in due season.

The whole of our earthly pilgrimage is a sowing time, though we may be allowed to see now and then, already in this life, fruit resulting from our sowing to a greater or less degree; but if it were not thus, or if comparatively but little fruit were now, in this life, reaped, the due season is coming. At the appearing of our Lord Jesus all will be made manifest. Our reward of grace will be given to us for our patient service then, and in the prospect of that day we have patiently to continue in well-doing.

But this patient continuing in well-doing calls for much prayer, for much meditation on the Word of God, and for much feeding on the work and person of our Lord Jesus, in order that thus our spiritual strength may be renewed day by day.—From a Report.

SOME VITAL TOPICS

Correctly and popularly treated from the Bible standpoint in the books of the Moody Colportage Library:

Adoption by God.
Assurance of Salvation.
Atonement of Jesus Christ.
Bible: Its "Difficulties," How to Study It, etc.
Contrition for Sin.
Conversion of the Sinner.
Faith towards God and His Word.
Future Things—the Great Coming Events for the Saved and Unsaved.
God. Considered under many heads.
Heaven: Its Reality and Blessings.
Holy Spirit: His Person, Work, etc.
Hell: Its Certainty and Character.
Jesus Christ: His Deity, Mission, etc.
Man—His Natural and Sinful State.
Prayer: Its Ministry and Effectiveness.
Redemption offered by Jesus Christ.
Regeneration of the Soul.
Repentance for Sin.
Restitution, an Accompaniment of True Repentance.
Resurrection of the Body.
Rewards for Service.
Salvation from Sin.
Satan and his Work.
Sanctification through the Holy Spirit.
Sin: Its Origin, Nature, Results, etc.
Sonship of the Believer.
Sorrow, How to Bear.
Soul-Winning, Revival in Sowing and Reaping—an Inevitable Combination.
Submission to God.
Temptation, and How to Meet It.
Victory over Sin, through Christ.

THE "WAY OF LIFE" TRACT

A new 100,000 edition of the "Way of Life" tract by Evangelist Norman H. Camp has just been printed. More than one million copies of this leaflet, with its diagram making plain "the two ways," have been distributed. God has signally blessed the circulation of this tract as used in personal work as well as for general circulation.

A. F. Cowles, of Williamsport, Pa., has written recently of a bank cashier, once an infidel, who was converted through reading the "Way of Life" tract, and he in turn led his father and brothers to accept Christ as their Saviour.

A specimen copy may be secured free by addressing The Bible Institute Colportage Association.

THE ENGLISH BIBLE IN VEST-POCKET PORTIONS

The American Bible Society, Bible House, New York City, have now completed the publication of the English Bible in two-cent portions. There are thirty-one books in all, price each 3c, postpaid.

THE OVERCOMER

This monthly magazine, edited by Mrs. Penn-Lewis, is one of the most helpful and deeply spiritual periodicals to be obtained. Its one aim is the nurture of the "inner" life of the believer. Five cents a copy, or 40 cents a year in the United States and possessions. The publisher has made the Colportage Association a depot for The Overcomer.

FURTHER AID ON THE INTERNATIONAL S. S. LESSONS

The following named books from the Moody Colportage Library series contain helpful material on the S. S. lessons for the dates given:

June 2. (Hypocrisy and Sincerity): Good News, by Robert Boyd; John Ploughman's Talks, by C. H. Spurgeon. (The Gift of the Holy Spirit): Secret Power, by D. L. Moody; The Spirit-Filled Life, by John MacNeil; The Power of Pentecost, by Thomas Waugh.

June 16. Bible Characters, by D. L. Moody; Men of the Bible, by D. L. Moody.

June 23. Fifty Temperance Tales, by various authors.

HOW A COLPORTAGE LIBRARY BOOK LED TO CONVERSIONS

Warren, N. H.

In a district where there has not been religious meetings for a long time, my husband passed out a few of the books sent in the last order, and among them The Shorter Life of D. L. Moody. A man, not very bright, got one of the books, and it saved him from utter despair. He sought the Lord, and went to work from house-to-house visiting and inviting to a cottage meeting held by Mr. L——— in a lumber district, and out of these have come a number of decisions for the Master, and several hard cases. At the meeting last week, Mr. L——— had two rooms full in the afternoon, and more still decisions.

Mrs. W. A. L.

GOOD BOOKS AS ENDURING MISSIONARIES

If I were asked to write out my creed, one article would be this: "I believe in printer's ink."

When a man puts in circulation a good, religious book, he sets in motion an influence the extent and duration of which he cannot estimate. It is a teacher that requires no outfit, no money for traveling expenses, no salary, is not affected by the climate, is never sick, and consequently has no druggist's or doctor's bills to pay, and by reason of age, experiences no diminution of physical or mental activity. Always ready for work; no blue Mondays; always as bright as the morning stars.

Books can go and stay where it is not practicable for missionaries to live. Our merchant ships carry books and leave them among the islands of the sea, as well as on the shores of continents, years in advance of the arrival of missionaries.

What agency for doing good in an inexpensive way will compare with the printed page? It is related of Rev. Dr. Goodell, of the American Board, that when, in 1832, he was passing through Nicodemia, having no time to stop, he left with a stranger a copy of The Dairyman's Daughter, in the Armenian-Turkish language. Seventeen years afterward, he visited Nicodemia, and found a church of more than forty members, and a Protestant community of more than two hundred persons. That tract, with God's blessing, did the work. Good seed—"some sixty and some an hundred."—Dr. Stockbridge.

[What Dr. Stockbridge has said in the last three paragraphs above is abundantly true of the books of The Moody Colportage Library, of which more than five and one-half million copies have already been issued—and some titles in several languages.]

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, Emphasized Gospels of John, etc., have been sent out on account of the several book funds named, from April 13, 1912, to May 13, 1912, inclusive, many of which consignments already have been acknowledged with expressions of hearty appreciation.

Prison Book Fund:
Illinois, 170 books, 350 gospels, 500 tracts.

Spanish "Way to God" Book Fund:
Central America, 200 books.
South America, 150 books.
Porto Rico, 100 books.
Texas, 100 books.
New York, 1000 gospels.

Alaska Book Fund:
Quinhagak, 25 books, 25 gospels.

Lumber Camp Book Fund:
West Virginia, 300 gospels.
Wisconsin, 100 books.

Mountain Book Fund:
Kentucky, 150 pamphlets.

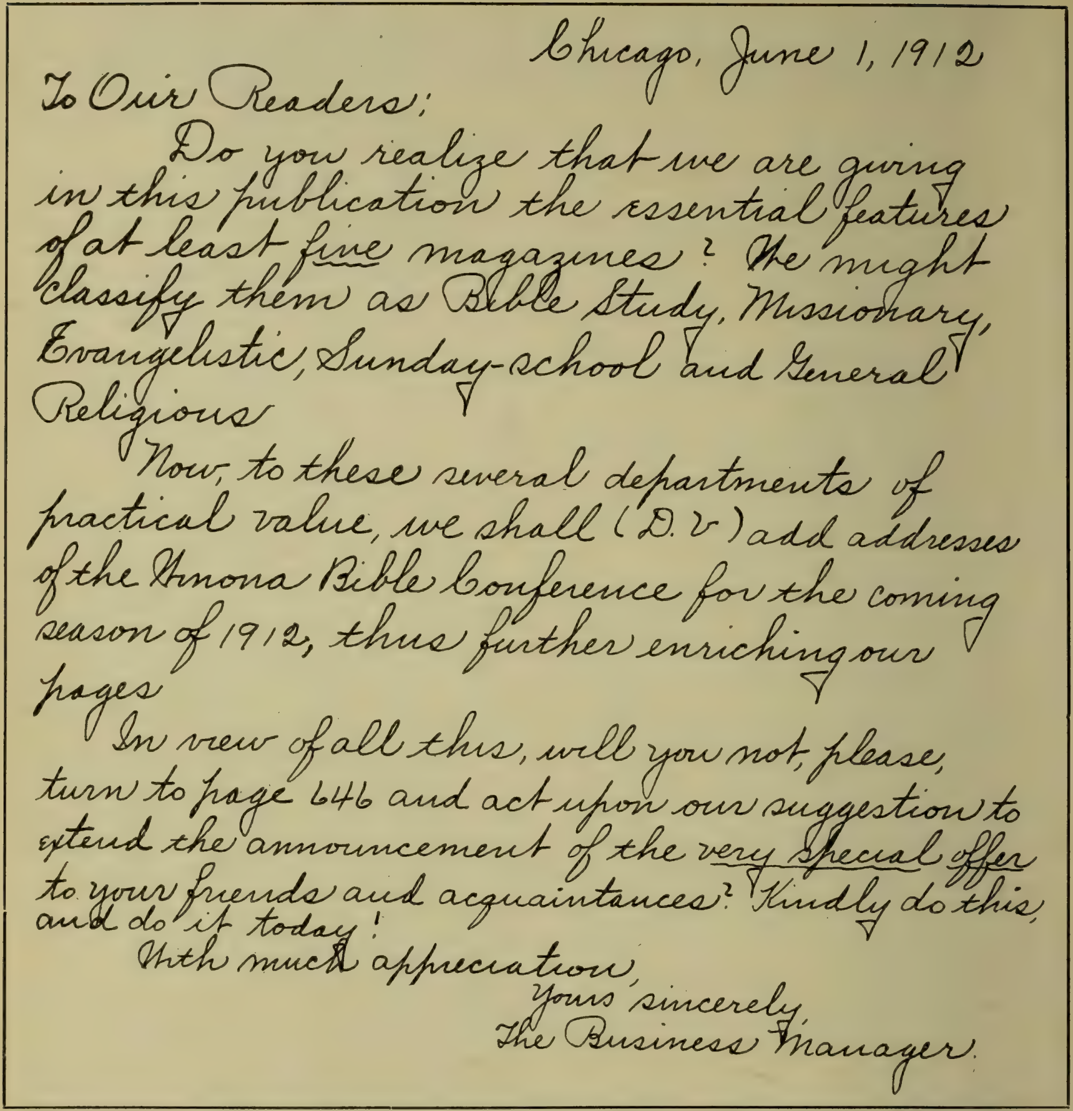
India Book Fund:
Dhond, 30 books.

Africa Book Fund:
Kijabe, 6 books.
Luebo, 6 books.

MR. MOODY'S BOOK FUNDS

The following contributions have been received from April 17, to May 15, 1912, inclusive:

Prison Book Fund:	
79 Contributions	$264.17
Lumber Camp Book Fund:	
1 Contribution	5.00
Mountain Book Fund:	
7 Contributions	28.00
Spanish "Way to God" Book Fund:	
4 Contributions	65.00



Chicago, June 1, 1912

To Our Readers;

Do you realize that we are giving in this publication the essential features of at least five magazines? We might classify them as Bible Study, Missionary, Evangelistic, Sunday-school and General Religious

Now, to these several departments of practical value, we shall (D.V) add addresses of the Winona Bible Conference for the coming season of 1912, thus further enriching our pages

In view of all this, will you not, please, turn to page 646 and act upon our suggestion to extend the announcement of the very special offer to your friends and acquaintances? Kindly do this, and do it today!

With much appreciation,

Yours sincerely,
The Business Manager.

THE CHRISTIAN WORKERS MAGAZINE

Continuing THE INSTITUTE TIE.
Published on the first of each month by The Moody Bible Institute of Chicago.

JAMES M. GRAY, *Editor.*
J. H. RALSTON, *Associate Editor.*
WM. NORTON, *Bus. Manager.*

Subscription Price—$1.00 a year to any address in the United States or its possessions, or Mexico. To Canada, $1.25. To other foreign countries, $1.36 (5s., 7d). Remittances should be sent by bank draft or postal or express money order, payable to The Christian Workers Magazine. Personal checks must be accompanied with 10 cents additional for exchange.

Until further notice in this column, long-term subscriptions to new or old subscribers for addresses in the United States, but outside Chicago, will be received at these prices: Three years, $2.00; five years, $3.00; ten years, $5.00. These rates cannot be considered with any clubbing or other offer, and are not subject to agent's commission.

Change of Address—In sending notice of change of address, give both old and new addresses, and at least fifteen days before the first of the month.

The Wrapper—indicates the time of expiration of your subscription. Please renew promptly.

Communications—should be addressed to
THE CHRISTIAN WORKERS MAGAZINE
153-163 Institute Place, Chicago.

Entered as Second-Class Matter, Oct. 7, 1910, at the Post Office at Chicago, Illinois, under Act of March 3, 1879.

EVERYBODY'S EXCHANGE

Advertising Rates in this corner, 2 cents a word. Minimum charge, 20 cents, cash with order.

GOSPEL TENT

TENT WANTED—will either rent or purchase—to seat about 150. W. Mitchell, 112 West Oak St., Chicago

OPEN FOR ENGAGEMENTS.

The Dudley Buck Male Quartette—Carl W. Berry, Charles M. Dennis, Henry A. Schmidt, Archie E. Laraway. From the Moody Bible Institute. Evangelistic, concerts or funeral services. Terms reasonable. Address, Archie E. Laraway, 153 Institute Place, Chicago.

Mr. Harold F. Holbrook, soloist and conductor, is open for engagement this summer—open air and tent work with an evangelist preferred. Good recommendations can be obtained. Address Monmouth, Ill.

Ready for Service! Two sterling Christian young men desire to assist in evangelistic meetings lasting one or two weeks, in town or village within 200 miles of Chicago. Highly recommended. Experienced. One has made Bible teaching a specialty; the other, home-to-home visitation; both preach and do personal work. Terms easy—practically traveling expenses and entertainment. Also available for pulpit supply—one or two Sundays.—B. I. C. A., 826 La Salle Avenue, Chicago.

Engagement wanted for the season 1912-1913, with evangelist. Have had eight years' experience as singing evangelist. Can take full charge of music and personal workers. Write for references and terms. C. Edward Faust, 4630 Langley Ave., Chicago.

Where To Get What You Want

Three line mention under this heading, one year $3.00; six months, $2.00—the minimum charge

Church and S. S. Goods. "Has 'em for less." American Blackboard Co., 2712 Pine St., St. Louis, Mo. Send for Catalog.

Half-Tone Engravings and Electrotypes Jos. H. Barnett & Co., 508 So. Dearborn St., Chicago. Phone Har. 1389. Mail orders promptly filled.

BOOKS

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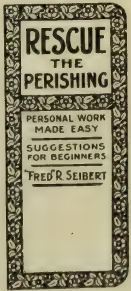

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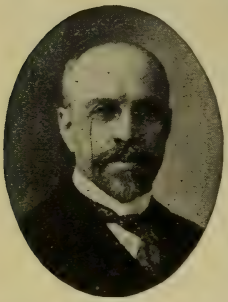

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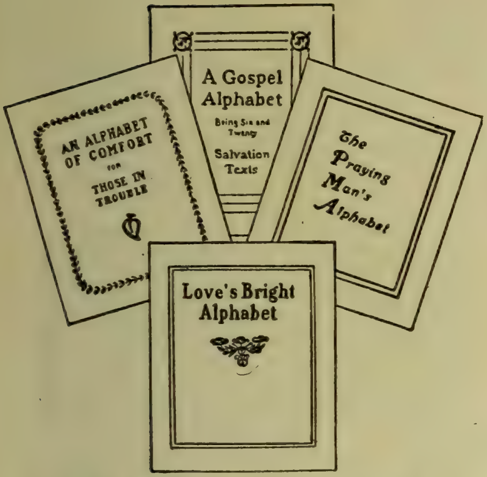

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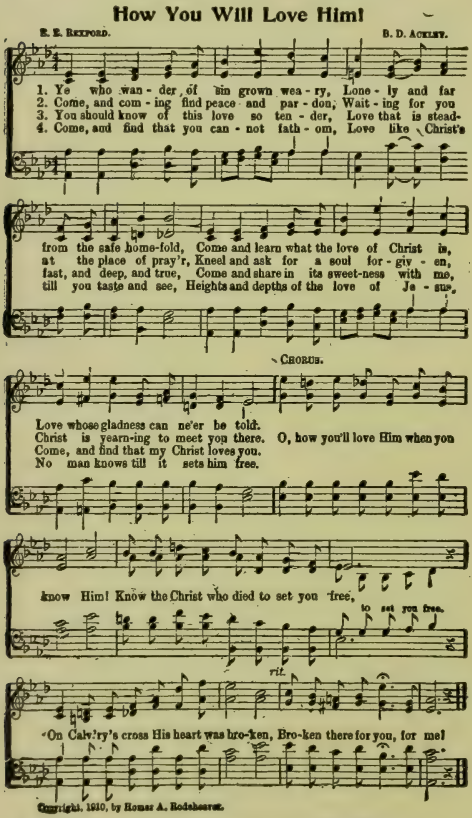

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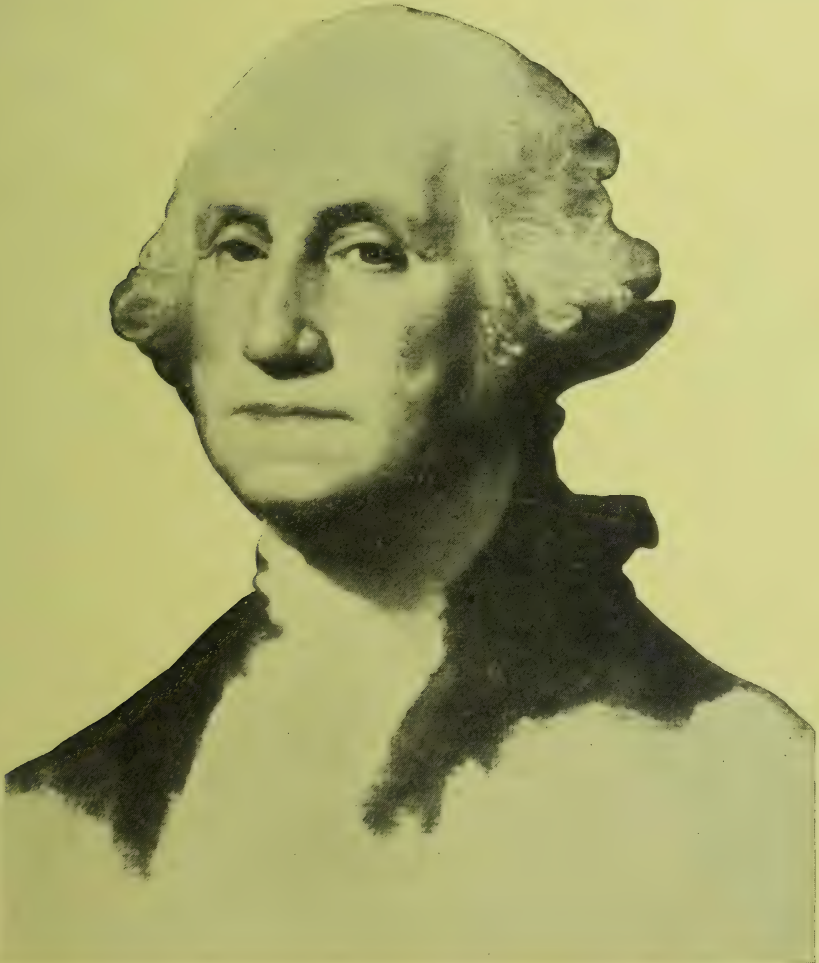

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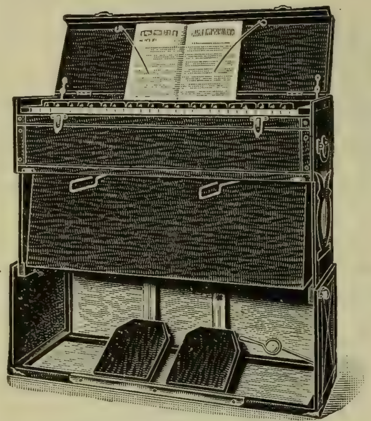

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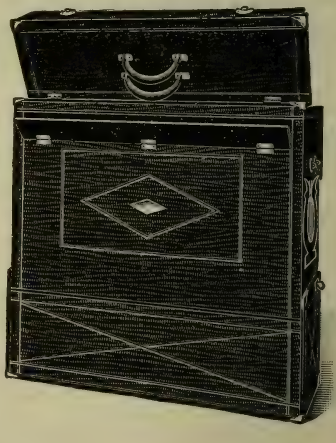

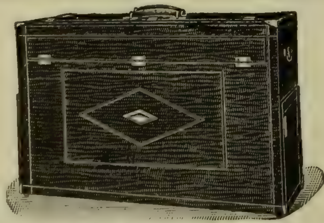

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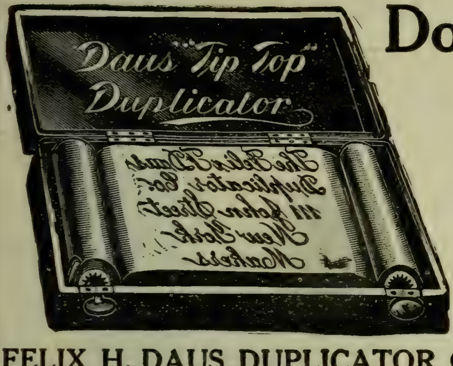

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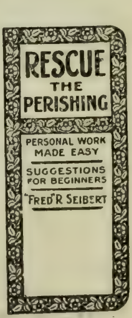

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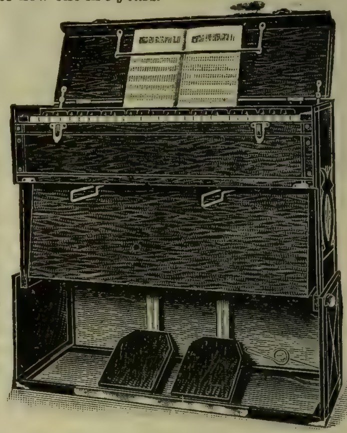

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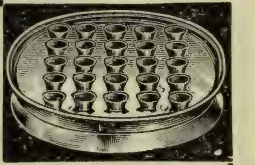

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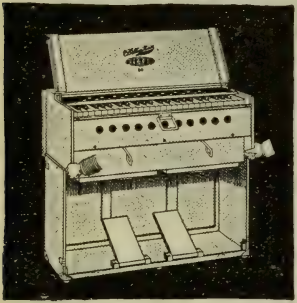

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THE

Christian Workers Magazine

July, 1912

Editorial Notes

"They are not of the world, even as I am not of the world."—John 17:16.

Cut from the Loaf

The American sculptor Powers, who lived in Italy for twenty years, was once asked by a friend if he had been weaned from his own land. And he replied: "I have eaten and slept in Italy for twenty years, but have never lived outside of the United States." The true Christian is indeed in the world, but he is not of the world. He may vote here, but his citizenship is in heaven. It is a great blessing to know homesickness of this kind, and it makes it very easy to embark on the long voyage when the time comes.

* *

The Declaration of Independence

The original of this precious document is deposited on a wooden shelf, in a wooden wall case in the Department of State, at Washington, D. C., Congress having declined to appropriate the funds necessary to put it, and some other relics, in a fire-proof apartment. This will be done a few years hence, however, when the department occupies its new home.

In the meantime, suppose the Declaration of Independence should be consumed by fire or meet destruction in some other way, what then? Would future generations be forever ignorant of its contents? In other words, are there not sufficient copies of it in existence to point to an original source, and to assure us of its exact text? As a matter of fact, how many people have ever seen the original draft, and how long may it have been since any one has seen it? But what difference does it make? Aside from sentiment, what effect would it have if the newspapers to-morrow morning should inform us that the document was no more? Would our independence of Great Britain be less a fact? Would the occasion that gave rise to it be less historical? Would that charter of our liberties be less real? Strictly speaking, the original of the Declaration of Independence, in every word and letter of it, is living in countless histories, in legislative files, in judicial opinions, in orations, in public school readers, and in records of debates, to say nothing of the memory of American citizens, or the archives of foreign nations. Of a truth it never can be lost.

Apply this to the plenary inspiration of the Scriptures. Men say: Why insist upon it since the original autographs are lost, and only copies or translations of them exist? But are not these numerous enough, and their history sufficiently varied, to point to a single source, and assure us of its exact text? Is our redemption less a fact because the autographs are lost? Are Calvary and Mt. Olivet less historical? Is our hope of glory less real? Indeed, is it not better that they are lost, lest we be like Israel who made an idol of the brazen serpent?

And yet, where would we be as a nation had there never been an original Declaration of Independence! And where would we be as a Church if holy men of old had never spoken as they were moved by the Holy Ghost! As we insist, therefore, that the autographs are not necessary now, just as strenuously must we hold that they were necessary once.

* *

The Bible in the Public Schools

Kaiser Wilhelm in addressing a crowd of school boys some time since, said: "In your lessons you have read of many great men who have elevated and inspired you, but theirs were only human words, and no human words can be considered equal to a single word of God. Never has a human word succeeded in inspiring the people of all races and all nations equally to the same goal." This testimony will not be successfully impugned, and it demands an answer why we are denying such a source of elevation to the coming generation of our citizens?

This is a free country, and we pride ourselves on liberty of conscience. Every man may worship God as he pleases, and should he elect not to worship Him at all, like the court of Ahasuerus, the law does not compel. And yet this is not a country of atheists, infidels or pagans. We all believe in one God, and that God is He of the Bible. Christians and Jews, Catholics and Protestants, Trinitarians and Unitarians, Christian Scientists and Spiritualists, new thought and old thought, all unite on this. We are not now speaking of definitions and interpretations, but simply the great broad question of theistic belief. Ask any of the above if his God is other than the God of the Bible, and he will resist the imputation indignantly.

On what ground, therefore, can it be charged that we are forcing the conscience of any if we ask that the Bible be read, without note or comment in the public schools? It is not a question of the teaching of religion, much less any particular form of Christianity, but one merely of making good citizens.

Francis Peabody may be referred to here. He was no fanatic, and as a Harvard professor and Unitarian divine, was supposed to stand for religious freedom very distinctly. He is speaking of parents who oppose the Bible in the public schools; because their children are thus compelled to pass through educational processes which they disapprove. And he says with justice, that if we accede to their demands, then they should renounce in advance all claims to the right of citizens for their offspring, and give ample indemnity besides that they shall not become chargeable to the State as criminals or paupers. This is strong doctrine but it ought to be preached in these days.

* * *

Law and the Present Generation

On another page is found part of a commencement address on lawlessness in our homes and schools, by the president of a southern business college. We kept it since it appeared in The Daily Picayune for the opportunity of this "Fourth of July" issue. There is nothing in it that many of us do not know to our grief, but its publication at this time and before a different class of minds may aid that much in educating public feeling and helping to improve conditions. The address said little about the influence of the church as well as the home and the school, but it hardly came within its province to do so. Naturally we would emphasize the last-named source of authority, and yet we would be loath to place it before the home—certainly the Christian home. Perhaps the subject may awaken hearthstone memories, or offer suggestions for sermons on Christian patriotism that will do good. A solemn responsibility is that of parents and teachers, especially the former. May God help them to be faithful for the sake of their children and for the sake of the State.

The Breakdown of Justice

What the Nation (London) calls "the breakdown of American justice," seems justified by the fact that since 1885 executions have remained stationary, while homicides and murders have increased five-fold. Our record in this respect is fourteen times as great as in England and Wales, and twenty-five times as great as in Germany. The great fault lies with our method of criminal procedure, which is so hopelessly entangled in technicalities, as to neglect justice and common sense "to chase after an impossible infallibility of form." In English courts all errors of form are brushed aside unless they can be shown to have caused a miscarriage of justice, but with us the utmost triviality will secure a new trial. The Nation quotes a case in South Carolina, where the indictment was dismissed because "father" was spelled with two "r"s, and in Missouri, because the definite article was accidentally dropped before "State," and many more.

While this condition of things does not by any means justify the recall of judges—for the fault is not theirs except in a minimum of instances; yet it does call for something to be done, and that quickly, or judgment will fall upon us in the form of a reign of terror on the one hand, and the springing up of vigilance committees on the other. No nation can disobey God and prosper, and He has never removed the magisterial authority with which he clothed Noah, in the words: "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man" (Gen. 9:6).

* * *

The Unwritten Law

When we are able to do so, we always like to quote a secular daily on behalf of truth and righteousness, for which reason we now speak of an editorial in a Philadelphia paper, touching the case of a man who slew another who had wronged his daughter.

"As a shamed and outraged father, the defendant deserves the unbounded sympathy of the public," the editor goes on to say, "but as a murderer who undertook to right one irreparable wrong by the commission of another he deserves, and has received, the condemnation of society as expressed through a jury of his peers. It is a subject for congratulation that no misguided sentimentality has been permitted to interfere with the proper vindication of the law. 'Vengeance is mine; I will repay, saith the Lord.' It is well that those who may feel like taking upon themselves privately to usurp the divine prerogative by homicidal means, should learn by example that if they do so it will be at their own peril in this world as well as in the next. The 'unwritten law' means anarchy." To which we say, "Amen."

* * *

Christianity and Socialism

"You can not give a good government to a bad people," said Governor Marshall, of Indiana, in a religious address not long ago. It is a great principle he laid down, and one that is not thought of as it ought to be by our leaders, either in the political or religious world. God has promised a national restoration to Israel one of these days, but the prophets with unanimity teach that it must be preceded by a restoration of a moral and spiritual kind. It is for this reason that all our social and political reformers are simply beating the air, who talk about bettering conditions permanently, and leave out the gospel of Jesus Christ.

Concentrate your energy on the Christian church, its evangelism, its rescue mission work, and you will be doing the very best thing for your city, and your fellowmen. "Unless we as individuals reach the conclusion that Christianity is essential, we must fail as a nation." So says the same Governor Marshall, and so say we all of us, who have the viewpoint of the Bible. Socialism may be good, but it is only good as we are all Christians and reflect in our life and conduct the life and teachings of Jesus Christ.

Conscience and Dividends

Judge E. Rockwood Hoar was a stockholder in the Waltham Watch Company at a time when wages were reduced and yet the same large dividends were given to the stockholders. When he heard how the hard times bore on some of the workmen, he returned the cheque for his dividends, with the request that it be given to some of the suffering employees.

Here is social service before The Men and Religion Movement, and if all Christians in the same circumstances were to act on that principle, we would hear less of the social unrest, and the Christian religion would not be so defiled as it now is in some places.

* * *

The Graded Lessons

We are so glad that the protests of the thousands of Sunday-school workers against some of the teaching of the graded lessons issued by the syndicate of the leading denominations, is having effect.

No action of the last General Assembly of the Presbyterian Church pleased us more than the appointment of a committee to act with its Board of Publication, with reference to the matter, the committee being authorized to withdraw from circulation such lessons as they find objectionable. Other denominations are moving in the same direction, for which we thank God.

You will be greatly interested in an article in our next issue by

REV. PETER Z. EASTON, of Tabriz, Persia,

Entitled

"Does Woman Represent God?"

And also in our special Evangelistic issue of September,

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The "Titanic" Catastrophe and Its Lessons

By Philip Mauro

A Passenger on the Rescue-ship "Carpathia."

IT fell to the lot of the writer and one of his family, through a disarrangement of their own plans, to take passage on the steamer Carpathia, sailing from New York, bound for Genoa, on April 11, 1912. In the early morning of Monday, the 15th, a few moments past midnight, a brief message was received by wireless telegraph, to the effect that the Titanic had collided with an iceberg, and was asking assistance. The story of the rescue of the Titanic survivors has been read, in all its details, more widely probably than the story of any similar event in the history of mankind. Therefore, we need not repeat the incidents that became very familiar to us during the four days when we were in company with the survivors, and which we heard from the lips of many. During those days (and nights) we were called upon to witness harrowing scenes, to hear heart-breaking tales, and to view abject human misery upon a scale so vast as to make a deep and lasting impression. In view of the things thus seen and heard, it was natural we should have been led to ponder deeply and frequently the lessons which, through this great tragedy, God would teach, both to sinners and to saints. Some suggestions as to the more prominent of those lessons are here offered; and surely it behooves the people of God to give heed thereto, so that their benefit may not be lost.

The Calamity Stirs the World

The children of this age, who are wiser in their generation than the children of light, have been tremendously stirred up by this great calamity. High official bodies began at once to investigate and "probe" the affair; and in due time there will be voluminous "reports" of the conclusions reached. Meanwhile, the newspapers have been filled with comments, suggestions, recommendations, and advice from various quarters. But all this has to do merely with ascertaining the immediate cause of what befell the Titanic, and with the devising of means for preventing the recurrence of a like disaster. In all the published discussion of this event there seems to be no recognition of God's hand in it, and no concern to know whether He be speaking through it, and if so, what may be the purport of the message. Let us, the children of light, imitate the example of the children of this age in their zeal to profit by, and to turn to practical account, the lessons that are to be learned from the greatest of all marine disasters.

Why the Great Commotion?

In pursuing this object, we should inquire at the outset the reason why the sinking of the steamship Titanic caused such an unprecedented commotion throughout the whole world; for certainly no similar event in the history of the human race has attracted so much attention in all lands. Not even the great earthquake at Messina and Reggio, involving the loss of an hundredfold more lives, made so wide and deep an impression, or caused so much public comment and discussion.

Obviously the explanation does not lie in the number of those who perished—which was approximately sixteen hundred. About a hundred thousand human beings die every day, and little notice is taken of it. Nor is the explanation found in the fact that they died a violent death. Fully sixteen hundred human beings meet a violent death every day in the year, and the fact attracts but little attention. Nor is the extraordinary commotion caused by this event attributable to the amount of suffering endured by the survivors.

It was doubtless the greatest cargo of human misery ever brought to port that was landed from the Carpathia the night of her arrival in New York; but the freight of grief and sorrow and suffering that she carried was but as a drop in a bucket to that already existing in that great city. The everyday suffering and distress in New York city far exceeds, in extent and intensity, that of the survivors of the Titanic; yet there is no outburst of public sympathy, no spasm of generous giving for its relief, no dense crowds awaiting information of the state of the sufferers.

The explanation we are seeking lies outside all the circumstances that would naturally call forth the sympathy and appeal to the generous sentiments of human beings. It must be admitted that the very extraordinary and widespread interest in this particular human tragedy was due chiefly to the fact that the Titanic was the biggest and best-advertised thing on earth.

The Best Advertised Thing on Earth

The greatest, the costliest, the most lavishly appointed, the best-advertised vessel ever built by man started, amidst a burst of enthusiastic acclamation, to demonstrate man's mastery of the seas, to prove his ability to furnish upon the ocean-voyage every luxury of the hotel, the club, and the drawing-room, and to make a new "record." And a record she truly did make, but what a different one from that which her builders and owners had planned! The eyes of the world were fixed upon that proud vessel as they never before have been fixed upon any work of man. Every one felt an added sense of personal importance as he read of her huge size, her wonderful and luxurious appointments, the enormous power of her engines, the smoking-rooms, the card-rooms, the tea-rooms, the gymnasium, the swimming-pool, etc. For did not this magnificent creation of human genius and human skill fitly represent the marvelous progress of mankind? And did it not embody a promise and prophecy of the approaching day when man's long struggle for supremacy over the adverse forces of nature and the difficulties of his "environment" shall be crowned with complete success?

The veteran commander of the doomed vessel, of whom all speak in terms of highest praise, and who doubtless was thoroughly skilled in the art of navigation, is reported to have said, just before embarking upon his last trip, that, thanks to modern inventions (water-tight compartments, wireless telegraph, etc.), the day of great marine catastrophes was past; and having uttered that remark, he straightway sailed the most perfect embodiment of modern ideas in naval architecture into the greatest of all marine catastrophes in the annals of the human race.

Modern Inventions Increase Risk

To those who think superficially about such things, the modern inventions, which have been called forth for the purpose of satisfying the modern madness for size and speed, have tended to make conditions of travel safer by land and sea. But in reality they do but tend to increase the risks; for they tempt men to take greater chances than they otherwise would or could take, and thus invite greater calamities. The world's opinion of the Titanic was in a sense correct. That stupendous and elaborate structure did fitly represent the ultimate development of the scientific civilization of "man's day"; but more than that, its swift and utter overthrow is an epitome, a miniature, of the greater shipwreck that is coming in the fast-approaching day when the Lord shall rise to shake terribly the earth.

And so, in a still, calm, starlit night, with sea as smooth as the surface of a lake, while everything within and around tended to produce a sense of security, the Titanic met an obstruction in her path, her proud career was suddenly ended, her great mass rent in twain by the very steam-power that propelled her; and she sank, a pitifully helpless thing, to unfathomable depths.

One of the most conspicuous facts connected with this disaster is that the size and speed of the vessel were what caused its destruction. A mass of 45,000 tons, propelled at a speed of twenty-one miles an hour, generates a momentum of which the mind of man can form no adequate conception. Such a mass moving at such a speed cannot be checked or turned aside quickly enough to avert collision with an object ahead, in the time available after such object has been sighted, on a moonless night. In fact, the swerving of the vessel after the iceberg was sighted seems to have had the effect of turning her side to the blow, and thus causing greater damage than would have resulted from a direct impact. A smaller and slower vessel is much more easily managed, and, moreover, suffers less from collision with another floating object. Thus it was the vessel itself that wrought its own destruction, and that after ample and repeated warnings.

Unheeded Warnings

Here we have a most pertinent lesson, in view of the headlong rush of modern society. The "world" in its course is gathering both mass and speed. Those who are managing its affairs, and those who have their portion in it and their hopes upon it, are proud of its bigness, and of the rapidity with which it is moving. But as little do they think of the certain doom to which the world is rushing as did the occupants of the great boat think of the object that was lying in their path. It was not the iceberg running into the Titanic that caused the disaster; it was the Titanic that ran into the iceberg. There was plenty of room for both. Moreover, the iceberg was in its proper place, for its home is in the sea. There was no need for the Titanic to have crossed the ocean at all; and there was no excuse for it to be rushing on a dark night, at top speed, through a sea known to be strewn with ice.

Moreover, abundant warnings had been given; and the warnings were acknowledged politely, with "thanks," and—ignored! Is it not precisely so with those who put their confidence in our modern high-speeded, high-powered, high-geared civilization? The warnings are given, they are understood, they are received with courtesy, and they are ignored. During those four days on the return trip of the Carpathia one often heard the remark that men were attempting too much and going too fast. The danger is recognized; but the speed is nevertheless constantly on the increase.

All Share Same Fate

The fate of those who remained on the vessel—some because they believed, until too late, that there was no danger, and many because there were not enough lifeboats for all the passengers—furnishes a striking illustration of the truth of Scripture that in Adam all die. The eighteen upon whom the tower in Siloam fell were not slain because they were sinners above all men that dwell in Jerusalem (Luke 13:4). Therefore, we may not suppose that those who perished in the placid sea that quiet, starlit night were any more sinful than other people. Moreover, we know not how many may have called on the name of the Lord in that last hour who never had truly done so before, and found his mercy awaiting them. Doubtless, those whose lives were cut off that night were an average company of people, containing the usual varieties of temper, disposition, and manner of life. The reason why they died was simply that they had nothing between them and the waters of death but a human device. The Titanic was, indeed, the perfection of human contrivance, ingenuity, and workmanship. It was supposedly "unsinkable" by reason of the water-tight compartments. Nevertheless, all who had nothing to sustain them but the massive hull of that great vessel went down to death. Whether their social standing was high or low, whether their characters were good or bad, whether they were rich or poor, whether educated or ignorant, whether first class or third class, whether captain on the bridge or stoker in the depths of the hold, all met the same fate. "In Adam all die." There were men on that boat of enormous wealth: it availed nothing. There were men of great intelligence: it was of no service in that hour. There were men of high character: it did not save them. There were men who controlled the resources of the world, so far as men can control them: they were no better off than the poor emigrant. The reason why they perished was simply that they had only the Titanic to sustain them. What a clear lesson may be read here by those who are trusting in their own works, or powers, or goodness, or in anyone or anything but the crucified and risen Son of God! Just as, in the sphere of the physical, human contrivances—man's water-tight compartments and the like—are wholly unavailing to keep out the waters of the sea when an accident such as we are discussing occurs, so in the sphere of the spiritual, when the hour for judgment comes, it will be found that human strength, human goodness, human ingenuity avail nothing against the waters of death. From death's power there is but one way of escape, and that is through Him who, being God over all and blessed for evermore, nevertheless became a partaker of flesh and blood, that by death He might destroy him who has the power of death, that is the devil.

The Saved Were in Life-boats

On the other hand, those who were saved were not saved because they were any better or more deserving than their fellow-passengers who perished. They were not saved for their strength, or culture, or wealth, or goodness. The reason why they were brought up in safety out of the great deep was simply because they were in the life-boat. Again it mattered not what the character may have been, nor what the past life may have been; the fact that they were in the life-boat was what made them safe. Precisely so, those who are spiritually saved are not saved because of their good character or good deeds, but simply because they trusted in God's Life-boat, Christ Jesus, as it is written, "In Christ shall all be made alive."

Here we have a wonderful illustration of the two spheres—the sphere of the living, "in Christ," and the sphere of the dying, "in Adam." It would be hard for one who judged only by appearances to realize that those who were on the decks of the mighty vessel and had beneath them its massive hull, were really the perishing ones, while those in the narrow, frail-looking, and uncomfortable life-boats were being borne to a place of safety. Yet so it was.

We ask attention to the fact that those two spheres of life and death existed for a while side by side. During that critical time, it was possible for a passenger who was aware of his danger, and had confidence in the life-boat, to take a place in it. But the time came when there was a final separation between the living and the dying; and after that moment there was no more passing out of death into life.

Christ Jesus, God's Life-boat

So it is with the world and its passengers. So long as the wrath of God, long justly due, is withheld, there is yet opportunity for those who are in jeopardy to put themselves in the place of safety. It requires but a step of faith to reach God's Life-boat, Christ Jesus, who yet waits to save those whom He must otherwise judge for refusing the offer of the gospel.

Another fact to be noticed is that, when the rescued ones took places in the life-boats all distinctions that previously existed disappeared. There were no first, second, and third classes in the life-boat. The person of wealth and culture had no advantage over the poor emigrant. There was but one way of safety, and that was the same for all. When the rescued ones reached the deck of the Carpathia, the first class passengers could in some cases hardly be distinguished from those of the steerage.

Just so with the salvation of God. The danger that confronts human beings is a common danger, and the salvation that God has provided, and that He offers to them, is a "common salvation" (Jude 3). "For there is no difference; for all have sinned and (do) come short of the glory of God" (Rom. 3:22, 23). In God's Life-boat all distinctions disappear. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus" (Gal. 3:28).

Trifling Provision for Rescue in Disaster

Another very striking and characteristic fact, a fact that assumed great prominence in view of the disaster, was the comparatively trifling attention paid, in the construction of the great vessel, to the means for saving the lives of its passengers in the case of such an event as did actually happen. We understand that the cost of the vessel and its superb appointments was more than two million pounds, whereas the amount invested in life-boats was insignificant. Two million pounds for magnificence and luxury; and probably not two hundred pounds for life-boats! Just so it is with the people of the world. Everything is spent for that which ministers to pride, carnal ease, and the vainglory of life, while the means of safety are neglected. When visitors inspected the Titanic before her departure from land, they were shown, and they marvelled at, the sumptuous furnishings and decorations, the spacious saloons, the great staircases, the gymnasium equipped with every device for agreeable exercise, the many and varied arrangements that had been contrived to furnish amusement and entertainment during the last few hours of the only passengers that were ever to take passage on that prodigy of extravagance and pretentiousness. But which of them paid the slightest attention to the humble life-boats? Those unobtrusive objects were ignored as not worthy of notice. Besides, they were for use only in case of danger, and people do not wish to be reminded of danger. Many of the things of the world are devised for the very purpose of preventing those who are in it from thinking of their peril. Moreover, has not the inventive genius of man thought to make the sailing of the seas almost perfectly safe? Did not the captain say that the day of great disasters at sea was over? Why, then, give any attention to the life-boat?

Only Real Value in Life-boat

But when the hour of danger came, that which had been passed by without a look became the object of supreme interest and importance—the only thing, indeed, in all that great vessel that was of the slightest value. Of what avail were the wonderful things upon which pains and money had been lavished, and which excited admiration and astonishment? What could the gymnasium, or the elevators, or the swimming-pool do for the threatened passengers? Nothing, and less than nothing. The great ship, and all that was in it, was not worth a farthing. All the vast sums of money that had been expended for the costly appointments had been spent for nought. Absolutely the only thing that was of any value in that hour of peril was the life-boat; and its value was beyond all computation.

Again we have in this feature of the case a surprisingly accurate picture of the ways of the world. Expense is lavished upon everything that ministers to ease, present comfort, and pleasure. Every new contrivance for these ends is welcomed, admired, and discussed. Everything that assists the people of the world in their endeavor to kill time, while time is killing them, is hailed with acclamation. But the un-ornate, unpretentious Life-boat, to which the gospel draws the attention of perishing sinners, is slighted and treated with contemptuous indifference. Besides, has not modern theology assured us that there is no real danger—that the notions of hell and of a righteous God who punishes all unrighteousness and ungodliness of men, were the mere crudities of thought belonging to former days, which have been dispelled by the enlightenment of the twentieth century? Have not the church-goers of this day been taught, upon the authority of "science" and scholarship, to discard with pitying contempt the "narrow" doctrine that God has one only way of salvation?

It is well for us that God's ways are not as our ways. In the work that God is doing in the world, everything is expended for safety, and nothing for show. God's salvation is not a pretentious affair. It makes no show in the world, excites no admiration, draws no crowds. Yet in all the universe there is no other means of deliverance, no other ark that will bear a sinner safely through the waters of death, than God's unsinkable Life-boat, Christ Jesus. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." In the day, now at hand, when the Lord shall arise to shake terribly the earth, it will be seen that God's Life-boat is the only thing that will survive the wreck and that will bear any children of men in safety above the waters of judgment. In that day, the world and its things will have no more value than the Titanic and its equipments after collision with the iceberg.

God's salvation has cost a price that is beyond all computation. It is entirely His own work, planned and executed at His own cost. It is ample for all men, and is offered to all. Not as it was on board the Titanic, where the life-boats would not accommodate half the passengers, the salvation which God has provided is sufficient for all. "For the grace of God that bringeth salvation to all men hath appeared," and "whosoever will may come," and find perfect shelter and safety. "For whosoever shall call upon the name of the Lord shall be saved."

There are two other lessons that have been much impressed upon the writer's mind in reflecting upon this great catastrophe; and these lessons, which are specially for believers, will now be stated with brevity.

Make the Gospel Known

1. Those who know the gospel of God's grace should be stimulated to increased diligence in imparting that knowledge to others. We speak not only to those who have been specially called to the preaching of the gospel, but to all who know "the way of peace" through faith in the crucified and risen Son of God. We have reason for believing that there is, at this time, in view of portentous happenings in the world, whereof all thoughtful people are taking notice, an exceptional opportunity for quietly introducing the subject of the gospel in the course of ordinary conversations. We know of great results that have been brought about in this way. This needs not eloquence, fluency of speech, or theological training. It needs only the knowledge of the essential fact that "Christ died for our sins, according to the Scriptures, and that He was buried and that He rose again the third day, according to the Scriptures," and simple faith to believe that God will bless His own gospel when given in humble dependence upon Himself. This is "the gospel" which the Apostle Paul "received" from the risen Christ, which he "preached," in which believers "stand," and by which they are "saved" (1 Cor. 15:1-4). Let that truth be imparted to our fellow men and women in simplicity, and with prayer to God to bless his own gospel, and there will be fruit for him in the day of the harvest.

2. The message of the last of the apostles is especially appropriate for our day; and we would particularly ask the prayerful attention of the entire family of God, "little children, young men, and fathers," to this command: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2:15).

Love Not the World

It is the natural impulse of our hearts to love the world and to admire the things that are in the world. Especially is this true in these last days, wherein the world has assumed a semi-religious garb, and when it professes friendship for Christianity (according to the meaning which the world attaches to that word). But notwithstanding its apparent change of attitude, this is the same world whose leaders "crucified the Lord of glory," the Son of God's love (1 Cor. 2:8). Therefore, if a man love it, the love of the Father is not in him. The things of the world are "not of the Father, but are of the world." The Titanic was not of the Father. It was the latest, greatest, and proudest production of the world. The disaster that overwhelmed it was not of the Father. God did not direct the building of that vessel, destined to be the most expensive coffin that ever sank in the sea. The only vessel whose construction was commanded by God was the ark of salvation and life built by Noah. God's boat is the Life-boat. Man's boat is the death-boat. Such things as the destruction of the Titanic are not according to the will of God, which is "good, acceptable, and perfect" (Rom. 12:2). They are according to the will of man. God's will is not done on earth at the present time. Another will is now in operation on the earth, and this is sometimes forgotten even by those who pray often, "Thy kingdom come, Thy will be done on earth." That day is surely coming, but it will not arrive "till He come whose right it is." Meanwhile, "the whole world lieth in the wicked one" (1 John 5:19, R. V.).

Set Affection on Things Above

Therefore, let us, who confess ourselves to be strangers and pilgrims on the earth, submit our hearts to be searched by the Word and Spirit of God, lest we be cherishing, unknown to ourselves, some secret attachments and affections for the great world and its "things." Our life is not there. It is hid with Christ in God. Let us, then, set our affections on things above, not on things on the earth, however attractive and seemingly harmless they may be (Col. 3:1-4).

The words we quote below are addressed to the saints of this era who have been brought to Mount Zion and to the church of the first-born ones who are written in heaven, and to God the Judge of all, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel. To them it is said:

"See that ye refuse not Him that speaketh. For if they escaped not who refused him that spake on earth (Moses), much more shall not we escape if we turn away from Him that speaketh from heaven (Christ), whose voice then shook the earth (Ex. 19:18): but now He hath promised, saying, Yet once more I shake not the earth only, but also heaven (Hag. 2:6; Isa. 13:13). And this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we, receiving a kingdom which cannot be shaken, let us have grace whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire."

Organized Secularism

By Rev. James S. McGaw

Field Secretary National Reform Association

[We publish this article because so highly appreciating its author, and the spirit and general objective of the movement he represents; but we are not so sure of all the premises he lays down, nor do we quite agree with his interpretations of the Bible in every case.—Editors.]

AMERICA'S greatest danger lies in two extremes. The union of Church and State on the one hand, and cold, dead secularism on the other. If America falls it will be by one or the other.

Nations do not make religions, but religions make nations. Confucianism has produced China, which for three thousand years has remained in mental, moral and spiritual stagnation. Buddhism has produced India, the land of degradation and sorrow. Mohammedanism has produced Turkey, the land of the sword and of despotic cruelty.

Christianity Produced America

Only Christianity could produce America. Daniel Webster in his oration on the first settlement of New England, said: "Our ancestors founded their government on morality and religious sentiment. They were brought hither by their high veneration for the Christian religion. They journeyed by its light and labored in its hope. They sought to incorporate it with the elements of their society, and to diffuse its influences through all their institutions, civil, political, social and educational." Their ideal was in a large measure realized. Christianity is so woven into the warp and woof of our national history, laws, institutions, customs, spirit and life, that the Supreme Court in 1892 from all the evidence before it declared that this is a Christian nation.

Christianity is our national religion, our vital breath, our truest guide, and the maintenance of it, our only hope of national perpetuity. As American citizens we must determinedly oppose all attempts looking toward the union of Church and State, but we must also remember that fully one-third of the Bible is God's specific message to nations in their organized life. The nation should have its religion if there was not a church in existence. The day we divorce the state from our national religion we ring the death knell of the Republic.

Religion Safe-guarded by the Forefathers

Our forefathers were thoroughly convinced of this truth and in order that the youth might be inculcated with its principles, and the national mind welded to it, they provided the means by which our national religion might be propagated and held constantly before the nation. To this end they handed down to posterity our Christian institutions. They placed the Bible in the public school; imbedded the civil Sabbath in our statutes; stamped the national motto, "In God We Trust" upon our coins; established the office of chaplain in the army and navy, reformatories, penal institutions and in legislative halls; inscribed a recognition of Almighty God in the civil oath; and established a national day of thanksgiving. These institutions have come to us laden with the divine benediction and constitute the sheet anchor of our liberties. The foe that would ruin the Republic can here strike his deadliest blow.

That Blow Is Being Struck

While the rank and file of Christians are busy about many things and the nation sleeps in supposed security, there is not a single Christian institution but is under fire from leagued hosts who are working day and night that the last vestige of Christianity may be wiped out of our national life.

Organizations Opposed to Religion

The first of these which we will name is "The American Secular Union," which claims to represent ten million people, and is composed of various organizations of infidels, atheists and agnostics. On the editorial page of their organ, The Truth Seeker, may be found the demands which they make upon the commonwealth and the ends which they are seeking. Among these we note the following: That the Bible be banished from the public schools; that all civil Sabbath laws be annulled; that the office of chaplain in the various public institutions be discontinued; that all national religious days be disestablished; that every reference to Christianity be expunged from all legal documents; that natural morality supplant Christian morality as the moral standard of the nation; and that every department of the government be thoroughly secularized.

Shoulder to shoulder with The American Secular Union, also demanding the banishment of Christianity in national life, stands the modern or reformed Jews. They have formed two organizations for this purpose. "The Central Conference of American Rabbis" is composed of about two hundred and forty men, for the most part well educated, who furnish lectures and write specious articles. "The Union of American Hebrew Congregations," representing about three million people, is organized to publish and scatter broadcast the articles furnished by the rabbis. They are now engaged in a vigorous campaign against the Bible in the public schools in several of the states.

"The German-American Alliance," composed of various German societies, and pursuing almost the same methods as the Jew and the infidel, is, under the cry of personal liberty, opposing all efforts toward prohibition of the manufacture and sale of strong drink as a beverage and is working for the abrogation of all civil Sabbath laws. They represent about three million people.

The organized liquor traffic realizes that only when the government becomes thoroughly secularized will it ever be consistent to keep a license law on our statute books. So the traffic not only aids these various organizations by its influence but practically tramples our national Christianity under its feet.

The Menace from Roman Catholicism

But back of all these forces, the strongest, the best organized of them all, stands the Roman Catholic hierarchy, which like a murderous mole, in silence and in darkness, is undermining every pillar of our republic and is today the greatest single foe of the Bible in the public schools. By various Jesuitical methods it has been successful in several of the states of the Union in closing the Book. By their own statistics they claim fourteen million people in America.

Viewed from the survey of present conditions and forces in the field, the next ten or fifteen years will decide the destiny of the American Republic. It is high time for the Protestant Christian citizenship of the country to awake. When bad men combine, good men must organize.

The National Reform Association, with headquarters at Pittsburgh, Pa., is an unsectarian, non-partizan organization of Christian citizens, which has for its purpose the abolishment of our heinous divorce laws and polygamy, the preservation of our Christian institutions, and a nation wide revival of our national religion. It is fighting an effective battle against organized secularism in all its forms.

The Lawlessness of the Age In the Home and In the School

[From a Commencement Address by the President of Soule College, New Orleans, La.]

The Family

THE family is the most important institution on earth, and constitutes the basis of all that is good, pure, true and noble in all the realms of society. It is the unit of the nation, the great high school of the world, the safeguard of society and the state, and the hope of higher civilization and of grander humanities.

Included in the high functions of the family are those manifold duties which make home happy and inviting for parents and children, of encouraging truth, virtue, noble character and all that is good, of opposing all that is evil, dishonorable and ignoble. Thus the children will possess by hereditary transmission, by teaching, by example and by practice, those virtues that will make them honorable citizens; whose noble deeds, humane work and brilliant achievements will shine with splendor in the annals of mankind.

Now, considering that good character is formed largely by home training and home influence, and considering character as found in society, it is evident that many of the sixteen and a half million families of our nation have not performed their parental duties to their children. This fact is manifest from the vast amount of lawlessness, of vice and crime, of immorality and inhumanity that exists throughout our country.

Parental Neglect

Investigation regarding these matters shows that one of the leading contributing causes is parental neglect respecting the conduct and training of children; the omission of parents to properly direct and discipline their children; the permitting children to have their own way, to say, "I shall" and "I shan't," "I will" and "I won't," instead of, "Mother, or Father, thy will not mine be done." This sort of parental neglect is unkind and unjust to children, for they thereby, in youth, when the mind is plastic, become disrespecters and violators of lawful authority; and this disobedience and irreverence for the law of the home taint, and, to a great extent, mold their character for life. Children should be taught and required to be mannerly and obedient, to control their emotions and their selfish sentiments and propensities.

It is well known that a large proportion of the wickedness, the lawlessness, the vice and the crime above indicated, and that which today disgraces our civilization, is attributable to the laxness of home training, home discipline and proper home example and influence.

A Lawyer's Testimony

One of our leading criminal lawyers in an interview with the city press on the 18th inst., said:

"In more than ten years of practice in the criminal courts, I have never seen so much evil doing on the part of the males from 17 to 24 years of age, and the young women of the same age range, 17 to 24, are not much better. This condition I attribute to a woeful and widespread lack of the exercise of parental authority at home.

"One of the great causes for the alarming increase of crime in this country is the decadence of the enforcement of law and discipline in the American home. It is my observation that persons charged with crime in this court, in the main, are persons whose childhood training was neglected."

Law is defined to be a rule of conduct or action prescribed by the supreme power, commanding what is right and forbidding what is wrong. This supreme power prescribing what shall and what shall not be, with proper penalties, commences in the home at the mother's knee, at the father's side, and should be based upon a knowledge of the equities of society, the demands of the State, and of the rights of children and of parental duties. Thus it seems that parents and teachers have far higher duties to perform than mayors, governors or presidents. They are the trainers and the molders of the thoughts, actions and characters of a coming generation. Their work is all powerful for good or evil. For

> The (youthful) mind, impressible and soft, with ease
> Imbibes and copies what she hears and sees,
> And through life's labyrinth holds fast the clew
> That education gave her, false or true.

Therefore, for the good of the child, of society, and of the nation, parents should not allow their children to be lawbreakers nor lawmakers. And yet, while the parental will must be supreme, in the enacting and enforcement of home laws, the rights of the child must be respected. Among these rights are the right to be loved, cared for, supported, educated and trained to obey; and thus become noble-minded, self-reliant, well-mannered and courteous citizens.

Children thus raised will never be enrolled among the arrested citizens nor among the homicides, suicides or the general lawbreakers. They will be known as honorable men, whose names may be written in golden capitals on the scroll of fame.

Next to the home, in its influence for all that is good in man and in society, stands the schoolhouse. And next to the parent in the dissemination of truth, virtue and humanity, and in the development of noble character stands the faithful teacher.

The Power of the School Teacher

The government of a school, like the government of a family, or of a state, must be based upon the establishment of authority, which includes not only the right to make laws, but the power, as well as the right to execute them. General rules for the management of a school may be prescribed by the school officers, to whom the teacher is amenable; but the actual government of the school, that which converts it from a chaotic, disorderly crowd of children into a regular organization, under control and discipline, must be exclusively the work of the teacher. Formerly the powers of a schoolmaster were much less limited than they are at present; indeed, they were almost absolute, the law, as in the case of parental government, only stepping in to protect the child from injury to life or limb. At the present time the teacher's authority is carefully hedged around not only by the law, but by the rules of school boards and superintendents, so that the complaint is sometimes made by the teacher that he has scarcely enough authority left to enable him to govern his school. The policy of circumscribing the authority of the teacher to so great an extent is an unwise one, and endangers not only the efficiency of the school as an organization, but destroys its efficacy as an instrument of education. Besides, it implies that the teacher is unfit to exercise authority, either by lack of competency or of conscientiousness, which is equivalent to pronouncing him unfit to be a teacher at all.

Parents and citizens generally are too prone to condone the lawless and riotous actions of the pupils of the public schools and colleges. This serious weakness on the part of parents and the public results in augmenting the evil and in diminishing the purity of character of the pupils and the soon-to-be future citizens.

Lawless Hazing

The lawlessness, the hazing, the rioting, the open defiance of school management that have sometimes taken place in the public high schools, colleges and universities of our state and of every state, even including the Military and Naval Academies of the nation, have been shameful and disgraceful to a high degree, and yet thousands of parents and a large proportion of citizens have often taken sides with the lawless pupils, upholding or condoning their wrong doing. By this action on the part of parents and the public, the efficiency of school management and of school usefulness is in a measure destroyed, and the lawless spirit of the pupils is encouraged, and grows with them as they unfold into manhood and womanhood. In my judgment reverence for lawful authority and respect for the rights of others should be taught by parents, teacher and the citizen, and thus the peace and the civilization of the state will be promoted and the splendor of human character will shine forth and adorn mankind.

The Lawlessness of Society

The lawlessness generated in the home, tolerated and condoned in the school, has entered and contaminated all the realms of society, social, civic and political. It is seen in social affairs, in high and in low places. It is seen in operations of civic government, from the nominating convention to ballot box stuffing. It is seen in the intrigues of ward bosses by which political plums are secured. It is seen in the schemes and plots of politicians by which legislators are elected, governors seated in state capitals, and senators selected for the national Congress.

The Menace of Romanism

By Bishop Robert L. Rudolph, D. D.

[The timely words that follow are from a sermon on "The Need of the Times," preached last month at the Twentieth General Council of the Reformed Episcopal Church, in Christ Church, Philadelphia.]

ONE of the sins of this age is the exercise of a so-called courtesy, which leads to a compromise with error, and hides and weakens the testimony to truth. Too often are merely human friendships and considerations of expediency allowed to silence the witness to Jesus as King. If

Jesus shall reign where'er the sun
Does his successive journeys run;
If His kingdom shall
Stretch from shore to shore,
Till moons shall wax and wane no more,
Then
Let every creature rise and bring
Peculiar honors to our King.

Let the heathen, the Anglican, the Greek and Roman priests alike forswear their sacerdotal character; the prerogatives claimed to be exercised by them belong to Him that sitteth upon the throne; let these usurpers leave their altars, ascend the pulpit and preach the preaching that God bids them.

There is no priest but the royal Christ; there is no altar but Calvary; there is no sacrifice but the Lamb of God slain once for all, a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world.

Allegiance Demanded by the Pope

Ritualism, sacerdotalism and sacramentalism, find their fullest expression in Romanism. In the Roman church we have an institution which in the religious sphere accords to a man the place which the divine Son of God should occupy in the affection and regard of the faithful. And not only so, but in view of the papal claim to civil authority, substitutes for the president of the United States the Pope of Rome as the one to whom in the last analysis allegiance is due, not only in ecclesiastical, but in civil matters. Brethren, if we are to preserve our liberties, both civil and religious, wherein Christ our King hath made us free, we, understanding the times, must lead in a vigorous protest.

As Christians, we must oppose any system which professes to save lost souls from sin and eternal damnation through the agency of a human priesthood and the instrumentality of sacraments.

As citizens of the United States or subjects of the King of Britain, we must faithfully lead all our fellows who believe in the right of private judgment to withstand even the secret invasion by the enemy of those institutions which constitute the bulwarks of our national freedom.

Our clear testimony in protest against this overshadowing evil is the need of this time—

In View of the Skillful Policy of the Roman Hierarchy

On December 31, 1911, the New York Times published the news from the Vatican that the Pope "believes that the greatest achievements of 1911 were the Eucharistic Congresses and the entrance of America into the comity of the great Catholic powers through the creation of three new cardinals."

There were three great Eucharistic Congresses, at which the strength and the degree of popularity of the Roman church were tested —one in London, one in Montreal, and another in Madrid. It is significant that disturbances accompanied the processions in Spain alone.

The "Motu Proprio," a Papal document, expresses a very distinct effort to exempt the priest from responsibility to the civil law, even in cases where the priest may be guilty of a criminal act. It intimidates witnesses by threatening with excommunication any Romanist who may appear in court against a priest. This is an effort to defeat justice.

The "Ne Temere" is the old law of matrimony applied by the Roman church recently in this country. In obedience to this law, the church of Rome refuses to recognize as valid marriages solemnized with the consent of the State by Protestant ministers. It regards the children of such unions as born in concubinage. This is a vicious blow aimed at the most sacred social institution.

The Episcopal Recorder of May 2 refers to the incident in Boston, when the newly-made Cardinal O'Connell claimed for himself, as a prince of the church, the seat of second honor at a dinner given to President Taft. The claim was granted; Governor Foss, of Massachusetts, was displaced, and in regard for the honor of his State, the Executive refused to attend the banquet. The Cardinal, moreover, insisted upon speaking immediately after the President. This aggressiveness of Roman ecclesiastics is characterized by our fearless church organ as "a piece of impertinence."

Add to this the most recent indication of Rome's purpose: After Major Butt's visit to Rome, the title of the newly-appointed representative of the Vatican was changed from Delegate to Ablegate. The first intimation of the change came when, in response to the President's reported message of welcome by aerogram, there came by wireless from the steamer at sea a cordial acknowledgment, signed by Giovanni Bonzano, Papal **Ablegate.** There has been only one other such appointed in the last one hundred and fifty years. The Ablegate comes with unusual powers, the ambassador of the Pope to the civil authority in this land, where we contend most tenaciously for the separation of State and Church.

Our clear testimony in protest against this overshadowing evil is the need of this time—

In View of the Ignorance or Apathy of Many who enjoy the Unwarranted Conviction that the Free Institutions of America are Indestructible.

Him whom Rome would destroy she firsts puts to sleep. Let us awake the members of the Christian church, our fellow-citizens, and crown Christ, Lord of all.

When we do this, we will only have done our duty.

Christ Memorial Church, Philadelphia, Pa.

The Bible and the Public Schools

By S. G. Jacox

[The following stirring communication is part of a letter sent us, commending an article in the magazine, and we felt it ought to be passed on to our readers.—Editors.]

THIS nation was built up by men who sought, feared and honored God. No clearer proof of it is found than in the literature of its early history. Glory to God is welling up from its pages. When I take up a copy of Sauder's School Reader, Fifth Book, my soul is enraptured, for its pages teem with a recognition of the living God. On the other hand the text-books and literature of today are the true talismans of the times. The living God has ceased to be a controlling and directing power in the hearts of those who seek to exclude His word from the public schools.

Shall We Remain Silent?

The question arises: Shall we who know the awful perils into which the masses of our fair land are dropping for want of a saving knowledge of the truth revealed in the Bible, remain silent?

Who are the perpetrators of the columns of crimes recorded in our daily papers? People in whom the Word has no place.

The Bible reveals truth which is needful for everyone to know; that man is separated from his creator through the disobedience of his first parents, and is in bondage to sin and death. It also tells the way provided for man's escape from this bondage, and how to obtain mercy and favor with God. To exclude the reading of God's Word from the public school is to deny many this knowledge.

While teaching in one of the rural districts of this state (New York) into which a family moved from a certain city, and sent a small boy and girl to the school. I soon found these two children guilty of the basest acts against upright living. In my efforts to bring a permanent check upon such conduct, I told them how displeased God was with children who did those things. There was no responsive desire on their part to forsake such acts, and the boy in a godless way declared he did not know who God was, he had never heard of him.

The Bible, the Great Civilizer

The Bible has been, as the revealed Word of God, the civilizing power of the world's greatest nations. How important that a knowledge of its teachings be imparted to every child of our land! We can in no way so surely bar out evil, and raise the standard of knowledge and happiness.

I once listened to a very carefully prepared address of the principal of a high school to the graduating class. In this address there was not an expression of any kind that would lead those young lives to look up to God as their creator and helper. I had such a feeling of empty, dead nothingness concerning that address, that I can not well express it in language. How I loved those young lives, and how earnestly would I have used the opportunity to turn their hearts to God, as the safe place to rest their hope and aspirations, for His Word says, "He will bring it to pass."

We would see this nation as in its early history, a people that knows and loves God, and that love finding expression in every possible way in the pursuits of life. Such a condition would bring a time of greatest peace and happiness.

God's tried and faithful soldiers know that there is only One who is able to redeem, and give the soul a perfect victory over every foe, and we who know this should stand fearlessly in this matter, that all who will may have the opportunity to lay hold on eternal life."

THE PITY OF IT

Should gossip's tongue to you confide,
  A dark tale of some other:
Oh, heed it not, nor turn aside
  To tell it to another;
One meaning true try keep in mind,
  Forever and forever,
White can be blackened once, men find,
  But black be whitened never.

—George Whitfield D'Vys

Norman McLeod was once preaching in a district in Ayrshire, where the reading of a sermon is regarded as the greatest fault of which the minister can be guilty. When the congregation dispersed, an old woman, overflowing with enthusiasm, addressed her neighbor, "Did ye ever hear onything sae gran'? Wasna that a sermon?"

All her expressions of admiration being met by a stolid glance, she shouted, "Speak woman! Wasna that a sermon?"

"He read it," said the other.

To which she replied with indignant emphasis, "I wadna care if he had whistled it."

—Selected

"I'm A Sceptic"

IT was at a service, specially for young men, that a young man, one of the audience that night, followed me into the back room, and asked for an interview.

"Well," I said, "What is it?"

"I want to have a little talk with you, if you don't mind. I'm a sceptic. I don't believe in anything."

"Lots of fellows are sceptics, nowadays, just like you, and it's not very easy to help them. What do you want to know?"

"Well, I wanted to ask you if you would kindly try and prove to me that Christ really exists."

"Why should I? It doesn't interest you at all, if you are a sceptic. It can't concern you, surely."

"But, I want to know."

"Why do you want to know?"

"Well, I am very miserable, and I find things very unsatisfactory, and I have been wondering this evening whether I could get any proof about this."

"Supposing you did; what next?"

"Well, perhaps I might become a Christian."

"Is it worth your while, being a sceptic?"

"Well, I am so utterly miserable and wretched."

"That's no wonder; it serves you right, and I do not feel inclined to spend two minutes in trying to prove to you that Christ exists."

"Why not?"

"Because it's not worth while in the circumstances. Besides, I'm not sure it's possible to do so to a sceptic."

"I wish you'd try. You have no idea how dark and miserable I am."

"Perhaps I will, but we will make a bargain over it. If you will answer a question of mine, and prove what I want to know, then I will see if I can prove what you want to know."

"Yes, that's fair enough. And what do you want me to prove to you?"

"Why that you are your own mother's son."

"That's easy enough, I should think."

"All right; fire away. How will you begin."

He sat thinking some time, and then said, "I'm blest if I know how to begin."

"That's just my fix, too, about proving that Christ exists. I don't know how to begin. Look here, my dear fellow. All you can tell me is, that so far back as you can remember some one taught you to call her mother, and she called you her own son; and you have both gone on doing it ever since. Has it worked all right?"

"Certainly it has."

"Are you satisfied that she is your mother?"

"Perfectly so."

"Can you prove it?"

"No; but I'm perfectly satisfied she is."

"And so am I that Christ exists. Many years ago I first began to call Him my Saviour, and to obey Him as such; and He has called me His, and it works perfectly."

"How can I find Him out for myself then?"

"That is a very sensible question, and you can get an answer quickly and simply, if you are thoroughly honest in the inquiry."

"Yes, indeed, I am."

"Well, then, to help you, let me make use of an illustration. In Australia there are enormous tracts of country covered with dense masses of forest, called 'the bush.' Suppose you were there, and had got into that bush, as many poor fellows have, and had been unable to find your way out, you would be what they call 'bushed.' There would be then only one thing you could do, namely, stand still and coo-ee. (This is a peculiar, long drawn-out sound, made with the mouth, which travels a long way in the still, silent air, and can be heard at an extraordinary distance.) Then, if some one, of whose existence you had no previous knowledge, heard your coo-ee, he would answer you, so you two would keep it up, until he found his way to you, and took you out the way he came in. You have lost your way. You are practically, 'bushed.' You've got to coo-ee to the Lord Jesus Christ. If he is anywhere near He will hear. If He hears, I can guarantee He will answer; and if you keep it up He will come to you and lead you out of the dark. I cannot tell you how He will answer you, but you will know it, and be positively certain of it."

"That sounds simple enough, I am 'bushed,' I am in the dark, I cannot find my way out, that's a fact."

"Will you coo-ee?"

"Yes."

"When will you begin?"

"Here and now."

"Then just kneel down and begin right away."

He dropped on his knees, and began in some such words as these: "O, Lord Jesus, I don't know whether You exist or not, but I'm lost, I'm bushed. If You hear me will You save me?"

He paused, and then I began to tell the Lord Jesus what he had told me about himself, that he might hear his own story again. As I did so, I watched his pale, anxious face, and presently a smile stole over it. I stopped and said,

"Have you heard any answer to your coo-ee?"

"Yes; I have."

"Does He exist?"

"Of course He does."

"How do you know?"

"He has taken me out of the dark, and I am His. He has saved me. He is my Saviour."

"Are you satisfied?"

"Perfectly."

We rose, and after a few more words we parted. More than a year after I was accosted on a tram car by a young man with a good sized Bible under his arm.

"Do you remember me?"

"No," I said, "I can't say I do."

"I am the coo-ee fellow at H———. That was a splendid night's work. I have been studying this book ever since, and it is just grand."

"And how does it work?"

"It works just magnificently. I am learning more and more of my Lord Jesus. The Bible is a wonder book, nothing like it; I give every spare moment I have to reading and studying it; and I love it more and more every day. It is my constant companion. It seems to have a living voice, and through it God speaks to me every day."

—George Soltau, in Personal Work for Christ.

There is a fundamental distinction between a prophet and a priest. It is the prophet who flashes in the truths upon humanity, and deepens the conscience of mankind; the priest conserves and guards, not always too faithfully, not always as loyal to the spirit as to the Word, the work of the prophet. It is the prophet who creates the new atmosphere; it is the priest who endeavors to save it from dispersion. From the nature of the case, the church is primarily an organization of priests; prophets do not lend themselves to organization. You can not, therefore, expect the churches to be dynamic, originating forces. What we can expect of them, however, is that when the true prophet comes, they shall be ready to receive his message and spread it through the world. They may be deficient in originating new movements, but they have immense power to retard, or hasten them. Therein lies the key to their duty. —Selected

Beware how you regard as trifling, faults which appear of but little consequence. You weigh them, and think them nothing; but count them and you would be frightened at their number.—St. Augustine.

The lights of heaven are made to serve us, and they do it faithfully and shine in their season without fail. We are set as lights in this world to serve God. Do we in like manner answer the end of our creation?—Selected.

The Battleship Craze

G. W. Tuttle

What means this craze for battleships? Do the nations lust for war?
The so-called Christian nations, Do they scent the spoil afar?
Is there still in the untamed heart of man, no hope for the ultimate good?
Would we make the waves of the sea flow red with a gallant navy's blood?

Away with the mighty battleships that proudly plow the sea;
Let the nations spike their cannon, and the world be glad and free.
Let the burden of terrible navies from the people's backs be rolled,
And let the wonderful Banner of Peace, with its blessings great, unfold.

Turn back, turn back from civilized lands, this horrible monster, war!
For the bravest and best he seeks to engulf in his ever insatiable maw.
God hasten the day when at anchor, the Dreadnoughts shall rot and decay,
And the terrible burden of war from the nations be rolled away.

PRACTICAL AND PERPLEXING QUESTIONS

ANSWERED BY THE EDITORS

Would it be more natural and unaffected to use "you", instead of "thou", in prayer?

No. The use of "you" is open to the charge of being more affected because it is so exceptional. J. H. R.

Should only those who "feel led" make absolute surrender to God?

Broadly speaking we should say, Yes. If to "feel led" is some unique experience, we should say, No. To "feel led" is any suggestion to such surrender, and to stifle such a suggestion would be sinful in the extreme. J. H. R.

Should one's experience be given as a reason why others should become Christians?

In many cases it should, and sometimes this is about the only argument that reaches the goal. But ordinarily arguments drawn from the Word of God are much more effective than those drawn from experience. J. H. R.

Is it a mistake to tell our religious experiences to those who are not Christians?

If our experiences tended to unsettle those to whom we are speaking, or to place a stumbling-block in their way, they should not be told. But in our day one of the most powerful agencies for reclamation of the very wicked is the testimony of Christians, both as to their conversion and their experiences after conversion. J. H. R.

May we expect our Lord's return at any moment, or must certain events come to pass before He comes?

There is confusion as to the Lord's return, some taking it as a single event, and others believe that it is by stages. Taking the latter view, and that there is a distinction between "coming of the Lord" and the "day of the Lord," we do not see any reason to doubt but that the coming may be at any moment. But there may be quite a number of events, such as the return of Israel to Palestine, before the Lord comes in final judgment we do not doubt, but that might all be after the Lord comes for His children. Even the postmillenarians will insist on the imminence of the Lord's return, although they illogically insist on the coming of the millennium first. The simple command, "Watch for ye know not the day, nor the hour wherein the Son of man cometh," would seem to indicate that His return might be at any moment. J. H. R.

Was Christ forsaken on the cross by God?

As to what this forsaking was there is a difference of opinion, but there certainly was some felt sense of it, an eclipse, possibly, of God's presence. It was the fact, and should impress us as to the indescribable sufferings of Jesus on the cross. See Matthew 27:46; Psalm 22:1. J. H. R.

Should we spend much time in trying to show a professing Christian that he is not a Christian at all?

If all that he has to identify himself as a Christian is his profession, probably the best service to render him, would be to show him his true condition, and this might probably consume "much time." Circumstances should regulate the time to be spent on any particular case. J. H. R.

Who was Mary Magdalene?

Some have identified her with the woman who was a sinner, and others with Mary of Bethany. There are mentions of her in Luke 8:2, and Mark 16:9, as having been healed of evil spirits. In all other cases she is called simply Mary Magdalene, or only Mary. There is no evidence that she was immoral. It is probable that she was a woman of some wealth, of rank, and was prominent among the disciples. She is to be distinguished from both the unknown sinner, and Mary of Bethany. P. E. Z.

Is there any contradiction between the fact that the person for whom Christ died and was judged, A. D. 30, and had become a believer, might fall into the sin of drunkenness, and the facts stated in Galatians 5:21, that one falling into the sin of drunkenness cannot inherit the Kingdom of God?

The case is hypothetical, but possible. The sin of drunkenness is only one of many sins that are naturally deadly in their character, but it must not be made to bear more than its share of obloquy. The sins referred to in Galatians 5:19-21 are not consistent with a life of godliness, and if made the rule of life necessarily shut those indulging in them out of the Kingdom of God. We must always keep in mind the law in these things, and we will not be troubled about the exceptional cases that may fall under our notice. It is possible for a regenerated man to fall into the sin of drunkenness, but that does not contradict the teaching of Galatians 5:21. J. H. R.

THE LAYMEN'S COMMENTARY ON THE OLD AND NEW TESTAMENTS

CONDUCTED BY JAMES M. GRAY

THE BOOK OF PSALMS

Lesson 10. Psalms 109-119

The first psalm in this lesson is one of the imprecatory or cursing psalms, in the interpretation of which we should keep in mind the principles already stated, (1), that the writer speaks as a prophet; (2), that the enemies are not merely personal to him but enemies of God; (3), that they are not individuals so much as nations; and (4), that they are considered at a time when the incorrigible condition has been reached, and they have become permanently fixed in opposition to the Most High. The evident allusion to Judas (ver. 8), suggests a symbolical character for the whole, and it would not be difficult to discover under the surface the lineaments of the Antichrist.

Psalm 110

"The explicit application of this psalm to the Saviour, by Himself (Matt. 22:42-45), and by the apostles (Acts 2:34; 1 Cor. 15:25; Heb. 1:13), and their frequent reference to its language and purport (Eph. 1:20-22; Phil. 2:9-11; Heb. 10:12, 13), leaves no doubt of its prophetic character.

"Not only was there nothing in the position or character of David to justify a reference to either, but the utter severance from the royal office of all priestly functions (so clearly assigned the subject of this psalm) positively forbids such a reference.

"The psalm celebrates the exaltation of Christ to the throne of an eternal and increasing kingdom, and a perpetual priesthood (Zech. 6:13), involving the subjugation of His enemies and the multiplication of His subjects, and rendered infallibly certain by the word and oath of Almighty God." [Jamieson, Faussett and Brown.]

Psalms 111, 112

Are frequently interpreted together, the first celebrating God's gracious dealings with his people, and the second carrying on the thought as an exposition of its last verse. Using that verse as a text, the whole of Psalm 112 becomes illuminative of it.

Psalms 113-118

Of these psalms it may be said that the Jews used them on their great festivals, calling them the Greater Hallel, which means hymn. They contrast God's majesty with his condescension (113), they celebrate His former care of His people (114), they beseech Him to vindicate His glory over the vanity of idols (115), they praise Him for deliverance from peril (116), etc.

The last-named (116), is a particularly beautiful psalm, noting as it does three distinct experiences of the Psalmist: love (vv. 1-6); rest (vv. 7-11) and gratitude (vv. 12-19). Love because God heard him, rest even when men are false to him, and gratitude expressed both with the lips and life.

Psalm 119

Has several peculiarities. "It is divided into twenty-two parts, or stanzas, denoted by the twenty-two letters of the Hebrew alphabet. Each stanza contains eight verses, and the first letter of each verse gives name to the stanza.

Its contents are mainly praises of God's word, exhortation to its perusal, and reverence for it; prayers for its proper influence, and complaints of the wicked for despising it. There are but two verses (vv. 122, 132) which do not contain some term or description of God's word. These terms are of various derivations, but used, for the most part, synonymously, though the variety seems designed to express better the several aspects in which our relations to the Word are presented.

The psalm does not appear to have relation to any special occasion of the Jewish nation, but was evidently "intended as a manual of pious thoughts, especially for instructing the young, and its artificial structure was probably to aid the memory." [Jamieson, Faussett and Brown.]

Questions on the Lesson

1. On what principles are the imprecatory psalms to be interpreted?
2. What New Testament character is typically referred to in Psalm 109?
3. What proves the prophetic character of Psalm 110?
4. What does that psalm celebrate?
5. What designation has been given to Psalms 113 to 118, and when and by whom are they used?
6. Name six peculiarities of Psalm 119.

THE BOOK OF PSALMS

Lesson 11. Psalms 120-134

This group of fifteen psalms is differentiated by the title attached to each, "A Song of Degrees," or as it might be rendered, "A Song of Ascents." The title seems derived from the going up of the people to Jerusalem at the great festival which came three times a year. (Compare Deut. 16:16; 1 Kings 12:27, 28, etc.); the thought being that they chanted the psalms at different stages in their journey.

The pertinency of the general application of these psalms is more apparent in some than others. For example, Psalm 121 represents the pilgrim looking towards the goal of his journey, and inspired by its contemplation to apply the thought of the strength to its hills to the care of God for His people, and especially His care for them on their journey, by night or day (vv. 3-6). The spiritual application is easily suggestive. Psalms 124, 126, 129 and 130, very definitely suggest the Babylonian captivity. Psalm 134 represents the various companies arriving at the sanctuary and calling on the priests to unite in praising God on their behalf, to which the priests reply in the language of the Mosaic blessing which they only could pronounce (v.3).

Of the whole group perhaps Psalm 132 is the most important in some respects. May Solomon have been its author? It opens with a declaration of his father David's zeal for the building of the temple (vv. 1-7). "Ephratah" (v. 6) is another name for Bethlehem (Gen. 48:7). "The fields of the wood" (same verse), stands for "Jair" or "Kirjath-jearim" whence the ark was brought up by David to Jerusalem. The psalm next pleads with God for fulfilment of His promises to David concerning the temple (vv. 8-18). The Solomonic application is very clear in verses 10-12, and yet, of course, it has a typical reference to the Kingdom of our Lord Jesus Christ.

Questions on the Lesson

1. How is this group of psalms designated?
2. What is the probable sense of that designation?
3. At what period may some of the group have been composed?
4. Show their pertinency, by the analysis of one or more of the group.
5. State the probable history of Psalm 132.
6. Interpret Psalm 134.

THE BOOK OF PSALMS

Lesson 12. Psalms 135-150

Psalm 135

Praises God for choosing Jacob (vv. 1-4), extols His power in the natural world (vv. 5-7), and in the deliverance of His people from Egypt (vv. 8, 9) and bringing them into the promised land (vv. 10-12). All this is in contrast to the vanity of idols (vv. 13-18.)

Psalm 136

Is of the same character as the preceding, but is notable for the chorus attached to each verse—a chorus with which we have become familiar in other psalms (106:1; 118: 1-4), and which may have been used by the people somewhat like the "Amen."

Psalm 137

Is plainly identified as to its period and design.

Psalm 139

Is perhaps the most sublime declaration of the omnipresence of God found in the Holy Scriptures. In the light of that divine attribute the Psalmist is willing to submit himself to the closest scrutinizing (v. 23), and for the reason indicated at the close. Who will follow in his train?

It will be observed that we have now reached another group of Davidic psalms (138-140) whose structure and style are much like some of the earlier ones—complaint, prayer, hope, praise.

Psalm 142

Is unique in the historical note attached to it. The "cave" spoken of may have been Adullam (1 Sam. 22:1), or Engedi (1 Sam. 24:3), but it is not necessary to believe that the psalm was composed while David was in the cave. It may have been written later when his experience in the cave furnished a good illustration of his present need and an argument for his relief.

Psalms 147-150

Are thought by some to especially celebrate the rebuilding of Jerusalem, and correspond to the conditions in Nehemiah 6:16; 12:27 and other places, although their millennial application is not far to seek.

The last psalm is a fitting close to the whole book, "reciting the place, theme, mode and extent of Jehovah's exalted praise."

Questions on the Lesson

1. What is a familiar chorus to the psalms?
2. What is the period and design of Psalm 137?
3. What divine attribute is the theme of Psalm 139?
4. What group of psalms is contained in this lesson?
5. What gves a historic touch to Psalm 142?
6. Of what period are the last four psalms commonly interpreted?

International Sunday-school Lessons

By E. O. SELLERS

July 7
Malignant Unbelief
Mark 3:20-35

Golden Text:—"This is the judgment, that light is come into the world and men loved the darkness rather than the light; for their works were evil."—John 3:19, R. V.

There are two kinds of unbelief depicted in this lesson, the malignant unbelief of the Pharisees, and the incredulity of the family and friends of Jesus. There are three natural divisions of this lesson: (1) (vv. 20, 21) the unbelief of His friends who beholding His marvelously busy life, so busy as not to take time to eat, concluded He must of necessity be insane on the subject of religion as no other explanation would suffice. (2) (vv. 22-30) the malignant, malicious, blind unbelief of the representatives of the rulers in Jerusalem who had come down to investigate this popular Galilean prophet that they might find wherewith to "accuse Him," and (3) (vv. 31-35) the unbelief of those His nearest of kin who sought to restrain, and to turn Him aside if possible from His arduous labors.

1. We have in this first section another of those wonderfully graphic pictures of the eagerness of the multitudes to see and hear Jesus. Yet notice His response; He would not even pause to refresh Himself, but the compassion of a great mission compelled Him to minister unto them. What cared He for rest or refreshment? His "meat" was to do the will of the Father. From that day to this we find those who spend and are spent in the work of His Kingdom are reckoned as insane. A failure to enter into the deep motives that impel men causes us to account for their acts by accusing them of a lack of motive, to reckon them crazy, a grievous mistake.

2. The multitude had studied Jesus as he performed his miracles and accounted Him to be the Messiah (Matt. 12:23), but the Pharisees were not willing to acknowledge Him for that would be to condemn themselves. However, here are these miracles that demand an explanation, and we must remember that these men came with a predetermined motive, viz., that they might find wherein to accuse Him (vv. 2 and 6.) Not accepting the common sense explanation, and His avowed purpose in performing miracles (Mark 2:10) they gave out that it was by the power of the prince of devils that Jesus performed his mighty deeds. The utter fallacy of such an accusation is shown by Jesus' reply. He did not upbraid them with anger though their accusation was the utmost limit of malignity. Jesus knew that He must needs endure just such contradiction of sinners (Isa. 63:3, 4), nevertheless he exposed their folly (vv. 23-37).

Jesus here gives us a fine example of logic which is simply unassailable. No more can a divided kingdom stand than Satan if he fights against himself. The thief cannot capture his booty unless he first bind the guard. Satan is the "strong man" (v. 22), and He, Jesus, came to overcome him. The subjects of Satan are his slaves, but Jesus came to set men free from the power of this "strong man." The one and only sin for which there is no pardon is that unbelief that ascribes to Satan the work of the Holy Ghost. When one reaches that stage of callousness there remains no further testimony to move his heart. If, however, one comes to Jesus for forgiveness it is proof positive that he has not such a heart of stony unbelief; the very fact of asking for forgiveness proves that one has not committed the unpardonable sin.

In the revised version we find the correct translation for verse 29. "Whosoever shall blaspheme against the Holy Spirit hath never forgiveness but is guilty of an eternal sin," thus effectually setting at rest any thoughts of a future probation after our life here upon this earth. If when men love their evil deeds to such an extent that they refuse to walk in the light and resolutely set their faces against the true light, they commit the last and irremediable sin.

3. We now see the kinsfolk of Jesus, including His mother, seeking to withdraw Him from His conflict with the Jerusalem lawyers, or as has been suggested if they were among the friends mentioned at the outset seeking to protect Him after this interruption by taking Him away to a place of rest and quiet. Jesus was, however, not understood by his nearest and dearest kinfolk, and such has ever been the bitter grief of many of His followers, a grief that is even harder to bear than the denunciation of His enemies, with all of their misrepresentation. But He answers not this strange misunderstanding by any flash of anger but in gentleness He rebukes their interference with His plans and points out that His nearest and dearest are those who do His will. Jesus is here speaking not as the son of Mary but as the Son of Man.

The golden text throws wonderful light upon this lesson. He, the light, came into the world and we must account for Him. Like Pilate, we have Him on our hands. If we refuse to walk in this light we have committed the last and the irremediable sin. If we sin willfully after seeking the light there remains no other, no more, sacrifice for sin. When in order to continue in our evil deeds which cannot stand the presence of the light, we choose rather the darkness and refuse to submit ourselves to the call of the light, we assume an attitude which brings us under the final condemnation, for His Spirit will not always strive with men. But he who earnestly seeks to do the will of God, as Christ has revealed that will, is one who has a kinship with Christ which is even closer than that of blood. "Henceforth I call you not aliens but friends."

July 14
The Seed in Four Kinds of Soil
Mark 4:1-21

Golden Text:—"Receive with meekness the implanted Word, which is able to save your souls."—James 1:21, R. V.

Jesus tells why he taught so much by parables—to teach the truth to those who sought it, and to hide it from those who refused to receive it (Matt. 13:10-13; Mark 4:11, 12). Like all the rest of his parables Jesus draws this picture from the common experiences of life. We have in this picture the seed, the sower and the soil. We must turn to the parable accounts in Luke and Matthew to get the complete picture.

What is the seed? The seed is the Word of God (Luke 8:11). Mark tells us practically the same thing in verse 14 of the lesson. A great deal is being made of seed selection and some wonderful results have been obtained. How much more important for us, who deal with immortal souls, that we select the best, not the traditions of men nor the wisdom of the philosophers; not even the movements of God in history, but to rightly use our short thirty minutes on Sunday by teaching the Word.

It is, however, the soil that seems to be most emphasized in this lesson both in the direct teaching and in the explanation of the parable. There are four kinds of soil, and the manner by which the seed came into contact with each kind of soil is significant. "Some fell by the wayside." The path was well trodden, therefore, it was an easy matter for the birds of the air (Satan, v. 15) to pluck it away. We need to remember that if men receive with meekness the implanted Word there will be, of course, no such opportunity for the evil one. The trouble is that in this case the word was not implanted. Thus one-fourth of the seed was lost. That the result is a deplorable one is shown in Hebrews 2:1-4. How shall we escape if we neglect the Word which is able to save our souls? Let us beware lest we let it slip. The seed in this case fell by the wayside, in the next it fell on the rock ground. The first is the picture of the heedless; this is a picture of the superficial. For a time they did run well. They even received the word with gladness (v. 16) but they had no stability, there was no chance for the seed to get a real grip upon their lives.

We cannot build except upon a rock if the structure is to be a stable one. We must not play at our religion, it is a grim reality, a glorious abandonment. It must reach the bottomless depths of our souls.

In the third place, Jesus speaks of seed that fell among the thorns. Here in this worldly soil it is not so much the character of the soil, as the character of that which already occupied the soil before the sower sowed the seed. The cares of this world, the deceitfulness of riches and "other things" (v. 19), had so entered in that the good seed never had a real chance in the soil of that human heart, hence it was choked and yielded no fruit. There was no grip of the will, no whole-hearted surrender. How often these thorns, "the cares of life," keep the housewife or the business man away from the Word! How often the "deceitfulness of riches" snares men so as to choke the Word, that at one time gave such promises in their lives! And then the "lusts and other things" which the evil one so well knows how to use that he may keep us from the Word (Luke 8:12). Thus three-fourths of the seed is lost. Of the remaining fourth which fell into (R. V.) the good soil, not all yielded the same return. It all brought forth (v. 7), it all yielded, it all sprang up, but not with the same results. We ought to remember, at this point, that this parable teaches us that we who receive the implanted seed shall in turn become the seed of the Kingdom. If, as Luke records, we receive the Word in good and honest hearts it will bring forth fruit. The process will not necessarily be rapid, we will bring it forth with patience (Luke 8:15).

What is it to receive the Word with meekness? Clearly, it is a volitional act upon the part of him who hears. He allows the Word to act. He does not furnish the life germ of the seed, but does furnish the proper soil conditions whereby the germinating principle of the seed may bring forth fruit. It is a definite submission of our lives to the active principles of the living Word. With resoluteness we submit ourselves to its requirement and permit it to do its work of saving.

There are three distinguishing features of this last class of hearers. (1) They "hear" the Word, appreciate its value, and give good heed to its precepts. (2) They accept it, understand its teachings, take it into good and honest hearts, and (3) they hold it fast (Luke 8:15, R. V.). These are the martyrs who will not give up the Word at any cost. Thus we see four different soils, and four different ways of receiving it.

July 21

The Growth of the Kingdom

Mark 4:26-32; Matthew 13:33

Golden Text:—"Thy Kingdom come Thy will be done, as in heaven, so on earth."—Matthew 6:10, R. V.

(The practical teachings of the parables of the mustard seed and the leaven are highly important, but are ordinarily based on a wrong interpretation of the parables themselves. We believe that the intepretation put upon these parables by Dr. G. Campbell Morgan in his book entitled, The Parables of the Kingdom, is substantially correct, and we make a few quotations from it without comment.)

Speaking of the parable of the mustard seed Dr. Morgan says: "It is generally believed that by it Jesus intended to teach the satisfactory growth of the Kingdom idea until it became dominant in human history. * * * We claim that such interpretation, though popular, is incorrect."

"Take the Kingdom during the past nineteen centuries, is there any one who will care to affirm that it has been a complete success? * * * The world has never seen the Kingdom of God set up in perfection yet, and nothwithstanding the fact that nineteen centuries have passed away, the Kingdom idea of Jesus has met with but 'partial and shaded success.' Let no one misinterpret me. God is not failing. He is doing the work he intends to do. * * * To make any parable teach complete and final success of the Kingdom purpose in the present age is not only to misinterpret the other parables to make them square with this idea, but to misinterpret actual facts of history. * * * The mustard seed cannot properly and normally produce a magnificent and far spreading tree. It must be recognized that Jesus was describing something out of the ordinary, something unnatural. * * * The mustard seed was to become greater than all herbs, but when it becomes greater than its true species, it is abnormal. It is not what the man who planted it intended it to be, and the fact that it affords lodgment in its branches for the birds of the heaven proves its abnormality."

"The first lesson of this parable is that in this age there will be an unnatural development of the Kingdom principle. The true line of development is suggested by the figure of the mustard seed which is that of lowliness, meekness and unobtrusiveness. What has been the actual development? From the mustard seed, the herb denoting humility, has arisen a great and lofty tree significant of pride, dominance, mastership."

Speaking of the parable of the leavened meal Dr. Morgan says: "The first and most popular interpretation of this parable is that which treats leaven as the type of the Kingdom. The other interpretation is that the whole picture is required to set forth what the King intended to teach concerning the Kingdom. * * * The former view is out of harmony with the symbolic use of the Bible in other places. Those who hold this view admit frankly that this is the one case in which leaven is used as a type of God. Uniformly, from its first mention to its last, with this one exception—if it be an exception—leaven is a type of evil. * * * I cannot accept this view because it contradicts the teaching of all the other parables not one of which suggests that the kingdom influence in this age is to be victorious wholly and absolutely. Mixture is suggested from beginning to end. * * * There has been no complete mastery of evil by good in any part of the world in any age, nor even in the church of God."

"I cannot believe that the teaching of the parable is according to the popular interpretation, because it would be out of harmony with the other parables as to method. It is perpetually insisted that Jesus said, 'The Kingdom of heaven is like unto leaven,' and that therefore no one has any right to say that leaven is not typical of the Kingdom of heaven. But in the parable of the darnel we read, 'The Kingdom of heaven is likened unto a man,' and here nobody suggests the man in the parable as the type of the Kingdom of heaven. It is absolutely necessary to take the whole picture of the man sowing darnel in a field already sown with good seed in order to understand the teaching of the Lord. We have no more right to pause upon the word 'leaven' in the fourth parable than upon the word 'man' in the second."

"In this connection I say, as I have said in dealing with former parables, that this is not a picture of the final fact concerning the Kingdom of God. It is a picture of the age which ends with the advent. 'When the Son of Man cometh, shall He find faith on the earth?' The popular answer of theology is, Yes. Christ's answer is, No; and it is infinitely better in order to do our work as it ought to be done, that we should accept His estimate of our age. It may be objected that this outlook is pessimistic in the extreme. It would be, indeed, if this age were the final one; but it is not so, it is only initial."

July 28
The Wheat and the Tares
Matthew 13:24-30; 36-43

Golden Text:—"Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."—Matthew 13:30, R. V.

In this lesson we are taught the mixed character of the Kingdom and also the ultimate separation of the two classes of which it is composed.

A man goes forth to sow. This man we are told in verse 35, is the Son of Man, and elsewhere that the field is the world. We quote from Dr. G. Campbell Morgan's book, The Parables of the Kingdom: "The word used for world here is not that which He employs later when speaking of the harvest. The phrase 'the end of the world' should certainly be translated as in the previous parable—the consummation or completion of the age, but the word used in this connection is cosmos, meaning the whole of the ordered universe, including the earth, its inhabitants, and all creation. One cannot help wondering why certain fathers of the church and theologians of an earlier age insisted on teaching that the field is the church and that the darnel simply signifies the coming into the church of unworthy persons and ideals. There is, of course, an element of truth in this; but the King was perfectly clear in His statement; 'the field is the world.' Thus He claims proprietorship of the whole creation."

While men ate and slept the enemy came and sowed tares, the common darnel, which so closely resembles wheat in its earlier stages. Imitation has ever been the method of the enemy of the Kingdom. We see it beginning in the days of Ananias and Sapphira, and on down to our present day. During these earlier stages the tares had looked so nearly like the wheat as not to be readily recognized, but as the harvest time arrives the recognition is easy.

Again we quote from Dr. G. Campbell Morgan: "The two sowings will go forward to the end of the age, and difficulty is often caused through not recognizing this truth. One person tells me that the world is getting worse and worse, while another affirms that it is getting better and better. The pity is that the two quarrel, for they are both right. Evil has become more evil in every age. Devilry has become more devilish with the passing of the centuries. Evil today is far more diabolic than anything which existed in these islands before the coming of Roman civilization. It is more cunning, more insidious, more cruel in its refinement. On the other hand, goodness is being manifested on ever higher planes, and the Kingdom harvest is surely growing. Everywhere darnel is growing by the side of the wheat. The world is waiting for the day of darnel burning, and the clear manifestation of the righteous. If I were persuaded that there were no other method in the economy of God than that of today I should be the most hopeless and pessimistic of men. Foreign missions? The Master commanded, and we must go; but we canot be blind to the fact that the heathen are multiplying far more rapidly than the Christian converts. Presently, however, the age will have fulfilled its mission, and then it will be ended. This does not mean that He will abandon the world. It does not mean that His infinite purpose will be frustrated. When this age is completed, and the darnel harvest has been gathered for destruction, and the wheat harvest to the glory of the owner of the field, then the field, the world, will have its opportunity."

If the servants had sought to uproot the tares they would in all likelihood have done more evil than good. The seed had the same environment, and in God's good time the separation would take place. So let both grow together until both be fully developed. Then He will say to the reapers, gather first the tares and burn them, but gather the wheat into my barn. Hell was not prepared for man, but for the devil and his angels. Hence the tares, children or sons of the evil one, are cast into the furnace and burned (v. 42). Is the fire here mentioned, literal fire? It certainly is in this parable, though the Master is not dealing particularly with the question of future punishment.

We must recall the three lessons we have been studying. The first concerned the nature of the seed and the soil; the second deals with the mystery of the growth and development of the Kingdom, whereas this lesson has to do with the mixed character of the Kingdom. This is a lesson of the sublety and maliciousness of our enemy rather than any teaching upon the nature of future punishment. The fact, however, is clear that a time of separation is coming, a time when all things that offend, that cause stumbling, that do iniquity, shall be put away. As the Psalmist puts it (Ps. 1:5), "The ungodly shall not stand in the judgment (has no standing), nor sinners (abide) in the congregation of the righteous." It is not our place to gather the tares. God will send forth reapers (v. 30) and his reapers are the angels (v. 39).

We are here warned against useless or profitless activity. Ours is to sow the right seed and let God work. We are not even responsible for any process of separation, for God will take care of his own and in His own time will send forth His reapers to do what we are not to do. This does not set aside church discipline (1 Cor. 5:3-5, etc. Matt. 5:29, 30) for in this parable the field is "the world." Nor does this mean that there is no reaping for us as laborers in the Kingdom, that is another matter.

Evil will not gradually disappear from the world, but on the contrary it will grow, develop and bear along beside the wheat, until the harvest. The language of Jesus is graphic: "Cast and fling," express indignation and contempt; "furnace of fire," denotes the fierceness of the torment of punishment, and the "gnashing of teeth," and the "wailing," is a terrible picture of anguish and despair. As against this, like a sun bursting from behind some grim storm cloud, He tells us that the righteous shall shine forth. "Who hath ears to hear let him hear," for these are mighty and weighty matters.

August 4

The Worth of the Kingdom

Matthew 13:44-53

Golden Text:—"Seek ye first His Kingdom, and His righteousness and all these things shall be added unto you."—Matthew 6:33, R. V.

Is the Kingdom of God of sufficient value for me to seek to enter it, or to possess it? In our lesson today there is set before us four parables that ought to answer any such question.

The first two have to do with the great value of the Kingdom, the second its mixed character and final separation, and the last, the great responsibility of those who possess its truths. In this entire group of parables are four that are for men who are careful to observe outward development, and four others that are for men of faith who see beneath the surface the hidden things of the Kingdom.

Today's lesson sets forth, (1) the purchase of things of great value, (2) the acquisition and disposition of things of a mixed value, and (3) the use of these values after coming into the possession of them.

1. **The hidden treasure, (v. 44).** Perhaps this should be more properly termed the parable of the bought field. We need to remember that in all of these parables the Master himself is the important personage. He is the one who sows the seed, etc. Hence, we understand that He is the one who discovers this great treasure hidden in the field. He has already told us that "the field is the world" (Matt. 13:38). This adds great significance to his words spoken to Nicodemus (John 3:16). The world never rightly estimated the value of a human soul, potentially or otherwise, till Christ came. The purchase price of the world was his own life blood—nor was it merely duty with its compelling force that led him to pay the price, for he did it in joy (Heb. 12:2).

2. **The pearl of great price, (vv. 45, 46).** This parable is very similar to the foregoing, yet it adds strength and force to a study in values. We ought to be very clear in our study and application. The pearl of great price may perhaps be taken as a symbol of our salvation but, to interpret the merchantman as the commonality of man, would be for the sinner to purchase his own salvation, a thing far from biblical teaching.

Why does Jesus speak of pearls to the Hebrews who did not esteem them at all? What is the symbolism of a pearl? The pearl is the one precious stone that is the result of a living organism; it is the result of an injury done to the life of the oyster. It has always stood for purity and for innocence. Is it then illogical for us to assume that Christ is the merchantman who gave all to redeem (buy back) the lost souls of mankind?

3. **The drag net, (v. 47-50).** Again we are dealing with the mixed character of the Kingdom here upon the earth, and of the final separation incident thereto. It is noticeable that this is collective, not individual fishing. There will be many movements that will ostensibly be for the gathering of men into this Kingdom, but the principle here laid down is that one considered in the lesson of the wheat and the tares, that ultimately there shall be cast out all things that offend. In the end the Kingdom shall be without spot or blemish. Hence we do not read into this parable emphasis upon any phase of evangelism.

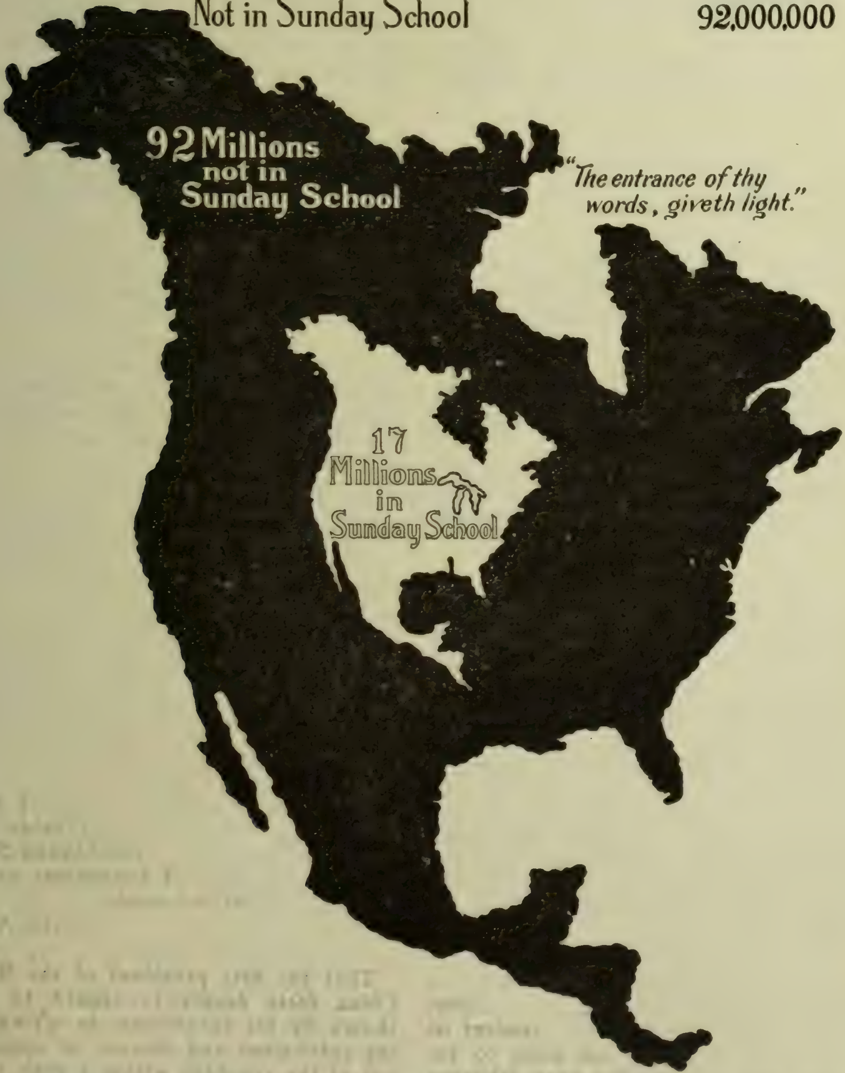
4. **The householder, (vv. 51-53).** In the first of these parables we had the Word as the seed of this new kingdom, in this, the eighth of the Kingdom parables, we revert to the matter of the Word. Jesus asks his disciples if they understand the word he had spoken. Their response is affirmative. He then shows them what a burden of responsibility, due to possession, rests upon them. The work of the scribes was to transcribe and to interpret. Jesus tells the disciples that they are in a like manner to interpret the Kingdom to men. They are to "bring forth" hidden treasures. We must remember that Jesus taught in parables that, "hearing they might not hear" etc., hence we are to search the Scriptures and bring forth these hidden treasures of truth as we go about doing our part in the ushering of the Kingdom.

There is a right and a wrong way of entering this Kingdom. We may think we have entered by our works, only to find that when the contents of the drag net are examined, we shall be cast forth. Or, we may gain the pearl of great price, even Christ himself, by faith, and find in Him all that fulness for which men are striving, the sum of all values. When we enter this Kingdom through Him who is the way, the truth, and the life, we will discover it was a profitable bargain to part with all else, for what will a man give in exchange for his soul?

Are we willing to pay the price for the sake of the pearl? Are we willing to pay the price of the field that others may possess the great treasure of eternal life in Christ? He paid the price to purchase eternal life for us. Do not forget that the Kingdom is not eating and drinking, but righteousness and joy and peace in the Holy Spirit (Rom. 14:17).

The treasure was discovered, the pearl sought after; both methods have their place and significance in our lives that are to be hid with Christ in God. Do not be careless of the fact that He expects us to discover to the world great treasures.

Population of North America	109,000,000
Sunday School Enrolment	17,000,000
Not in Sunday School	92,000,000


92 Millions not in Sunday School
"The entrance of thy words, giveth light."
17 Millions in Sunday School

Who are responsible for the smallness of the white map of North America as compared with the black map?

[Courtesy International Sunday School Association].

THE GOSPEL IN THE WORLD

Edward A. Marshall, Editor.

There are 47 Chinese temples in the United States.

Over 1,000 of the 1,558 walled cities of China have no resident missionary.

The Methodists constitute 21 per cent of all the church members in the United States.

About ten times as many people are divorced as become missionaries.

Every native Congregational church among the Zulus is reported to be self-supporting.

Paraguay has been for weeks in the throes of civil war. There are twenty-two missionaries working in the republic.

The report is being circulated that the Turks are planning to irrigate regions in Mesopotamia at a cost of $150,000,000.

The American Bible Society shipped seven tons of Bibles to South America, all of which were in languages other than English.

There are about 273,000 Indians in the United States; 15,063,207 Mexicans, 3,000,000 Mountain Whites, 10,000,000 Negroes, 400,000 Mormons.

The Panama Canal will cost the United States more than all the Protestant churches of the world spend on foreign missions in ten years.

Nearly two billion dollars worth of exports were sent out of this country in 1910, while the Christians exported only eight million dollars for missions.

Between 1902 and 1912, the Missionary Education Movement distributed 1,129,297 mission study text books. In 1912 there were approximately 175,000 persons enrolled in mission study classes.

Out of the 10,000 people inhabiting the Marshall Islands, 4,000 are said to be Christians. Rev. C. H. Maas, a former student of the Moody Bible Institute, has gone to relieve Rev. C. F. Rife, who has been laboring there for eighteen years.

Over two thousand persons have been baptized in India in the Methodist Episcopal Church for each month of the last quadrennium.

If the money represented in the present debt of the United States, had been spent in spreading the gospel the world would be well nigh evangelized.

Twenty-five of the principal foreign mission boards of the United States and Canada have issued calls for 629 new missionaries, 361 men and 268 women.

The total world-wide enrolment of Christian Endeavor in 1911 was 79,077 societies, and 3,953,850 members, among more than sixty denominations and eighty languages.

An annual income of one-half of one percent of the value of property in the state of Illinois alone would pay the present yearly foreign mission expenses of the world.

In every 10,000 of our population there are six criminals who are American born, and thirty who are of foreign parentage. There is a double need for work among our immigrants.

Word comes from the district of Chao-cheng, Shansi, China, that something like 500 families have put away their idols, and that many of them have expressed a desire to enter the church.

There are twice as many persons engaged in delivering mail free to farm houses in the United States as there are missionaries delivering the free gospel of Christ to the whole non-Christian world.

There are now 40,000 ministers and native helpers in foreign mission fields supported from the churches of the United States, and last year the sum of $12,000,000 was contributed to support the work.

—The Advocate.

That the first president of the Republic of China feels deeply in regard to opium, is shown by his earnestness in trying to stamp the cultivation and the use of opium entirely out of the republic, within a year, if possible.

—Herald of Gospel Liberty.

Chicago has 600 moving picture theatres, with a daily attendance of 150,000 people who pay $15,000 for their entertainment. If the Christian people of Chicago, numbering 200,000 would contribute at this rate, they could pay the foreign missionary bills of the entire United States.

Great Britain spends as much in caring for its old people who are past seventy as christendom spends on evangelizing the world. In other words, the British think as much of the physical comfort of its aged as Christians the world over do of those dying without Christ.

The welcome news comes from Yuananfu, China, that the idols of the temple of the "Eastern Hell" and those of the city temple, with the exception of about half a dozen, have all been destroyed, whilst the streets have been cleared of all shrines to the tutelary gods.

The Presbyterian (U. S. A.) Board of Home Missions reports 367 Presbyterian churches and missions in continental United States employing a language other than English. There are 137 German, 68 Italian, 40 Bohemian and 24 Slavic churches, and a number of French, Spanish, Chinese and Persian.—The Christian-Evangelist.

Over sixty missionaries in China are now giving their full time supervising the distribution of relief. Over a quarter of a million people are receiving help and about fifty thousand of those able to work are engaged in repairing dikes and digging drainage ditches. The daily loss of life is said to have been nearly twice as great as that caused by the Titanic disaster, but the worst is now over. —Presbyterian Advance.

Women in India have power and they know how to use it to advantage at times. A famine orphan girl who had been brought up in one of our schools was married not long ago to a young man who is a catechist in mission employ, but a young man of not very strong character. Some time after their marriage the husband was tempted by the Roman Catholics to go over to them. The inducements they offered were such that he was about to take their offer when his wife heard about it. She knew nothing about the Catholics, but her lady missionary had never taught her that they were a good thing, so she thought it was hardly safe to go into it. She did not give her husband anything to eat for two or three days, and he soon abandoned his intention and was glad to do what his wife thought best.

Count Terauchi, the Japanese governor-general in Korea, has exonerated the missionaries from any part in the conspiracy against him and has expressed his willingness to cooperate with them in their movement.

In Changsha, the capital of the province of Hunan, formerly one of the most anti-foreign cities in China, and one of the most bitter against Christianity, there is evidence that in the hearts of an increasing number of men and women the Spirit of God is working.

The American Board, representing 800,000 Congregationalists of the country, in their foreign missionary work has 124 missionaries in twenty different countries and has an income of $1,030,000; the Methodist Episcopal Church, with 3,250,000 members, has 763 missionaries in twenty-two countries, and an income of $2,200,000; the Baptist Missionary Society has 444 misionaries in fourteen countries, and $1,160,000 income; the Presbyterians of the North, with 1,300,000 members, have 669 missionaries in twenty-five countries and an income of $1,700,000.

The Indian census of 1911 contains some striking facts in regard to the religious distribution of the population and the changes of the past ten years in that regard. The census distinguishes eight religions—Christian, Jewish, Mussulman, Zoroastrian, Buddhist, Jain, Sikh and Hindu. All of these except the Jain showed an increase for the decade, but none except the Sikh showed a rate of increase as great the Christian. Its gain was 38 per cent, the Christian 33. The Hindus, who count more than two-thirds of the whole population, gained only 5 per cent; the Mussulmans, 7 per cent; the Buddhists, 13 per cent. The purely pagan "Animists," the jungle and outcast tribes, are now found to number 10,295,168, an increase of 20 per cent for the decade. The gain in general population is 7 per cent. The native Christian growth is very unevenly distributed. In Eastern Bengal and Assam, the increase has been nearly three-fold. It is but little less in the Punjab, and it is 125 per cent in Madras. In the United Provinces the growth is 73 per cent, in Burma, 57. On the other hand, the rate is less than for the country as a whole; in Bengal and the central provinces and in Bombay it falls to 12 per cent. Nearly two-thirds of all Indian Christians are in Madras province, 2,345,475 out of 3,876,203. Ten years ago there were only 1,038,854 there. It would be interesting to inquire why the experience of Madras differs so widely from that in Bengal and Bombay, where Christianity is relatively strong. Protestant and Roman Catholic gains, speaking generally, are in about equal ratio.

FOR SERMON AND SCRAP BOOK

"MENDING THEIR NETS"

Matthew 4:21

Time spent in mending nets is time saved in fishing. Success in Christian life and service depends upon time spent in:

1. Prayer and communion with God.
2. Bible study and meditation.
3. Sabbath-keeping.
4. Self-examination and confession.

"IS THE YOUNG MAN SAFE?"

2 Samuel 18:29

1. What temptations bring him into peril? Lust—unholy ambition—drink—worldly pleasure.
2. Is he safe from bad companions—corrupt habits—pernicious literature—impure thoughts—false doctrine?
3. Is he safe in Christ—among good influences—in a good home?

"AS HE PRAYED"

Luke 9:29.

Prayer transfigures—

1. Our wills, by bringing them into submission to God's will.
2. Our lives, by bringing quiet and peace into our hearts.
3. Our faces, by making them shine with inner joy.
4. Our thoughts and feelings, by lifting them from earth to heaven.

GOD'S CALL TO MEN

Matthew 22:14

"Many are called, but few are chosen."

1. God calls men—
    - (1) by His word;
    - (2) by His providences;
    - (3) by the prayers of Christians.
2. God calls—
    - (1) from sin to forgiveness;
    - (2) from wretchedness to happiness;
    - (3) from hell to heaven.
3. God calls everybody, but His call is not responded to by those—
    - (1) who sin out the day of visitation;
    - (2) who dislike the terms;
    - (3) who neglect the preparation.

—W. S. Martin.

"THE WAY OF CAIN"

Jude 11

It was not an atheistic way—He believed in God;

It was not an irreligious way — He worshipped God;

It was not an ungrateful way—He thanked God,

BUT—

It was his own way, instead of God's way;

It was the way of reason, instead of faith;

It was the way of self-righteousness, instead of repentance;

It was the way of works, instead of Christ;

It was the way of sin, instead of holiness;

It was the way of sorrow, instead of happiness;

It was the way of hell, instead of heaven.

THE HEALER OF BROKEN HEARTS

Psalm 147:3

These words must refer to God, for no one else could do this. The science of surgery is greatly advanced in these days, but the man is not yet found who will announce himself a healer of broken **hearts.** If there were such an one how popular he would be!

1. When we speak of a broken heart, we usually mean a **sorrowful** heart, as for example, Hagar in the wilderness; Jacob; the woman with the issue of blood; the man at the sheep gate. How God healed these hearts!

2. We all have had the experience of a heart bowed down with a weight of woe, but do we know the sadness of a heart bowed down with a weight of **sin?** David knew both these experiences. How God healed his heart in each case! But he never struck a deeper chord of woe on the one hand, or a higher strain of joy on the other than when he came to know the experience of condemnation for sin followed by deliverance from it. (Compare Psalms 51 and 32.)

3. How may a heart be broken by sin?
    - (a) By a sense of the **law** of God;
    - (b) By a sense of the **love** of God.

These two meet in Christ on the Cross.

4. How does God heal the heart broken by sin?
    - (a) By removing its guilt,—"There is therefore now no condemnation";
    - (b) By removing its pollution,—"Created anew unto obedience," etc;
    - (c) By communicating His favor, transferring His own righteousness to the soul. It were as though a physician should not only cure a patient of heart disease, and carry him through his convalescence, but give him an entirely new heart.

5. The range of application here is narrow, not because there are few sinners, but because there are few whose hearts are broken on account of it. But if there is such an one he is to be invited to the Healer.

Come, ye disconsolate, where'er ye languish;
Come to the mercy-seat, fervently kneel;
Here bring your wounded hearts, here tell your anguish,
Earth has no sorrow that heaven cannot heal.

WHAT IT MEANS TO BE FAR FROM GOD

"They that are far from thee shall perish" —Psalm 73:27.

1. This is not a threat, but an earnest statement of a great fact; the enunciation of a great law, the law of sin and of death.

The statement is true, first, **because of what God is.** We know that He is the Creator and Sustainer of life.

"Thou sendest forth thy spirit, they are created;
Thou hidest thy face, they are troubled;
Thou takest away their breath, they die."
Ps. 104: 29-30.

God is the life and the light of men. Of course they that are far from the life and the light of men will perish. It is inevitable.

2. In the second place, this statement is true **because of what man is.** He is made to be a child of God. He has been led away by wandering fancy, passion and the glamor of sin. And under the dominion of sin, a bond slave to it, he perishes far from his Father's love. He is made to be God's own. The instinct of worship is in him. His soul is made for God, just as eyes were fitted for light, ears for sound, fins for water or wings for the flight of the bird.

3. This statement is true also **because of the forces arrayed against man.** There is first to be considered his own evil nature, the foe of the better nature in him.

Then there is the world system of sin which is against him. It has a thousand alluring siren voices tempting him to lose his soul in its material joys.

Then, too, there are great spiritual forces of darkness. George Arnold dolefully sings:

I stretch my hands out in the empty air;
I strain my eyes into the heavy night, blackness and darkness;
Father, hear my prayer, grant me to see Thy light.

4. I began with a text about being afar off. I close with one about being brought near. "But now in Christ Jesus ye who were afar off—and perishing—are made right by the blood of Christ." You are surely perishing without Christ's saving power and daily comradeship in your life. "Let everything go for Christ tonight, but do not let Christ go for anything."

—George G. Mahy.

WHAT ARE YOUR SERMONS AIMED AT?

There is nothing that we need today more than directness of aim. So many of our sermons "aim at nothing—and hit it." What is it we wish to do? Is it conviction, persuasion, issuing in the surrender of heart and will to Jesus Christ? Has the importance of this gripped us? Is it a case of "Woe is me if I preach not the Gospel"? This type of preaching makes a tremendous drain on body and mind and heart and nervous system. But for that we must be prepared if the day of old-fashioned conversions is to return.—Primitive Methodist Leader.

DO YOUR WORKS ENDURE?

There died recently, at the age of ninety-three, a Lancashire millwright, Thomas Jordan by name, whose practical experiences dated back to the early days of British engineering. After enumerating examples of his inventive genius, including his designing of "the patterns for the first propeller," a writer in the Manchester Guardian says:

"Some of the wheels Old Tommy geared are running yet on the shafting he hung. Some of the boats he helped to engine are still afloat, and the bridges he helped Brunel to model are still bearing traffic."

We may add our tribute of respect to the humble worker who did such good work, and did it so well. Let us also remind ourselves that—for good or ill—the influence of our lives will be "running yet" or "still bearing traffic," when we ourselves have passed away (2 Tim. 2:15).—The Christian.

PREVAILING PRAYER

The river that runs slow and creeps by the banks, and begs leave of every turf to let it pass, is drawn into little hollownesses, and spends itself in smaller portions, and dies with diversion; but when it runs with vigorousness and a full stream, and breaks down every obstacle, making it even as its own brow, it stays not to be tempted by little avocations, and to creep into holes, but runs into the sea through full and useful channels.

So is a man's prayer. If it moves upon the feet of an abated appetite, it wanders into the society of every trifling accident, and stays at the corners of the fancy, and talks with every obstacle it meets, and can not arrive at Heaven; but when it is carried upon the wings of passion and strong desires, a swift motion and a hungry appetite, it passes on through all the intermedial regions of clouds, and stays not till it dwells at the foot of the throne, where mercy sits, and thence sends holy showers of refreshment.—Jeremy Taylor.

HOW TO GET SERMON STUFF

Some years ago a preacher, who was then heard with delight and profit not only in the great city of his residence but through all the English-speaking world, told me of the agony in which his sermons were born. He said that on Monday he was complacent. Crowds had filled the church on the Lord's Day. Many pleasant commendations had reached him. On Tuesday he was hopeful for the coming Lord's Day. On Wednesday the shadow of that day began to cloud his spirit. On Thursday actual distress set in. On Friday it was agony. He feverishly turned the leaves of his Bible or read the religious papers for some theme which would fire his imagination. All in vain. Saturday came. The heavens were brass, his mind one dull despair. He said to himself: "......, your hard-earned reputation will vanish tomorrow. The crowds will come, they will look puzzled, incredulous, disgusted, and will go away saying, "Is that the famous ....?"

Then, in utter hopelessness he would snatch at a text, a theme, and make such preparation as he could. Sunday would come. The great throng would gather, the organ would peal, the hymns of faith and courage would lay hold upon him, he would stand up, calling desperately upon his great natural oratorical endowments—and again would charm and please.

At last he came absolutely to the end of his resources, and resigned his church. He was well stocked with old sermons, and, calling himself an evangelist, he went forth, preaching them. For a few years "fame blew his name about," but the springs were dried up in him, and now he is little mentioned.

Suppose he had become enraptured with truth for truth's sake; suppose by systematic, comprehensive Bible study he had saturated his being with that living Word whose very nature craves, will have, expression? Ah, often have I pictured to myself the ministry he might have had! I have thought of him as he might have been, a man of impressive presence with a voice which was vocal velvet, nobly careless of fame, but aflame with truth, compelling thousands to hear and believe.

If I may judge from much that I hear, and from the pitiful list of themes announced in the paper from week to week, many preachers are desperately put to it for sermonic material. It need not be so. The truths of Scripture were meant to be preached, but they may be richly gathered only by him who goes along the King's highway.

I too have known the scanty store of sermon stuff; but some seventeen years ago I began the preparation of a system of Bible study by correspondence. In the preparation of that work I made three times a close study of the whole Bible. An unexpected, unlooked for result happened. Sermons lay in wait for me, fairly leaped out at me. Sermons textual, expository, biographical, doctrinal, experiential. Sermons for saints and sermons for sinners. Sermons for the sorrowing and for the joyous. Sermons for fathers and mothers and children. Sermons for business men and youth.

I did not seek sermons, I sought truth, but sermons sought me and would not be denied, and if I should live a century I could never exhaust the material gathered during that systematic and comprehensive study of God's holy Word.—C. I. Scofield, in Grace and Truth.

SERMON CONSTRUCTION

Rev. Dr. Stalker, in The Preacher and His Models, quotes the following rhyme on the method of constructing a sermon. He says that although he has never succeeded in coming up to its standard, yet it has often floated before him with advantage in the hours of composition:

Begin low;
Proceed slow;
Rise higher;
Take fire;
When most impressed
Be self-possessed;
To spirit wed form;
Sit down in a storm!

PREACHING CHRIST'S SUFFERINGS

Some of our most touching hymns upon our Lord's passion are spoken of by the cold-blooded critics as sensuous. "I cannot bear," says one, "to hear so much about the physical agonies of Christ."

Beloved, we must preach the physical agonies of Christ more than ever, because this is an age of affectation, in which His mental and spiritual griefs are no more apprehended than those of His body. The desire is to be rid of His sufferings altogether. This age is as fond of physical pleasure as any that has gone before it, and it must be made to know that physical pain was a great ingredient in the cup which our Lord drank for man's redemption. Very many are so unspiritual that they will never be reached by high-soaring language, appealing to a delicacy which they do not possess.

We must show forth the bleeding Saviour, if we would make men's hearts bleed for sin. The cries of His great grief must ring in their ears, or they will remain dead. The Lord dwelt on them Himself (Matt. 20:17-19).—C. H. Spurgeon.

GRANDMA'S LAMENT

Oliver Muir Fuller

Yes, take my bonnet, dearie,
  My gloves and glasses, too;
I'm sad to-night and weary,
  Yet I must talk to you.
We've been to meeting, dearie,
  For comfort, praise and prayer,
But something told me plainly
  That the Saviour was not there.

"Home Missions" was it, dearie?
  I thought I heard it right;
But I would not have guessed it
  From what was said tonight.
Not once they spoke of Jesus,
  His power to save from sin;
No word of Gospel message
  To bring the wanderer in.

They spoke of "Education,"
  And read a story, too,—
Oh, dearie, I was heartsick,
  For when I thought of you
And then of Grandma's girlhood,
  When Christ was preached and taught
As the only way that sinners
  To the Father might be brought,

I trembled lest the teaching
  Of other ways should prove
The very means of keeping
  My grandchild from His love.
For "character" and "uplift"
  They spoke of there tonight,
Have never brought salvation,
  Or cleansed us in His sight.

His Blood alone, my dearie,
  Is what the missions need,
We want no education
  That holds a Christless creed;
And when we come together
  Upon the Lord to call,
We want to have our Saviour
  Exalted above all.

Not education, dearie,
  And all that that may be,
But Christ, our blessed Saviour
  Is the need of you and me.
And though we've been to meeting,
  And two ministers were there,
I want my Bible, dearie,
  And a little while in prayer.

—Watchword and Truth.

The lights of heaven are made to serve us, and they do it faithfully and shine in their season without fail. We are set as lights in this world to serve God. Do we in like manner answer the end of our creation?—Selected.

WHAT BECAME OF A LIE

First somebody told it;
Then the room wouldn't hold it;
So the busy tongues rolled it
  Till they got it outside.
When the crowd came across it
They never once lost it,
But tossed it and tossed it,
  Till it grew long and wide!

This lie brought forth others—
Dark sisters and brothers,
And fathers and mothers,
  A terrible crew.
And as headlong they hurried,
The people they worried,
And bothered and flurried,
  As lies always do!

And so, evil-boded,
This monstrous lie goaded,
Till at last it exploded
  In sin and in shame.
But from mud and from mire,
The pieces flew higher,
Till they **hit the sad liar,**
  And killed his good name!

—The Christian.

THE OLD FAMILY PEW

One sometimes hears a deal of nonsense about the danger of creating a prejudice against religion in the mind of a child by making him attend church once a week. The danger would seem to be about one-tenth as great as that of arousing a prejudice against education by sending him to school twice a day. In both cases the remedy lies in the good sense of the parents and their estimate of the value of religion and education carefully instilled into the child's mind.

The strength of the church has been in the old-fashioned family pew, with father at one end and mother at the other, and a stairway of more or less restless children between. From that pew have gone out the upright, devout, consecrated men and women who have loved the church and maintained her worship and done her work in their several generations. For the sake of the church, and especially for the sake of the children, let it be restored.—Southern Churchman.

Serve God by doing common actions in a heavenly spirit, and then fill the cracks and crevices of time with holy service.—C. H. Spurgeon.

Beware how you regard as trifling, faults which appear of but little consequence. You weigh them, and think them nothing; but count them and you would be frightened at their number.—St. Augustine.

THE VALUE OF TRUE ANECDOTES

When I was preaching in Baltimore in 1879, an infidel reporter, who believed I was a humbug, came to the meetings with the express purpose of catching me in my remarks. He believed that my stories and anecdotes were all made up, and he intended to expose me in his paper. One of the anecdotes I told was as follows:

A gentleman was walking down the streets of a city some time before. It was near Christmas time, and many of the shop windows were filled with Christmas presents and toys. As this gentleman passed along he saw three little girls standing before a shop window. Two of them were trying to describe to the third the things that were in the window. It aroused his attention, and he wondered what it could mean. He went back and found that the middle one was blind—she had never been able to see—and her two sisters were endeavoring to tell her how the things looked. The gentleman stood beside them for some time and listened; he said it was most interesting to hear them trying to describe the different articles to the blind child—they found it a difficult task.

"That is just my position in trying to tell other men about Christ," I said; "I may talk about Him, and yet they see no beauty in Him that they should desire Him. But if they will only come to Him, He will open their eyes and reveal Himself to them in all His loveliness and grace."

After the meeting this reporter came to me and asked where I got that story. I said I had read it in a Boston paper. He told me that it had happened right there in the streets of Baltimore, and that he was the gentleman referred to! It made such an impression on him that he accepted Christ and became one of the first converts in that city.

Many and many a time I have found that when the sermon—and even the text—has been forgotten, some story has fastened itself in a hearer's mind, and has borne fruit. Anecdotes are like windows to let light in upon a subject.—D. L. Moody.

WHAT HOLINESS MEANS

Holiness stands for three things. First, separation from sin and common use, as the one day among the days of the week, as the one mountain amidst the mountains of the world, and as the child Samuel amidst the boys and girls of his age—separate from sin and common use.

Second, it means to be separated unto the service of God. That which is kept from sin is reserved for God's most holy use, and that which is taken from common service is reserved utterly and absolutely for Him. Just as you would not permit the chalice and platten which are used for the communion service to be employed for the common meals of your own home, so that which is holy is reserved and set apart for sacred use.

Third, while holiness means separation from and separation to, it also implies Godlikeness, because that which is reserved for God's use takes on something of God's nature. Just as the silver plate at the Lord's table reflects the light of the face of him who bears it, so that which is used by God tends to become like God. Never forget that holiness is not an attainment, but an attitude. It is the opening of the heart to the balmy air and sunlight of God's nature, which, entering in, fill the spirit of man or woman.—F. B. Meyer in "Back to Bethel."

WHY GOD CHASTENS

A visitor was watching a silversmith heating the silver in his crucible. Hotter and hotter grew the fires. All the while the smith was closely scanning the crucible. Presently the visitor said: "Why do you watch the silver so closely? What are you looking for?" "I am looking for my face," was the answer. When I see my own image in the silver, then I stop. The work is done."

Why did the silversmith light the fires under the silver? To purify and perfect it. Is God's child-training an executioner visiting upon us the wrath of God? Nay, it is rather a cleansing angel pouring forth upon us the love of God.

The furnace, the suffering, the agony of child-training, what do they mean? **God is looking for a face!** It is the face of His Son. "For He hath fore-ordained us to be conformed to the image of His Son." And He is purging from us in child-training all that dims that image.

Child of God, do not be associating chastening only with the word "chastise." Couple it also with that beautiful word "chastity," the jewel of perfect, spotless purity of heart and life. Thus "chasten" is to **"chaste-en."** It is to **make chaste,** to make pure, spiritually. To purge, to cleanse, to purify—that is God's great purpose in all His "child-training."

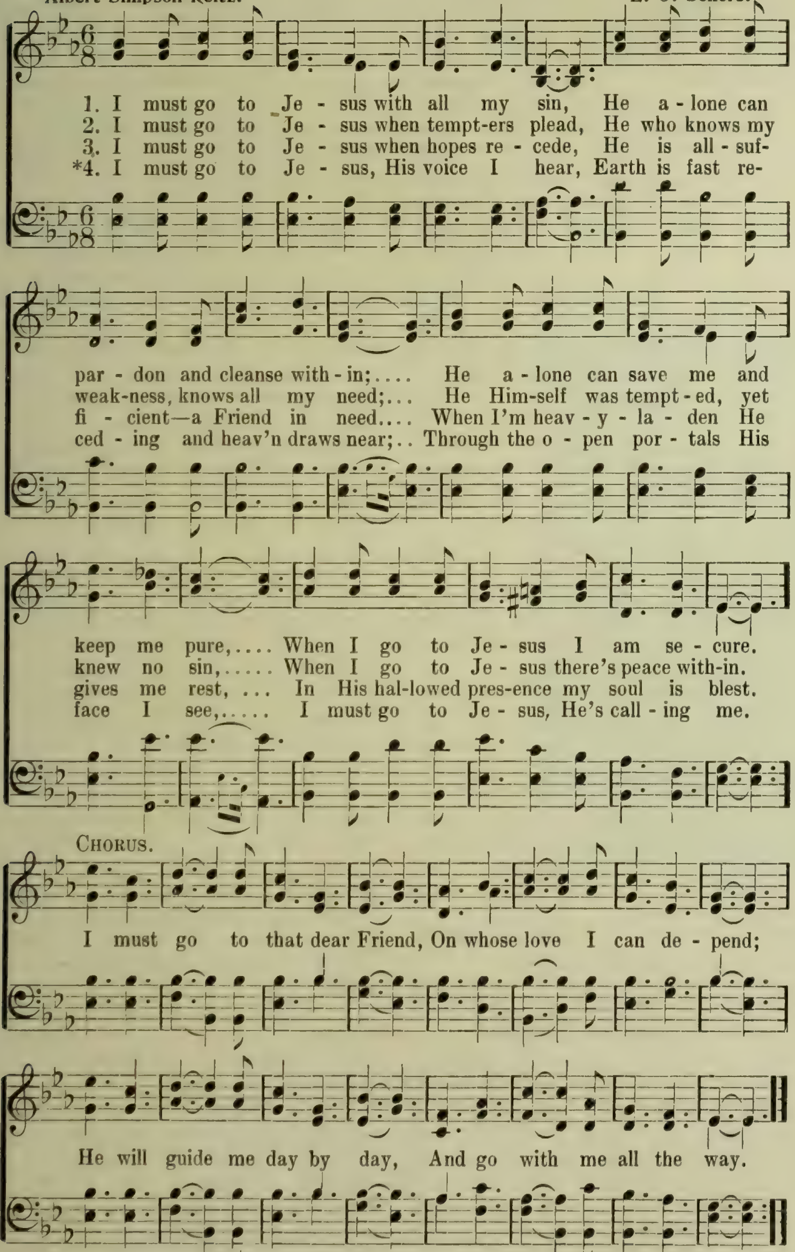
—James H. McConkey.

Being in Christ, it is safe to forget the past; it is possible to be sure of the future; it is possible to be diligent in the present.—A Maclaren.

Not only do we not know God without Jesus Christ, we do not know ourselves without Him. —Pascal.

I Must Go to Jesus.

Albert Simpson Reitz. **E. O. Sellers.**


1. I must go to Je - sus with all my sin, He a - lone can
2. I must go to Je - sus when tempt-ers plead, He who knows my
3. I must go to Je - sus when hopes re - cede, He is all - suf-
*4. I must go to Je - sus, His voice I hear, Earth is fast re-
par - don and cleanse with - in;.... He a - lone can save me and
weak-ness, knows all my need;... He Him-self was tempt - ed, yet
fi - cient—a Friend in need.... When I'm heav - y - la - den He
ced - ing and heav'n draws near;.. Through the o - pen por - tals His
keep me pure,.... When I go to Je - sus I am se - cure.
knew no sin,..... When I go to Je - sus there's peace with-in.
gives me rest, ... In His hal-lowed pres-ence my soul is blest.
face I see,..... I must go to Je - sus, He's call - ing me.
CHORUS.
I must go to that dear Friend, On whose love I can de - pend;
He will guide me day by day, And go with me all the way.

*Suggested by Mr. Moody's dying words.

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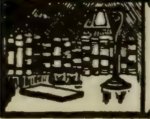


NOTES AND SUGGESTIONS

METHODIST BISHOPS ASSIGNED

The following assignments of Methodist Episcopal bishops were made: Bishop McDowell, Chicago; Bishop Thirkield, New Orleans; Bishop Homer C. Stuntz, Buenos Aires; Bishop Bristol, Omaha; Bishop Nuelson, Zurich, Switzerland; Bishop Burt, Buffalo; Bishops Bashford and Lewis, China; Bishop Leete, Atlanta; Bishop Hamilton, Boston; Bishop Henderson, Chattanooga; Bishop Anderson, Cincinnati; Bishop McConnell, Denver; Bishop Luccock, Helena, Mont., Bishop Shepard, Kansas City, Kas.; Bishop Wilson, New York; Bishop McIntyre, Oklahoma City; Bishop Berry, Philadelphia; Bishop Cooke, Portland, Ore.; Bishop Smith, St. Louis; Bishop Quayle, St. Paul, Minn.; Bishop Hughes, San Francisco.

At the recent Triennial Council of the Reformed Episcopal Church, held at Philadelphia, the committee on the state of the church reported encouragingly on the additions to the communicants in the last three years, stating that hardly a parish had not reported conversions. The finances also were found in better condition than previously, enabling them to meet their budget as not before in many years.

The Rev. Dr. Ferrando, formerly a Roman Catholic priest in Spain, and, since his conversion, a missionary worker in Porto Rico, was received as a presbyter of the church, with the view of ultimately taking charge of its work among the Spanish-speaking colonies of that dependency. He is at present the successor of Father O'Conor in charge of Christ's Mission, New York.

THE NORTHFIELD CONFERENCES AND SUMMER SCHOOLS

Of these, the young women's conference will be held July 3-10; the summer school for women's foreign missionary societies, July 12-19; home missionary conference, July 19-25; summer school for Sunday-school workers, July 20-27, and general conference of Christian workers, August 2-18.

Among the speakers already secured for the last named conference are:

Rev. Charles Brown, Rev. A. T. Robertson, D. D., Rev. G. A. Johnston Ross, M. A., Rev. John A. Hutton, Rev. G. Glenn Atkins, D. D., Rev. Rockwell H. Potter, D. D., Rt. Rev. A. S. Lloyd, Rev. F. W. Gunsaulus, D. D., Rev. E. B. H. Macpherson, Rev. J. G. Rodger, Ph. D., Mr. Melvin Trotter, Maj. James A. Cole, Rev. James M. Black, Rev. R. S. MacArthur, Rev. D. L. Ritchie and Rev. Charles Inglis.

A SANE FOURTH

What a little effort towards securing a sane Fourth of July can accomplish is shown by the fact that while in 1909 twenty cities had provided for a sane Fourth, 5,307 persons were killed or wounded, and last year when the number of cities providing for a sane Fourth was increased to 161, only 1,603 such accidents were reported.

MONTROSE BIBLE CONFERENCE ASSOCIATION

The fifth annual meeting of this Association will be held at Montrose, Pa., Aug. 23-Sept. 1. Dr. R. A. Torrey will be in charge. Rev. James M. Gray, D. D., Rev. R. V. Miller, Rev. John M. McInnis, Dr. Charles E. Hurlburt, Dr. W. J. Erdman, Rev. George G. Mahy, Rev. W. S. Jacoby, Rev. R. P. McKim and Melvin E. Trotter will be among the speakers. William McEwan will be in charge of the music. Two hours each day will be given to young people's work.

Representing 288,000 Sunday-schools with more than 28,000,000 members, the World's Central Committee met in Philadelphia, June 7, and arranged plans for the World's Seventh Sunday-school Convention to be held in Zurich, Switzerland, July 8-15, 1913.

Four ocean liners have been chartered to convey the delegates from the United States and Canada to the convention. These vessels will sail from New York, Boston, and Montreal. It was also decided that a group of fifty Sunday-school specialists, headed by H. J. Heinz, Pittsburgh, and Frank L. Brown, Brooklyn, will make a pre-convention tour of the Orient. Preliminary conventions will be held in the Philippines, Japan, China, and Korea. Other delegations will visit the Holy Land.

August J. Bucher of Cincinnati was chosen musical director of the convention, and it was decided to apportion 500 delegates to Continental Europe.

E. K. Warren of Three Oaks, Mich., presided at today's committee meeting. Others present included Dr. George W. Bailey, Philadelphia, President of the World's Association; W. M. Hartshorn, Boston, Vice-President; Marion Lawrance, Chicago, General Secretary; Hugh Cork, Chicago; Frank L. Brown, Brooklyn; H. J. Heinz, Pittsburgh; T. W. Sinnott, Wenonah; the Rev. S. O. Price, Camden, N. J.; A. B. McCrillis, Providence.

Dr. S. Rhea of Seoul, Korea, a teacher of one of the largest Bible classes in that country, was present as a guest of the committee.

MONTREAL SAILORS' INSTITUTE

The fiftieth annual meeting of the Montreal Sailors' Institute was held May 14, and marked the completion of half a century of useful endeavor among "the men who go down to the sea in ships." It also marked the completion of a very successful year during which a mortgage of $20,000 on the Institute has been paid off and the new year finds the Institute free from debt.

WHEATON COLLEGE

The commencement exercises at Wheaton College were held during the week of June 9-15. The address to the senior class, numbering about eighteen members, was made by President L. H. Seager of the North Western College at Naperville, Ill. The effort to raise $200,000 endowment is reported as completed, and the friends of the college are very hopeful for enlarged usefulness in the future.

THE CHRISTIAN BROTHERHOOD LEAGUE

An organization of Christian prisoners in penitentiaries, with the above title, has been effected. The president of the league is W. P. D. Hamilton of Jefferson City, Mo., who is also a student of the correspondence department of The Moody Bible Institute.

The pledge is as follows: "In consideration of my membership in the Christian Brotherhood League, I pledge myself to live a Christian life and to do all in my power to induce others to so live. I will help my fellow Christian in every honorable way in my power. I will be obedient to my superiors in authority, and do my best to be a model Christian." A very neat badge has been prepared for the members of the league.

WHERE IS WINONA?

It is in the heart of the country, two and one half miles east of Warsaw, Indiana, on the Great Divide, 200 feet above Lake Michigan, on the main line of the Pennsylvania System, the Big Four R. R. and Interurban R. R.

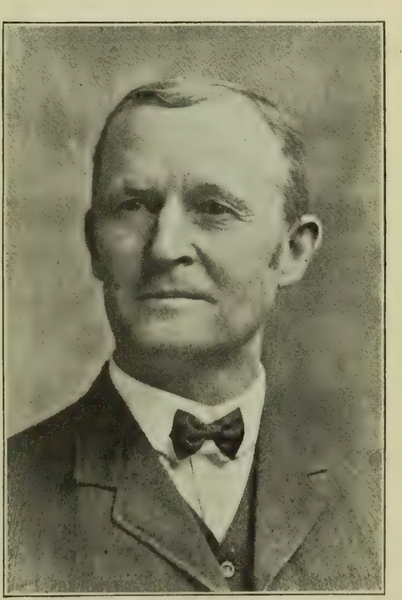
Winona is a unique working combination of the Chautauqua and Northfield ideas. Winona Park, founded in 1895, includes 300 acres of land, has several fine hotels and scores of boarding houses and hundreds of residences. It has all the advantages of modern city improvements, with its groves, flowers, sparkling springs of purest water and the lake covering 800 acres with an average depth of thirty-eight feet. The Bible school, under the direction of The Moody Bible Institute, opens July 1, and closes August 9. The Bible Conference opens August 23, and closes September 1.

A GOOD MAN GONE

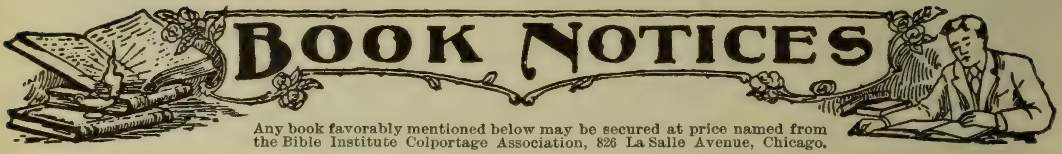
L. B. Trowbridge

On Wednesday, May 8, John F. Atkinson, founder and superintendent of the Chicago Boys' Club, passed into rest. Born in a log cabin in Ohio, reared on a farm in Indiana, in business in a small town in Iowa, such was his history until at the age of thirty-four he left his wife and children, his home and a prosperous mercantile business and started out to save the lost.

For about eight years he traveled as agent of a child saving society of Iowa. Three years were spent in similar work in Illinois. This brought him into contact with the children of the slums in Chicago. In 1901 he founded the Chicago Boys' Club. Beginning with three ragged "newsies" and a playroom, the club grew to a membership of over fifteen hundred, gathered in three large industrial schools. Mr. Atkinson's parents were Christians of the old-fashioned, backwoods type. They ingrained into their children habits of honesty, frugality and industry. Upon these principles Mr. Atkinson founded and conducted the institution to which he gave his life. During the eleven years of its history it never incurred a cent of indebtedness, never secured a cent of money for its support by false or questionable means, and always and at all times labored for the souls of the boys, as well as for the highest efficiency in their bodies and business careers.



John F. Atkinson



BOOK NOTICES

Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association, 826 La Salle Avenue, Chicago.

The Returning King, by Rev. J. H. Townsend, D. D.

This is a fresh little book on the second coming of the Lord. Under the titles, "Foreshadowings in the Old Testament," "The Image and the Stone," and "Shadows," the author advances to the place that Israel has in the purpose of this return, and this part of the book is probably the latest word on the present world conditions, including references to the Turko-Italian war, and the changes that are now going on in Palestine. The friends of the pre-millennial advent will find this little volume very helpful.

62 pages. 5 x 7 inches. Morgan & Scott, Ltd., London. 40 cents net. J. H. R.

The Great Doctrines of the Bible, by William Evans, D. D., Director of the Bible Course of The Moody Bible Institute. Author of "The Christian: His Creed and Conduct," "How to Memorize," etc.

We are glad to see that this recent and excellent work of Dr. Evans is being most favorably reviewed in other periodicals; and indeed wherever the Bible is appreciated as the Word of God, this is certain to be the case. The author is a diligent reader, and tries to keep abreast with what scholars are saying on the subjects of which his book treats, but has found nothing to change or weaken in the slightest degree the orthodox teaching of the church in all the centuries.

The noted Dr. Munhall has had a challenge out for fifteen years offering $100 to any one who will give him one entirely new theological fact, in spite of all that so-called "modern scholarship" has to say; and Dr. Evans' book explains why this challenge has never been taken up.

The book is prepared for students of the type of The Moody Bible Institute which means, if our judgment is worth anything, that its simple and popular style will commend it to hosts of busy pastors. We know one good lady, too, who values it sufficiently to place it with other books for ready reference on a table in her home.

We ought to add that the work is printed in fine, large type, that its chapters are admirably broken up into sections, and that it has a carefully prepared "Subject Index."

275 pages. 6 x 9 inches. The Bible Institute Colportage Association, Chicago. $1.50, net. J. M. G.

Revelation and Its Record, by William W. Guth, President of the College of the Pacific.

While the author discusses revelation in nature, human life, history, music, fine arts, and profane literature, the two chapters which interest the Christian most particularly are those on, "Revelation and Inspiration," and "The Record and Revelation in Holy Writ."

The chapter on "Revelation and Inspiration" gives us the author's view of the inspiration of the holy Scriptures. He properly rejects the mechanical theory. He also rejects the verbal theory which he thus defines: "God spake to man, and man, through his mind and heart received the message in the exact words in which God spoke." He says that the motive to this theory is the relief that the Bible receives from inaccuracies or lack of authority. He says on page 78: "If we say our Bible is verbally inspired, and that we have to-day a verbal record that God gave to men from time to time as it appears in holy writ," we have many difficulties to overcome. Rejecting these theories he endorses the theory that he rests on Job's words: "There is a spirit in men, and the inspiration of the Almighty giveth them understanding." He says that there is no difference between the inspiration of the Bible and the literature of our own day in principle, the only difference is in degree, and this is found in the content of the inspiration. The author's viewpoint as to revelation in holy writ can be quite readily understood in his assertion that written history among the Hebrews began about 900 B. C., with the oldest history of David. Before this there was nothing but legends, poems, and anecdotes.

To sum up our objections to the author's position in the two chapters of chief interest, we would say that he is not fair in his definition of verbal inspiration—those who hold to this theory confine the accuracy to the writing of the original manuscripts. If we believe with him that written history was not known until the time of David, all the history of the Judges, Moses, Abraham and the patriarchs, belongs exclusively to legendary lore, and all discussion of revelation in holy writ goes no further back than the prophets.

255 pages. 5 x 7½ inches. Sherman, French & Co., Boston. $1.25 net.

J. H. R.

In Bethany House, by Mary Elizabeth Smith.

In the words of the publisher, this is "a fascinating Southern romance," a characterization well put. Possibly strength would be added were the romance less intense; but in the delineation of character and in the unfolding of the story, Miss Smith holds the attention of both mind and heart.

Katherine's is character of unusual strength and spirit. In this nature romance and realism contend for mastery—truth wins. As a young girl she epitomized the spirit, purpose and experience of after life in the words, "It would just be glorious to die for something that was right." As a girl in the home, the school, the training institute, the settlement, her own home, one finds the same heart of love for others, the same keen intellectual grasp of affairs, the same soul of honor. The book will stimulate young women to new life-conceptions, as well as satisfy their romance-loving natures.

293 pages. 5½ x 8 inches. Fleming H. Revell Company, New York. $1.25 net.
C. A. C.

The Law of the Tithe, as set forth in the Old Testament, by Arthur V. Babbs, A. B.

"The present volume is intended to demonstrate the fact that a work on tithing can be made profitable to the general reader, to the scholar, and as a literary work, to be perused with interest."

We feel that this intention of the author has been fulfilled. In enforcing the tithing idea, he shows how it covered the ancient world, west and east, and concludes it was a part of the primal revelation of God's will; that in Israel it enforced the brotherhood of man, discouraged covetousness, and provided abundantly for God's ministers. He shows from the Hebrew Fathers, the Babylonian Talmud, and the Fathers of the Christian Church, what an important place the law of the tithe has had among God's people.

The author does not move in the quaint lore of the past alone, however, but under the title, "Rome or Jerusalem, Which?" maintains that the too frequent modern practice of pauperizing the preacher, came from medieval Rome, and not from Jerusalem. The chapter on "Tithing vs. Church Fairs, Dinners and Suppers", is healthy in tone and convincing. Concrete modern instances of tithing are given and directions as to the organization of a tithing church.

The author closes with "A Vision of the Church to Be", with its coffers full, because the members have come to apply the law of the tithe. A good bibliography is given at the end of the volume. The Christian reader may need to remember that we are "not under the law but under grace", yet the appeal of the book is rather strengthened by that fact. Calvary should move us more than Sinai.

254 pages. 5½ x 8½ inches. Cloth. Fleming H. Revell Co., New York. $1.50 net.
L. W. G.

The Trials and Triumphs of Jesus Christ, by Rev. Arthur B. Strickland.

This booklet is a series of addresses on the trial, crucifixion, and resurrection of Jesus Christ. These addresses are exceptionally interesting, full of important historical data, and convincing. To any who desire legal information touching these great facts in Christ's life, this booklet will be found exceedingly helpful.

19 pages. 6 x 9 inches. Rev. A. B. Strickland, Pastor First Baptist Church, Marion, Indiana. Price 25 cents.
W. E.

First Steps in Harmony and Composition, by D. B. Towner, Mus. Doc., and Director of the Music Course of The Moody Bible Institute.

Dr. Towner has had many years of experience as a teacher and is in addition a practical composer. His aim has been in editing this book to prepare a simple, easily understood, course in harmony, with suggestions along the line of composition, that will enable a student to get a working knowledge of these branches without making the thorough study that other textbooks and conservatories may require. He has succeeded unusually well, in that he has covered almost the entire field, having omitted only things that are of incidental value and included everything that is of vital importance. His notes, rules, and in fact the whole book, is worded in such a manner that those unfamiliar with musical terms can readily grasp the meaning.

The subject of intervals is dealt with somewhat extensively, as it should be by way of preparation for the study of chords. The formation of chords is then taken up giving examples and proper resolution of each. Inverted chords are explained and illustrated in a way that is easily understood. The two chapters on modulation are very good, dealing with a subject that is often difficult for a young composer or harmony student, in a simple way. There follow chapters on cadences, minor keys, passing tones, duet form, appoggiaturas, suspension, altered chords, sequences and pedal point.

As is stated in the preface of the book, the aim has been to produce a textbook especially for those who wish to write four-part vocal music. A careful study and mastery of this course of lessons should, at least, fit one with some natural ability in that line for successful composition. It should also pave the way for further study as it is in entire harmony with other works though taught in a somewhat different manner.
I. B. W.

THE EVANGELISTIC FIELD

SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for *news* in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

HAVE OPEN DATES

A. M. Bruner, Rock Island, Ill.

Nels Fanebust, Sioux Falls, S. Dak.

Walter B. Zimmerman and party, Box 67, Paris, Ill. Mr. and Mrs. J. Q. Brown, formerly of The Moody Bible Institute, are members of this party.

RECENT MEETINGS

O. A. Miller at Colon, Mich.
C. C. Harper at Deshler, Ohio.
E. R. Hermiston at Cincinnati, O.
James M. Lively at Decatur, Ill.
John H. Elliott at Kirkwood, Mo.
Nels Fanebust at Colome, S. Dak.
M. J. Babbitt at Tullahoma, Tenn.
Haudenschield and Farrar at Lodi, Cal.
L. T. and Floy T. Barkman at Arco, Ida.
A. S. Phelps and George Preston at Dayton, Wis.

GLEANINGS FROM THE MAIL

B. N. Olson assisted H. G. Gibson in meetings at Radisson, Wis.

"There were 40 additions to the church at Houston, Tex.; and over 50 additions at Claude, Tex."—L. E. Finney.

"We have had large union meetings here (Belleville, Wis.) from May 19 to June 16, and the Lord is blessing our work. We go to Dayton, Wis., June 18 to 30."—A. S. Phelps and George Preston.

Billy Sunday began a series of meetings at Beaver, Pa., on May 15, under most favorable circumstances. A large tabernacle was built to accommodate 7500 people. Nearly all the churches united in the campaign.

Rev. Dr. Samuel J. Niccolls has been elected president of the St. Louis Council of Church Federation, and a vigorous campaign for the summer is being planned. It is proposed to have street preaching and services in tents. An effort will be made to collect a fund of $15,000 to carry on this evangelistic work.—The Presbyterian.

C. E. Hillis and helpers, Lee Osborne, singer, and Mrs. Hillis, recently closed a union tabernacle campaign in Leon, Iowa, which lasted over five weeks. The large number of conversions speaks for a better city.

Thomas L. Willingham, 543 W. Third St., Lexington, Ky., writes as follows: "It will likely interest you to know that I have just been called as assistant pastor of the First Baptist Church here. Also recently closed a meeting with 47 additions."

"We have just closed a meeting in the Baptist church at Keota, Mo., with over 125 conversions. The church would not hold the people the last two weeks of the meeting. Men and women hardened in sin were turned toward God."—W. A. Bryant and V. H. Guthrie.

"We have just closed a five weeks meeting at Glendale, Cal., in which more than 300 persons were saved, and hundreds of Christians strengthened and built up in the faith. The afternoon Bible lectures were attended by from 450 to 600 each day."—Haudenschield and Farrar.

"God is blessing us here (Berville, Mich.). We had the biggest audience Sunday evening that has been in the church for a long time, except for funerals. The results last evening we believe came in direct answer to prayer. Bro. Leonard leads the singing."—John W. Erskine.

Kalispell, (Mont.,) the largest church in Kalispell Presbytery, has a membership of 404. Rev. T. A. Stancliffe has worked to conserve the results of the Lowry-Moody meetings of a year ago, when 220 united with the church, and has succeeded to a remarkable degree. Kalispell has a live brotherhood, a Westminster guild, a Westminster circle, a Boy Scout organization and an Endeavor society of 134 members.—The Continent.

The Lyon tabernacle meetings were held in Middletown, Ohio, two months ago, six churches uniting. Not only have all these churches received large accessions—the First Presbyterian Church alone gaining 122 members since the campaign closed—but there are evidences of a higher moral tone, a deeper spiritual earnestness, a new ethical life throughout the entire community, and a manifest desire on the part of citizens to improve civic conditions.—The Continent.

G. K. Little, of Lisbon, Ia., whose health failed last year, has been engaged in evangelistic work the past spring with good results. This is Mr. Little's thirty-first year in the work. He recently closed a series of meetings in the United Brethren church at New Castle, Ind., where there were 68 decisions, and 61 accessions to the church. He also held a meeting at Sumner, Ia., during June. Beginning July 1, he will make his permanent home at Indianapolis, Ind.

The Indiana statewide simultaneous campaign of evangelistic work announces its program for 1912 and 1913. The leaders are W. E. Biederwolf, D. D., and E. L. Williams, D. D. The executive committee includes well known ministers and laymen of the several denominations. The plan contemplates five-week evangelistic campaigns in county seats with automobile expeditions to the smaller villages, thereby covering, in a systematic manner, the entire state. Activities will begin in the fall.—The Continent.

A. A. Walker, of Birmingham, Ala., conducted a revival with the West End Baptist Church during the month of April in which there were quite a number of conversions and 22 accessions to the church. West End Church is centrally located in one of the best residential districts of this southern metropolis and is regarded as one of the strongest congregations in Birmingham. Mr. Walker is a former student of the Moody Bible Institute. He is doing a splendid work as city evangelist for Birmingham.

"We closed a successful union meeting at Mansfield, Ark., June 2. The churches proved too small for the crowds, and a large cotton warehouse was secured and fitted up for the services. Among the converts were some of the best people of the town, and many of the wickedest. On the last Sunday most of the leading heads of families covenanted together to have family worship in their homes. I regard the latter as the most important result of the meeting. B. H. Redden, of the Moody Bible Institute, had charge of the music."—S. D. Goodale.

"Ypsilanti, Mich.—I am just closing a successful meeting here in the Baptist church. I worked here with this same church twenty-eight years ago, having a gracious season at that time. Twenty-six years ago I held a union meeting here, beginning in the churches, but being crowded into the Opera House. Two-hundred went into the churches as a result of the work. You see I have been living over this past during this last week. I have been in unbroken work from the beginning of the fall, yet there is more to follow. It has been a good season. Praise the Lord."—Harold F. Sayles.

C. A. Stewart and J. E. Turner began a series of meetings in the Patee Park Baptist Church, St. Joseph, Mo., May 1. Sunday, May 5, there were sixty professions. The workers of the Union Gospel Mission assisted with street services, announcing the meetings. Other workers conducting meetings in St. Joseph at the same time, were: R. F. Campbell with Ida Mae Lewis and Selma Koblitz at the Frances St. M. E. Church (South); H. C. Hankins, at Liberty, Mo., with J. R. Howey as singer, at Spruce St. M. E. Church; and O. H. Sample, of Bosworth, Mo., at Huffman Memorial M. E. Church."—Archibald R. Wright.

The old Elm Grove church, Wheeling Presbytery, has experienced a notable revival. Stirred by the Billy Sunday meetings, a band of a hundred personal workers was organized. The church being without a pastor, Rev. J. H. Lawther, of the Blackadore Avenue Church, Pittsburg, was invited to hold services. As a result 12 were welcomed into the church April 14, all but two on examination. First church, Pittsburg, welcomed forty-nine the same day; Knoxville church forty, twenty in the home church and twenty in the mission, at Smith's station. Homewood Ave. Church received sixteen and Park Avenue ten.—The Continent.

STOUGH PARTY AT NEWBERRY, PA.

Henry W. Stough and party conducted an evangelistic campaign in Newberry, Pa., beginning April 2, and continuing six weeks.

Newberry is a part of Williamsport, and that city was visibly affected by the meetings. Evangelist Stough was assisted by F. T. Cartwright, D. L. Spooner, W. A. Pugsley, Beatrice B. Russell, Hester M. Cartwright and L. McConnell. The pastors of the churches of Newberry cordially supported the work, cottage prayer meetings having been held for weeks before the campaign opened. The meetings were held in a specially constructed tabernacle seating 3,000, the tabernacle being often times too small to admit the crowds wishing to enter.

Henry W. Stough

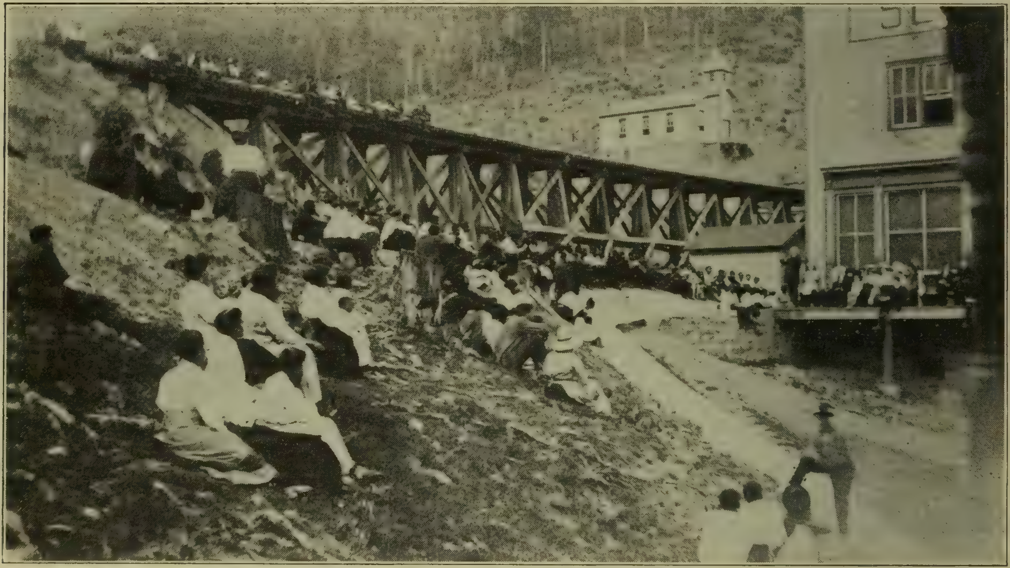
A pastor writes of the excellent work done by the entire party, referring to each worker in a most complimentary manner. There were more than two thousand professed conversions, and hundreds united with the churches at the close of the meetings. To conserve the fruits a personal workers' league among both men and women was formed. A family altar league was also formed, and the boys and girls were organized to continue active Christian work.

JACOBY IN WEST VIRGINIA

Mr. Jacoby writes, under date of May 30, that there were four open air meetings held at Slab Fork, where he had an audience of about 250 at each service. Quite a number held up their hands to indicate a desire to become Christians, but could not be followed up. At each service Mr. Jacoby had a subject indicated by the letter "F." The subjects followed in this order: Free, Faith, Feast, Fulness, and in each case an object lesson was used to clinch the truth.

For instance, to indicate the freeness of the gospel he held up a 25 cent piece, and gave it to the first person who came forward; in the second instance, he secretly placed 25 cents in an old shoe lying on the ground and pointing to it said, "There are 25 cents in that shoe." Some one took up the shoe, while many laughed, but the 25 cents were there; in the third instance, he planned to have some appetizing food let down from an upper window to indicate a feast; and in the last instance, he placed 50 cents in an envelope with a tract containing scripture passages. He said to the people that whoever would come and take the envelope and fulfill the conditions indicated in the tract would be saved. One came forward and was asked if he understood the proposition and he said "Yes." Then he was asked if he expected anything more than what the tract promised and he said, "No." Then the envelope was opened and the 50 cents were shown.

Mr. Jacoby will rest at Guthrie Centre, Ia., for a time then spend the last two weeks of July and the first two weeks of August in West Va., after which he will go to Montrose, Pa.



W. S. Jacoby in a Natural Amphitheater

DR. MUNHALL AT NAZARETH, PA.

Dr. L. W. Munhall spent June 9 in Nazareth, Pa., as the guest of the Brotherhood of Andrew and Philip, of the First Moravian Church. This church was organized in 1740, and, under the Rev. John Greenfield, its present pastor, is in a prosperous condition. The brotherhood numbers between 40 and 50. For a number of years its anniversaries have been notable occasions. The one just held was no exception to the rule. At 2 P. M. a band numbering 25 performers, gave a sacred concert in front of the old church. A great crowd gathered. Dr. Munhall gave them a fifteen minute address. At 3 P. M. about 600 men and boys assembled in the old church when Dr. Munhall preached a sermon on "Hell". At the close of this service a number publicly expressed a desire to become Christians.

At night a great audience filled the spacious building. The singing was very fine; some of the songs were from Reformation times and were impressive and moving. The address related to the study and use of the Bible, and was followed by an inquiry meeting, for men only, lasting half an hour, in which a number accepted and verbally confessed Jesus as Saviour and Lord.

Dr. Munhall will have charge of all the night meetings at the assembly and camp meeting, at Ocean City, N. J., Aug. 16-Sept. 2, inclusive.

PLANS FOR SUMMER EVANGELISM

The summer evangelistic committee of Philadelphia Presbytery will hold evening services in four tents, and in a number of open air places; noonday meetings will be held in parks and public squares. A number of its former evangelists have been engaged. Eleven vacation Bible schools will be conducted by the committee under the superintendent, Rev. John W. Hoyt. There will be thirty-five schools and the enrolment will probably exceed 10,000 children of the poorer districts who, while attracted by useful and entertaining occupation, will be instructed in religious truth.

The Lemon Hill Evangelical Association opened its eleventh season of nonsectarian services in Fairmount Park the afternoon of June 2. The address of welcome was by the chairman of the executive committee, Alba B. Johnson of the Baldwin Locomotive Works. His theme was "The Democracy of Religion." Dr. James B. Ely also spoke.—The Continent.

FROM WALKER AND WOLESLAGEL

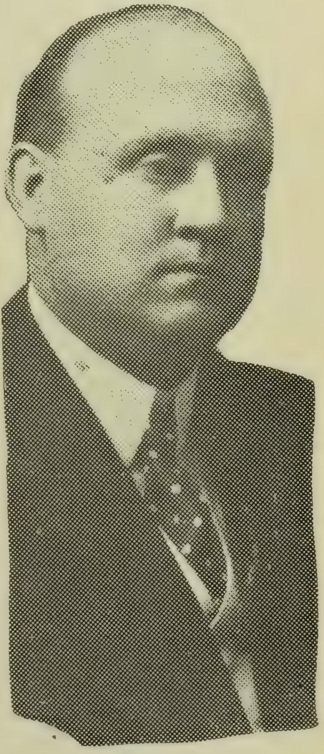
"It affords me great pleasure to tell you briefly of the marvelous meeting W. L. Walker, evangelist, and I (as singer) recently held, under God, in Greenwood, S. C. From the very beginning of the work, which continued seventeen days, the bands of earnest Christians were praying for a great work of grace to be done in the hearts and lives of the unsaved in the community. I sent several requests for prayer to the students participating in the Institute fellowship meetings, and have been praising God for the many definite answers to the prayers of his consecrated children. Large crowds attended all of the meetings and it was a joy and inspiration to lead them in the services of song. The special meetings, such as the "Nail Service" (for young people), a mass meeting for men, a "Sunrise Service" of prayer and testimony, and a "Mothers' Meeting", were not only unique and attractive, but also powerful because of the working of the Holy Spirit. Scores were convicted and saved and there were 120 baptized into the fellowship of the Baptist church in which the meetings were held. Others professed faith in Christ and united with the various denominations in the city. Join with us in praise to Him 'from whom all blessings flow' and remember us in prayer."—E. L. Woleslagel.

EXTRACTS FROM AN ADDRESS, FURNISHED BY CHAPEL CAR EVANGELIST E. R. HERMISTON

I was introduced sometime ago as the Rev. Brimstone, so I am liable to strike fire. The railroad men say that my wife gives them heaven one night and I give them hell the next, so we preach the whole Bible.

I asked one railroad man why he used the name of Jesus in blasphemy, and he said, "What name will I use?" I said, "If you have to use any use mine," and the next time he became angry he said, "By Hermiston." This led to his conviction and ultimately to his conversion.

I gave a Bible to an engineer and he took it home and his little girl asked him if he would read it, and she invited the neighbors in and he read, and a prayer followed, and the father with seventy others were converted.


E. R. Hermiston

A cowboy asked me one day what the Chapel Car was and I said, "A church on wheels." He said, "Well that beats the devil," and I said, "That is what it is for." He said, "I am going to leave the country for you can not go half a mile without running into a barbed wire fence or a church." He heard the Word, believed and was saved.

I said to Harry Mainard, the noted prize fighter, "Come to Christ, you have tried everything else, why not try this?" and he said, "I am glued to my seat on a proposition like that," and I said, "Come glue and all." He came, and is now a preacher of righteousness.

Reaching Railroad Men

The railroad men can be reached as easy

as others, for many of them have praying mothers. One told me he had run away from his mother's prayers for twenty years. He said that she believed he was elected to be saved, and he was.

The elect are the whosover will, and the non-elect are the whosoever won't.

You seek it and can not find it,
And find it and can not keep it,
And get it and can not lose it,
And if you lose it you never had it.

Sam Jones said: "The Methodists are sure they have religion, but are not sure of keeping it; the Presbyterians are sure of keeping it, but they are not sure they have it; and the Baptists are sure they have it, and if they lose it they know where to find it again."

Open Air Work

I think we should do more open air work, Christ preached very few sermons in the temple. He preached at the seashore, on the mountain side and he debated with people on the streets.

In your work with men in the open air you need to be direct and familiar, even in the songs you sing. Let them be of the bright, cheerful kind, and one or two with the "rousements" in. Let them have some relation to your subject. Do not sing, "Let the Lower Lights be Burning," after an address on hell. I believe in using pathos. A pastor came to a shop meeting who had just lost his mother and I asked him to talk about "Mother," and he moved the men deeply.

I heard a socialist on the streets of San Francisco speak to a crowd of about 600. I went down half a block and started to sing, telling a few stories, and the crowd came. I had the privilege of preaching to some 500 people, and afterwards the socialist speaker came up and said, "Old fellow you would be a good chap if you were a socialist." I said, "Well I believe that the greatest need in this world is the gospel of Jesus Christ." He said, "They have gone back on that nowadays." I turned and looked, and I was surrounded by socialists, and I preached Christ to them. I told them what Spurgeon said: "They are going to spring a new theology, which is no more theology than chalk is cheese, it is an 'ology' that has dethroned God and enthroned man. They whittle away at the Old Testament, and cut away at the New, and make our divine Lord a sort of a blessed nobody, until there is not enough pure gospel left to make soup for a sick grasshopper. I believe in a heaven that is topless, and a hell that is bottomless, a divine Saviour, an infallible Bible, a supernatural religion, and a gospel for everybody that will believe it." Seventeen men raised their hands for prayer in that service, and I know of one at least, that was truly converted, and is doing active service for the Master.

Chapel Car Results

I have been in this kind of Chapel Car evangelism for the past nine years and the latest report of our work shows: 16,000 professed conversions, 50,000 miles traveled, 250 Sunday-schools organized, 150 churches organized and built, 500,000 tracts distributed.

We cannot report the backsliders reclaimed, the broken hearts healed, enemies reconciled, old feuds settled, and the most abandoned creatures brought back to a life of purity.

TABERNACLE REVIVAL AT NEW KENSINGTON, PA.

A religious awakening has just visited New Kensington, Pa., and vicinity, under the leadership of evangelists Hart and Magann, of Fairbury, Ill. All the churches united, invited the evangelists, built a large tabernacle, and the revival fires have been burning from the start. Formality and cold-heartedness have given way to genuine religious fervor and unselfish interest in those not in the kingdom of God. The tabulated results cannot give any adequate idea of what these great meetings have done for the city on civic conditions, nor what they have meant to church members personally, as well as the thousands of lives that have been regenerated. There were 1,652 conversions during the meetings. All the churches of the three boroughs which united in the campaign, will receive many members. The evangelists went from New Kensington to Homestead, Pa., where they conducted a campaign last February, having over 2,000 conversions, and held a service in Carnegie Hall, thence to Madison, Wis., where they will rest for the summer.

CONVERSION OF LOCKETT ADAIR

Mr. Adair was born in Hunt County, Tex., in 1876, and lived there until he was five years old. Early in life he was deprived of both father and mother, his mother dying when he was three and a half, and his father when he was five. He was raised by his grandparents, who were good Christian people.

At the age of six years there came to him a call with the clearness of a bugle to be an evangelist, and this call never left him. Through all his running from it, his dodging and his sinfulness in an effort to silence it, it never left him, but day and night he could hear it calling, calling, calling. He would not go to school for fear if educated he would have to preach. His grandfather died when he was twelve, and he started on the road to the devil. At fourteen or fifteen he went to punching cattle, so as to get as far as possible from preaching.

He was married at twenty and has a wife

and four children, three boys and one girl living, and one in heaven. He was an officer for ten years, serving as constable, deputy sheriff, deputy United States marshal and policeman. He was connected with the police department of Dallas when converted, and remained in the service for two and one-half years.

History of Conversion

Mr. Adair gives a pathetic account of his conversion, and says:

"A little child shall lead them."

"I went home full of booze one night, and my little five-year-old girl told her grandma to put out the light and tell me to come in the room where she had gone to bed. I went in and found my little girl crying. She said, 'Papa, don't whip me for crying; I can't help it.' By way of explanation, I will say that I would not allow my children to cry. I asked my little girl what was the matter. She said, 'Papa, wouldn't you like to go to heaven where our little baby is?' I had just lost my baby a short time before that. My little girl told me that God loved me and that if I would quit drinking and cursing I would go to heaven. We lived close to a float barn, and my little girl abhorred a negro. That night we could hear the negroes talking and hallooing, putting up their teams, and she told me that God loved everybody, even the negroes. This was a talk that I could not get away from. A short time after this I drifted into an Epworth League meeting one Sunday afternoon, and in this league meeting I gave up the fight, and gave my heart to God. From that time I read the Bible, and began preaching in Dallas. I owe it all to my little girl."

When Mr. Adair finally yielded to the call to preach, he bought a tent and held meetings in the poor districts of Dallas, under direction of the Sunday-school Union of America. After a year or two of this work he went into general evangelistic work and during the five years he has been preaching more than 15,000 souls have been led to Christ under his ministry. Among the great revivals held were: Abilene, with over 500 conversions; Jacksonville, 507; Ballinger, 550; and at Clarksville, Ennis and other places, with from 250 to more than 300 at each. There is a constant demand upon him to hold meetings in the various churches of his home city, Dallas. He has, with his preaching, been instrumental in raising more than $40,000 for the endowment fund of Trinity University.

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointments in their prayers.

M. J. Babbitt—Until July 7, Norton, Va.; July 9-28, Covington, Ga.

E. H. Baker and Arnold—July, Claysville, Pa.; Aug., Allen Grove, Wis.

L. T. and Floy T. Barkman of Chapel Car "Good Will"—July, Darlington, Ida.; Aug.-Sept., Moore and Roberts, Ida.

Hay Bell—July, Attica, Ia.; Sept., Hopewell, Mo.; Oct., Laton, Cal.; Nov., Lemoore, Cal.

Chester Birch—July 1-10, Tour through Ill.; July 22-28, Tour of testimony over Ind. and O.; Aug. 4-14, Chautauqua work; Aug. 20-31, Winona Lake, Ind.; Nov. 12-Dec. 1, South Auburn, Neb.

Burke and Hobbs—July, De Soto, Mo.

J. Wilbur Chapman and Charles M. Alexander—1912 in Australasia as follows: Until July 2, South Australasia; July 6-Sept. 1, New South Wales; Sept. 8-Nov. 3, Queensland; Nov. 8-13, Albury Mission; Nov. 15-Dec. 5, Victoria.

John M. Currie—July 27-Aug. 4, Springfield, Mass.; Sept. 8-29, Brockton, Mass.

John A. Davis—July-Aug., Bible School Park, N. Y.

Edw. R. Dow and party—Sept., West Branch, Ia.; Oct., Avoca, Ia.

John W. Erskine—Until Aug. 23, tent meetings at Riley Center, York, Mooresville, Paris and Almont, Mich.

Nels Fanebust and wife—Until June 15, Colome, S. D.; June 20-July 10, Milaca, Minn.; July 14-28, Farrington, Minn.; Aug. 28-Sept. 15, Oldham, S. D.

L. E. Finney—July 2-14, Big Springs, Tex.; July 21-Aug. 6, Plainview, Tex.; Aug. 11-25, Winters, Tex.; Aug. 26-Sept. 10, Amarillo, Tex.

George A. Fisher and wife—July 20-Aug. 29, Montreat, N. C.

A. John Fitt—July, Big Springs, Neb.; Aug., Denver, Colo.

Ely J. Forsythe and party—July, Sumner, Ia.; Aug., Lisbon, Ia.; Sept., Nora Springs, Ia.; Oct., Charles City, Ia.

S. D. Goodale—July 7-28, Edgerton, Mo.

Hart and Magann—July-Aug., Madison, Wis.

Haudenschield and Farrar—July 17-28, Sequoia Park Camp Meeting, Springville, Cal.; Oct. 6-Nov. 3, Visalia, Cal.; Nov. 6-Dec. 1, Sabastopol, Cal.

E. R. Hermiston—July, Cleveland and Toledo, O.; until Aug. 10, Detroit, O.; Aug. 21-Sept. 5, Salt Lake City, Utah; Sept., Los Angeles, Cal.

Charles E. Hillis—July, Edgerton, Mo.; Aug. 18-Sept. 22, Nokomis, Ill.; Nov. 3-24, Charleston, Ill.

Arch C. Holder and Robert E. Johnson—July 6-28, Hillsboro, Tex.

H. D. Kennedy and wife—July, Peterboro, Ont.; Aug., Winona Lake, Ind.

Lowry and Moody—July 1-21, Scottsbluff, Neb.

Milford H. Lyon and party—Sept. 22-Nov. 3, Newark, O.; Nov. 10-Dec. 22, Hamilton, O.

William McEwan—July 1-Aug. 14, British Isles; Aug. 23-Sept. 1, Montrose Bible Conference.

William Murphy—July 1-Sept. 1, Traverse City, Mich.

Nicholson and Hemminger—Sept. 22-Nov. 1, Waynesboro, Pa.; Nov. 10-28, Harrisburg, Pa.; Dec. 1-20, Allentown, Pa.; Jan., 1913, Harrisburg, Pa.

Orr and Armstrong—July 1-7, Spartansburg, S. C.; July 10-28, Bessemer City, N. C.

J. R. Pratt—July and Aug., Mt. Hermon, Cal.

Price and Huston—July 21, Martin, Tenn.

Milton S. Rees—July, Rochester, N. Y.; July 28 and Aug. 4, Dorchester, Mass.

Henry B. Roller—July, in Minn.; July-Aug., French Lick, Ind.

Dan Shannon—July 1, Willow, Cal.

James Small—July, Washington, Ind.; Sept., Gloucester, Eng.; Oct., London; Nov., Liverpool; Dec., Chester, Eng.

Albany R. Smith—July-Sept. (inclusive), Ohio and Indiana; Oct. Atlanta, Ga.

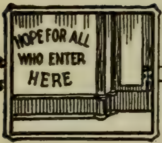
Charles Cullen Smith and party—July, Clinton, Mich.

C. A. Stewart and J. E. Turner—July, Tebbetts, Mo.; Sept., Green City, Mo.; Oct., Carrolton, Mo.

J. Dimmick Taylor—July, Newport, Wash.; Aug. and Sept., Hot Lakes, Ore.

Walker and Woleslagel—July 1-14, Hartwell, Ga.

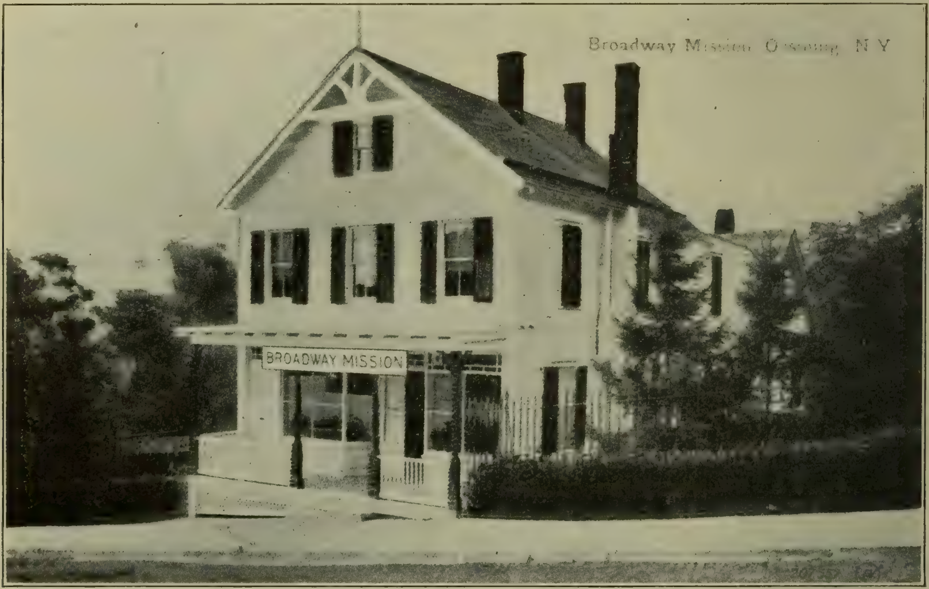
E. W. White—July, Dorchester, Neb.



RESCUE MISSIONS AND THEIR WORK

BROADWAY MISSION, OSSINING, N. Y.

At the time of the tenth anniversary of W. C. Yerks' superintendency of the Broadway Mission, Ossining, N. Y., he sent us a picture of the building, which we reproduce herewith. The surroundings are quite different from those of most rescue missions. In his decennial report Mr. Yerks says he attended or assisted in 4,700 meetings; assisted in 480 Sunday-schools; made 6,500 calls; assisted in evangelistic meetings in churches and in other cities. The total receipts were $5,500, or $550 per year. Superintendent Yerks announced that it was the purpose of both his wife and himself to continue, with renewed encouragement, the work which has been so wonderfully blessed by God.



A Mission "On a Hill"

During the week of May 25-June 2, W. S. Colegrove, of Kalamazoo, assisted in the work of the City Rescue Mission at Saginaw, Mich. Superintendent Dibble had been trying for some time to promote a greater spiritual interest among his own people, and also among all the Christian workers in the city. Mr. Colegrove conducted a men's mass meeting and gave special talks at the mission each evening.

NATIONAL BIBLE INSTITUTE MISSIONS

Two important forward steps have recently been taken in the extended evangelistic campaign conducted by the National Bible Institute, New York. For the first time since its inception the Institute has undertaken the direction of a Gospel Hall outside New York City. At the close of May a rescue mission was opened at 5629 Germantown Avenue, Philadelphia, and placed under the superintendency of Archibald R. Wright, who resigned his post at the Union Gospel Mission in St. Joseph, Mo., in order to undertake this new work. A local committee of management has personal supervision of the enterprise. Rev. Henry W. Frost, the North American director of the China Inland Mission, is at the head of this committee.

The second important change has been the securing of a new home for the Living Waters Mission, formerly located at 344 Bowery, New York. The National Bible Institute felt that this section of the city is so well cared for that the rescue work might be transferred with advantage to another locality. As a result an entire building has been leased at 291 Third Avenue. This property is but two doors from the corner of 23rd Street, and opens a hitherto untouched field. The need is as great here as anywhere in the city, and the Living Waters Mission, housed in a three story building, and equipped to minister to material as well as spiritual needs, should be able to do a successful work in the locality. John Hollis will continue in charge of the work, and will be assisted by the Rev. Davis B. Minor, a Presbyterian clergyman.

William McQuere has been appointed superintendent of the McAuley Cremorne Mission, 52 W. 29th Street, New York City. This mission is conducted by The National Bible Institute, and reports "victories all along the line." A personal workers' Bible class was organized recently, which meets each evening at 7:30 for prayer and a short address.

NEW TESTIMONIALS FROM DENVER

The chief of police, Hamilton Armstrong, said: "I consider the Sunshine Rescue Mission worth more to the city of Denver than twenty-five policemen."

Warden Tynan, of the state penitentiary said: "The Sunshine Rescue Mission has saved hundreds of men from becoming criminals."

This mission, of which Jim Goodheart is superintendent, is located at 1822 Larimer Street. The following statistics were taken from the latest report of the mission: Garments given, 3,028; given employment, 401; literature distributed, 4,058; visits to homes, 1,095; visits to hospitals, 54; visits to jails, 63; visits to penitentiary and reformatory, 2; meals and beds furnished, 5,347; legal and medical aid, 166; meetings during year, 432; total attendance, 41,913; converts dealt with, 2,117; number fed last Christmas at dinner, 810; testaments given away, 2,550.

INSTALLATION OF CHRIS. J. BALF

Mr. Balf was installed superintendent of the Dan Martin Mission, 919 Wells Street, Chicago, on the evening of May 28. Although the evening was inclement the large mission room, which had been thoroughly cleansed and brightened up with fresh paint, was almost filled. William Davidson presided. The installation charge was given by Dr. John Timothy Stone, and other addresses were made by Rev. E. L. Williams and Rev. Henry Hepburn. Mrs. Mary T. Larson made the opening prayer, and Miss Effie Jooston and Mrs. Katherine Biegler sang several times with acceptance.

Mr. Balf characteristically said, in accepting the position, "I am not as good as I ought to be, I am far from what I hope to be, but, praise God, I am better than I used to be." Mr. Balf is also the prison gate chaplain of Chicago.

FORTHCOMING CONFERENCES

Barrington (Ill.) Bible School and Camp Meeting (of United Evangelical Church). Bible School, Aug. 13-16, 1912; Camp Meeting, Aug. 16-23, 1912. Rev. H. H. Thoren, Sec., Barrington, Ill.

Bemidji (Minn.) Bible Conference, July 21-28, 1912.

Bible Conference, Colorado Springs, Colo., Sept. 25-30, 1912.

Bible Conference, Denver, Colo., Sept. 21-28, 1912.

Central Oak Heights (Pa.) Meetings for 1912:
  School of Methods, July 24-29.
  Central Pa. Bible Conference, July 30-Aug. 1.
  Central Pa. Conference Camp Meeting, Aug. 2-13.
    W. B. Cox, Sec., Berwick, Pa.

Coe College Bible Conference, Cedar Rapids, Iowa, July 21-31, 1912.

Collegeville (Pa.) Summer Assembly, Aug. 2-8, 1912. Rev. E. V. Loucks, Sec., Blue Bell, Pa.

Congregational Summer Assembly, Frankfort, Mich.
  Mission Study Conference, July 10-19.
  Sunday-school Institute, July 21-30.
  Bible Conference, July 31-Aug. 23.
Alex. Boyce, Mgr., Frankfort, Mich.

Desplaines (Ill.) Camp Meeting, July 17-29, 1912. C. D. Clark, Sec., Rookery Bldg., Chicago.

Ebenezer Camp Meeting (seven miles north of Geneseo, Ill.), Aug. 22-Sept. 1, 1912.

Epworth League Gatherings for 1912:
  July 6-14—Second General Conference District League Institute, Madison, N. J.
  July 9-11—Clay Center District, Onaga, Kan.
  July 22-30—Ridgeview Park Epworth League Institute, Pittsburgh Conference.
  July 22-31—Southern California Conference Sunday School and Epworth League Institute, Huntington Beach.
  July 31-August 8—Nebraska Epworth Assembly, Lincoln.
Also Epworth League Institutes as follows:
  June 10-16—Cameron, Mo.
  June 24-30—Mount Hermon, Cal.
  July 1-7—Puget Sound, Wash.
  July 8-14—Liberty Lake, Wash.
  July 22-28—Lake Minnetonka, Minn.
  July 29 to August 4—Carmel Grove, N. Y.
  August 12-18—Baldwin, Kan.
  August 19-25—Lake Geneva, Wis.

Erieside Bible Conference, near Willoughby, O., July 19-28, 1912. Herbert Mackenzie, Sec., 2186 East 74th St., Cleveland, O.

Green Lake (Wis.) Bible Institute, Aug. 13-19, 1912. E. G. Hamley, Sec., Ripon, Wis.

Grove City (Pa.) Bible Conference, Aug. 1-11, 1912. Isaac C. Ketler, Sec., Grove City, Pa.

International Convention of Baptist Young People's Union of America, Toledo, Ohio, July 4-7, 1912.

International Sunday-school Convention, Chicago, June, 1914. Marion Lawrance, Sec., 1416 Mallers Bldg., Chicago.

Island Grove (Pa.) Camp Meeting, Aug. 1-13. J. M. Burris, Sec., Mexico, Pa.

Keswick (Eng.) Convention, July 22-27, 1912.

Laymen's Missionary Movement Summer Conference, Lake Geneva, Wis., July 27-31, 1912. Laymen's Missionary Movement, 19 So. La Salle St., Chicago.

Lebanon (Tenn.) Bible Conference and Young People's Conference, July 18-28, 1912.

Massachusetts C. E. Union's Annual Institute, Sagamore Beach, July 6-14, 1912. H. N. Lathrop, Sec., Sagamore Beach, Mass.

Mennonite Bible Conference, Coopersburg, Pa., Aug. 27-Sept. 1, 1912. A. S. Shelly, Sec., Bally, Pa.

Missionary Education Movement (formerly the Young People's Missionary Movement) Conferences for 1912:
  Blue Ridge, N. C., June 25-July 4.
  Silver Bay, N. Y., July 12-21.
  Lake Geneva, Wis., August 2-11.
  Whitby, Ont., July 2-9.
  Knowlton, Que., July 11-18.
  Woodstock, Ont., July 22-29.

Montenac Summer Assembly, Greenwood Lake, N. Y., June 26-Sept. 6, 1912.

Montreat (N. C.) Assembly for 1912:
  - Period I (Bible Study), July 7-21.
  - Period II (Country Church Work) July 22-28.
  - Conference on S. S. and Young People's Work, July 30-Aug. 4.
  - Home Mission Conference, Aug. 7-11.
  - Women's Conference, Aug. 12-14.
  - Laymen's Conference, Aug. 11-14.
  - Foreign Missionary Conference, Aug. 14-18.

F. L. Jackson, Sec., Montreat, N. C.

Mount Hermon (Cal.) Summer Conferences for 1912:
  - Bible Institute, July 1-17.
  - Sunday-school Institute, July 9-17.
  - Council on Evangelization of California, July 18-20.
  - Federate School of Missions, July 22-29.
  - Prayer Conference, Aug. 1, 2.
  - School of Christian Service, Aug. 1-31.

Montrose (Pa.) Bible Conference, Aug. 23-Sept. 1. W. C. Gamble, Sec., Montrose, Pa.

Mt. Gretna (Pa.) Bible Conference, Aug. 17-25, 1912. John A. Eby, Sec., Calder Bldg., Harrisburg, Pa.

Northfield (Mass.) Conferences and Summer Schools for 1912:
  - Young Women's Conference, July 3-10.
  - Summer School for Women's Foreign Missionary Societies, July 12-19.
  - Women's Home Missionary Conference, July 19-25.
  - Summer School for Sunday-school Workers, July 20-27.
  - General Conference for Christian Workers, Aug. 2-18.

Ambert G. Moody, Sec., East Northfield, Mass.

Oakdale Camp Meeting (five miles south of Freeport, Ill.), Aug. 15-25, 1912.

Ocean Grove (N. J.) Gatherings:
  - Bible Conference, Aug. 6-12, 1912.
  - Camp Meeting, Aug. 23, 1912.

Pan-Presbyterian World Convention, Aberdeen, Scotland, June, 1913.

Seashore Divinity School, Biloxi (Miss.) Camp Ground, June 24-July 4, 1912. R. R. Ellison, Sec., Geneva, Ala.

Southwestern Indian Conference, Flagstaff, Ariz., Aug. 13-25, 1912.

Stony Brook (N. Y.) Bible Conference, Aug. 11-18, 1912. Ford C. Ottman, Sec., 22 Strawberry Hill, Stamford, Conn.

Summer Conferences for 1912, at Bible School Park (Binghamton), N. Y.:
  - National Encampment of the "White Brigade," July 3-12.
  - Conference for Sunday-school Workers, July 23-24.
  - Christian Workers Conference, July 21-Aug. 1.

Charles H. Harrington, Sec., Bible School Park, N. Y.

Summer Conference for Presbyterian Young People, Winona Lake, Ind., July 9-16, 1912. Secretary, Department of Young People's Work, Witherspoon Bldg., Phila., Pa.

Summer Schools for Teacher-Training and Sunday-school Methods:
  - *California*: Santa Cruz, July 23-Aug. 1. C. R. Fisher, Sec., 629 Pacific Bldg., San Francisco.
  - *Indiana*: Bethany Park, Aug. 6-16. Gary L. Cook, Sec., 6060 E. Washington St., Indianapolis. Winona Lake, Aug. 18-22. Geo. N. Burnie, Sec., 417 Law Bldg., Indianapolis.
  - *Kentucky*: Mt. Olivet, Aug. 2-10. Walter Frazee, Sec., Louisville.
  - *Massachusetts*: Northfield, July 20-27. Hamilton S. Conant, Sec., 602 Ford Bldg., Boston.
  - *New Jersey*: Asbury Park, July 5-12. Miss Alice B. Hamlin, Sec., 835 Broad St., Newark.
  - *North Carolina*: Ridgecrest (formerly Bluemont), Aug. 4-9. Rev. B. W. Spilman, Sec., Kinston.
  - *Ohio*: Summerland Beach, Buckeye Lake, July 30-Aug. 9. W. A. Holmes, Sec., Granville. Silver Lake, Aug. 7-16. W. R. Lodge, Sec., Silver Lake.
  - *Rhode Island*: Narragansett Pier, July 13-20. Rev. W. B. Wilson, Sec., 403 Butler Exchange, Providence.
  - *South Carolina*: Rock Hill, June 19-July 18. Pres. D. B. Thomson, Sec., Rock Hill.
  - *Tennessee*: Monteagle, Aug. 11-18. Allen G. Hall, Sec., Vanderbilt Law Bldg., Nashville.
  - *Washington*: Spirit Lake, July 19-Aug. 1. E. C. Knapp, Sec., 627 Peyton Bldg., Spokane.
  - *West Virginia*: Morgantown, July 1-6. Prof. D. B. Purinton, Sec., Morgantown.

Westminster Bible Conference, Mundesley-on-Sea, England, July 8-19, 1912. Arthur E. Marsh, Sec., Westminster Chapel, Buckingham Gate, S. W., London, Eng.

The World in Chicago, May, 1913.

Winona Bible Conference, Winona Lake, Ind., Aug. 23-Sept. 1, 1912. Sol. C. Dickey, Dir., Winona Lake, Ind.

Winona Bible School, Winona Lake, Ind., July 1-Aug. 9, 1912. Dr. Parley E. Zartmann, Sec., Winona Lake, Ind.

World's Christian Citizenship Conference, Portland, Ore., June 29-July 6, 1913.

World's Seventh Sunday-school Convention, Zurich, Switzerland, July 8-15, 1913. World's S. S. Association, 1416 Mallers Bldg., Chicago.

Young Women's Christian Association Conferences for 1912:
  - Eastern City, Silver Bay, N. Y., July 2-12.
  - Central City, Lake Geneva, Wis., Aug. 13-22.
  - Central Student, Lake Geneva, Wis., Aug. 23-Sept. 2.
  - Northwest (place not settled), June 25-July 3.
  - East Central Student, Eagles Mere, Pa., June 25-July 5.

Specific information concerning the individual conferences will be sent upon request from the National Board of the Young Women's Christian Associations, Room 309, 125 East 27th Street, New York City.

C. E. TOPICS FOR JULY

7. The Christian Virtues. VII. Honesty, Rom. 12:9-17. (Consecration Meeting.)
14. How Much Should a Christian Think of Personal Appearance? 2 Kings 9:30-35; Ps. 45:7-15.
21. Christian Common Sense. Prov. 4:1-9.
28. Missionary Progress in North America. Acts 2:1-21.

SUGGESTED PRAYER MEETING TOPICS FOR JULY

3. Home Missions—Lumber and Mining Camp Regions. Foreign Missions — Review — The Board's Annual Report.
10. The Royal Law. James 2:8, 9.
17. Ungodly Pleasures. Isa. 5:11-14.
24. The Warning to the Wicked. Ezek. 3:18, 19.
31. Home Missions—Degenerate Sects. Foreign Missions—The Outlook for the Coming Year.

SHUT THE DOOR

A man was standing in a telephone box trying to talk but could not make out the message. He kept saying: "I can not hear, I can not hear." The other man by and by said sharply: "If you shut the door you can hear." The door had not been shut, and the man could hear not only the man's voice, but the street and shop noises too. A great many Christians are growing lean and hungry on the way, because they do not shut the door more frequently that shuts them up with God, and silences for a while the noises and din of worldliness. Jesus makes the shut door the condition of peculiar blessings from God. —The Daily Bible

The Moody Bible Institute

DR. GRAY'S ENGAGEMENTS

During June Dr. Gray preached in the Life Line Mission, the Spencer Memorial and Lafayette Avenue Presbyterian Churches of Brooklyn. He also spoke twice at the Fulton Street Prayer-meeting, New York, and addressed a company of believers at an evening meeting in the same hall.

EXTENSION DEPARTMENT

Miss E. Stafford Millar addressed conferences in June at Booneville and Monte Ne, Ark. These were district gatherings of workers of the Y. W. C. A., and of the Southern Methodist Episcopal Church. She also delivered two addresses at the sessions of the Union Bible Class in Chicago.

Attention is again called to the Bible school which is to be conducted at Winona Lake, Ind., July 1-August 9, the daily program for which was published in the June issue of this magazine. This school does not interfere with the regular work of the Institute, but it is hoped that many friends and former students can avail themselves of the advantage offered by it as it devotes its entire time to teaching the Bible. There is no charge for tuition, and particulars can be secured by writing to the Bureau of Information, Winona Lake, Ind.

REV. GEORGE E. GUILLE

We take pleaure in presenting herewith a picture of Rev. George E. Guille, of Atlanta, Ga., who has accepted a call from the Institute to become one of the Bible teachers working under the direction of the Extension Department. Mr. Guille will take up his work in October.

Mr. Guille was born in Zanesville, Ohio, but at the age of eleven his family moved to Tennessee, locating on one of the mountains near Chattanooga. From 1889 until 1892 he was in business in Chattanooga, and during that time was actively engaged in Christian work in connection with the Y. M. C. A.

Deeply convicted as to the Lord's claim upon his life, he resigned his position in August, 1892, to take a course in the Missionary Training College of the Christian and Missionary Alliance of New York, with a view to going to the foreign field when the way should be opened.

Feeling, however, the need of further equipment for the Lord's work, he spent the next three years in college at the Southwestern Presbyterian University at Clarksville, Tenn. The door to the foreign field being closed, another opened, and at the close of his third year, he left college to go into evangelistic work.

While thus engaged, in the fall of 1897, the Presbytery of Knoxville, through its home mission committee, requested him to take charge of the Presbyterian churches at Cleveland and Athens, Tenn., and, at its next meeting, ordained him to the work of the ministry.

In the spring of 1902 he accepted a call to the St. Elma and Lookout Mountain churches, suburbs of Chattanooga. Within eighteen months the membership of these churches was doubled. He continued in this field for three years, when he was called to the Greene Street Church in Augusta, Ga. He began work here on January 1, 1905, and resigned his charge on July 1, to work with the Institute.

Rev. George E. Guille

The work in Augusta has been greatly blessed. Many hearts have been brought to love the Word, and many lives made ready for His coming. The membership of the church has doubled, and nearly two-hundred have been received on profession of faith.

During the seven and a half years here a great deal of evangelistic work and teaching was done outside of Augusta, and many calls to such work has deepened Mr. Guille's conviction that he should give all his time to it.

PERSONALIA

Jesse Carney is now pastor of a church at Willston, Okla.

T. G. Hetch, at present a Baptist missionary in Japan, will soon take up work in Thibet.

J. H. Myers goes from Brenham to Hice, Texas, to become pastor of the Baptist church.

E. B. Carey has been asked to take charge of the work in the Congregational church at Miller, Ind.

E. R. Mitchell is pastor of the Evangelical church at Afton, Ia., and has two other preaching stations.

John A. Howe is in charge of the Lutheran church as Strongstown, Pa. He expects to enter a theological seminary next fall.

Miss Jean Lamont spent a few days at the Institute before beginning her work in Fremont, Ind. She gave a morning message to the young women.

D. van Dyke, stationed at Muansa, German East Africa, reports that the work there is meeting with great results. He requests the prayers of friends.

E. R. Hermiston and wife visited the Institute recently. For the last eight or nine years Mr. Hermiston has had charge of one of the chapel cars used for evangelistic and missionary work on the Pacific coast by the American Baptist Publication Society.

Professor and Mrs. C. Carnopas of Jerusalem recently visited the Institute. The former is teaching temporarily in a southern theological school.

Benjamin Franklin reports that on September 1, 1912, he will become state evangelist for the Baptists of Michigan, making his home in Pontiac.

Rev. Fred J. Paton returned to Chicago for a brief visit and gave a most interesting and inspiring address before the Union Bible Class on Thursday evening, June 13.

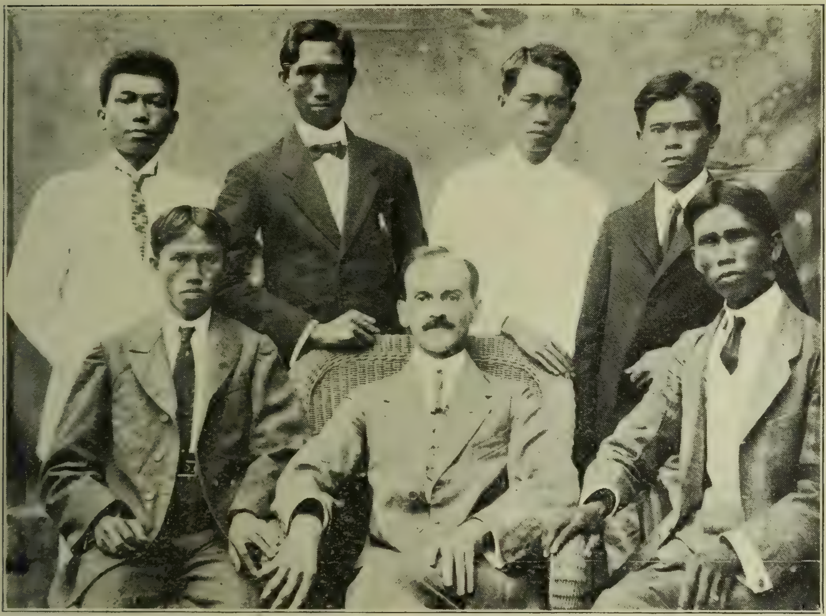
W. F. Zander, formerly pastor of the First Baptist Church, Merton, Wis., is now pastor of Maple Street Baptist Church, Manistee, Mich. He spent the past year at the Southern Baptist Theological Seminary.

Sunday, May 5, marked the completion of Elmer O. Chapel's first year of service with the Congregational church at Crockett, Cal., and the officers reported that it had been a year of unprecedented growth and prosperity.

On Sunday, May 19, Plymouth Congregational Church at Terre Haute, Ind., observed the fifth anniversary of the pastorate of William Lloyd Crist. The work has been marked by unusual success.

C. W. Mountain has had charge of a special music class in Three Oaks, Mich., for several months, the work closing with a public concert. Mr. Mountain expects to enter the musical conservatory of Northwestern University next fall.

Scandinavian Students at The Moody Bible Institute, Winter Term, 1911-1912.



Rev. Sanford B. Kurtz and a group of students in Manila, P. I.

NOTES

At the spring meeting of Presbytery of Winnebago (Wis.), John R. Muir, of Ta Tsien Lu, West China, was ordained to the gospel ministry. Mr. Muir was licensed about seven years ago, and since that time has been in service as a foreign missionary with the China Inland Mission.

H. B. Hollingsworth, superintendent of the Holtville (Cal.) water system, writes an appreciative letter concerning the work which is done by the Institute, and he says it is wielding a mighty influence throughout the country through the lives of students who have gone out with such high ideals.

The following representatives of the Christian and Missionary Alliance visited the Institute recently: Rev. Oral J. Stone, superintendent City Rescue Mission, Tacoma, Wash.; Rev. B. F. Armstrong, pastor Gospel Tabernacle, Scranton, Pa.; S. J. Byers, treasurer Eastern District of Missionary Alliance, Coalport, Pa.

Sanford B. Kurtz, representative of the United Brethren at San Fernando, P. I., is on furlough and is located in Topeka, Kan. We take pleasure in presenting above a picture of Mr. Kurtz and six of the young men from his denomination, who are students in the interdenominational college at Manila, where Mr. Kurtz does some teaching.

The Hebron Welsh Church of Chicago employs Gwilym E. Jones to have charge of the Hebron Mission. He gives half his time to this work and carries on his studies in the Institute. He and his family are located at 2942 Wilcox Ave.

Frank Dickson, who was ordained in April, has become pastor of the Glenside Presbyterian Church, San Francisco, Cal. Recently he conducted a series of meetings in the Portland, (Ore.) Y. M. C. A., holding from two to four meetings each day, with most satisfactory results.

When Prof. Henry D. Cutler, Principal of Mount Hermon School, Mass., recently visited the Institute, he expressed the pleasure he felt in sending young men here who wanted such training as the Institute furnishes. He met five of his former students here at the time, and spoke of them as among his choicest men. He also solicited us to keep our latest circulars in his hands to distribute among the students of that school.

Kamaji Komuri, pastor of the Congregational church at Akashi, Japan, writes a most interesting letter concerning his work there. His is the only Christian church in this city of 26,000 people, and in the midst of twenty-three Buddhist temples and several Shinto temples, and the city is filled with wickedness and heathenism

WOMEN'S DEPARTMENT

Miss Cary is taking a much needed rest for some weeks.

Miss Bertha Harris left her work in the Minneapolis Y. W. C. A. for a brief vacation.

Mrs. Bowman, a former M. B. I. student, is teaching the Bible in Portsmouth, O.

Miss Leonora Stephens, of Toronto, has been spending a few days with us.

Miss Mae Adams is now visiting her sister, having been for several months at Battle Creek, Mich.

Miss Josleen Anderson sailed June 1, for Kijabe, British East Africa, under the Africa Inland Mission.

Under the auspices of the recreation club an excursion was taken to Michigan City, Indiana, on Monday, June 24.

Miss Munford, dean of a girls' school in Washington, D. C., was the guest of Miss E. Stafford Millar for a few days.

Mary E. Harland reports interesting and profitable meetings recently in Dublin, Ireland, although at first there was great opposition.

Miss Ella Pohle, formerly secretary to Dr. C. I. Scofield, is spending some weeks with us, and from time to time gives of her store of Bible lessons.

Miss Ruth Houston, teacher of music in the Albemarle Normal and Industrial Institute, Albemarle, N. C., stopped on her way to her home in California.

A. B. Carr and wife sailed from New York City, June 15, for West Africa, where they will work under the direction of the Presbyterian Board of Foreign Missions.

Mrs. T. C. Horton, of the Bible Institute of Los Angeles, Cal., was our guest for a few days. She brought greetings from Dr. Torrey, Mr. Hunter, and Mrs. A. R. Petty, nee Nancy Tedford.

Miss Charlotte A. Cary, superintendent of the Women's Department, sustained a heavy loss in the death of her mother who passed away May 25, and in her affliction she has the deepest sympathy of all her associates. Mrs. Cary was 85 years of age, but to the end of her life maintained her mental and spiritual vigor, and was highly esteemed for her splendid character. A brief funeral service was conducted by Rev. E. Y. Woolley, assistant pastor of The Moody Church, and Dr. James M. Gray, at the home in Chicago, after which the body was taken to Machias, Me., for interment.

Therese Peterson writes from Shanghai, China, under date of April 27, giving a thrilling account of the conditions produced by the excitement attending the reorganization of the Chinese government. She says that they have been in Shanghai for four months waiting every day for the United States government to recognize the Chinese republic so that they can return to the interior to resume their missionary work. She says: "We have so much to thank the Lord for. Our lives have been spared as well as those of our Christians, and our stations have not been touched by the looters."

THE CORRESPONDENCE DEPARTMENT

It can hardly be questioned but that Mrs. Angie B. Fisher of Boston, Mass., is not only the senior student in the Correspondence Department, in point of age, but that she also has the record of having completed more Bible correspondence courses than any other, and has the best record for doing the work in the shortest time.

Mrs. Angie B. Fisher

Before entering on the correspondence work of The Moody Bible Institute, Mrs. Fisher completed Dr. C. I. Scofield's correspondence course with great credit. She then enrolled with The Moody Bible Institute in the Bible Doctrine Course, which she completed in less than six months. She then enrolled in the Chapter Summary Course, November 3, 1911, and sent in the last lesson of that course April 2, 1912, the 78th anniversary of her birthday. Each of the courses referred to ordinarily requires two years, and the work done was practically perfect.

As soon as Mrs. Fisher returns from her summer vacation she will enroll in the Synthetic Bible Studies Course, and will doubtless add to her remarkable record. We have very great pleasure in giving herewith a picture of this New England woman.

Herewith we print a picture of W. H. Morrison and two of his assistants who are using a Towner organ in connection with their work in the lumber camps. Mr. Morrison says that the organ has been the means of attracting many men to the gospel meetings.

The Evening Department reports the largest enrolment for the Summer Term in its history. More than three hundred different students have enrolled in this department during the past year, many at a great sacrifice of time and energy. One student moved from Indiana to Chicago and found employment in order to support his family. Another moved his family from Tennessee, and still another from Missouri.

A recent conference was held looking to the carrying on of extension Evening Department classes in other parts of the city. Plans for the next year contemplate a special course in missionary history and geography, preparatory to the "World in Chicago" exhibit. There is a probability that Evening Department students may secure the international Sunday-school teacher training diploma.

MARRIED

Miss Anna Ahlberg to Mr. T. J. Salyers, May 6, 1912. At home, Elkatawa, Ky.

Miss Lena M. Schneider to Mr. Charles Westphal, June 5, 1912. At home, Eldorado, Wis.

William H. Crapper and Elizabeth A. Thomas, Sharon, Pa., Wednesday, June 5.

June 3, at 645 Barry St., Chicago, Mr. William McQuere, Superintendent of the McAuley Cremorne Mission, New York City, and Miss Anna Behrendt, Rev. J. H. Ralston officiating, and Mr. R. A. Torrey acting as best man.

Christopher J. Balf and Miss Anna Bolte, Wednesday, June 5. The ceremony was performed in the Fourth Presbyterian Church of Chicago. Mr. Balf is better known as "Lucky Baldwin." Recently he took charge of the Dan Martin Mission, 919 Wells St., Chicago.

Miss Dessie M. Sellers to Mr. George T. Stephens, June 5, 1912. The ceremony was performed by Rev. James M. Gray, D. D., and Rev. A. G. Neal, of Warsaw, at the bride's home, Warsaw, Ind. Miss Sellers formerly was practical work secretary in the Women's Department. Mr. Stephens is a member of the Stephens Brothers evangelistic party.

BORN

To Mr. and Mrs. Harry Whaley, Chicago, June 18, a daughter, Mildred Pauline.

To Mr. and Mrs. Enoch Fetters, North Liberty, Ind., May 7, a son, Enoch Platon Fetters, Jr.

To Mr. and Mrs. Truman M. Herber, Thief River Falls, Minn., May 26, a daughter, Mabel Irene.

DIED

Miss Blanche E. Foster, Findlay, Ohio, June 7, 1912.

It is with sincere regret that we report the death of Miss M. Elizabeth Kellogg on June 5. She was a student here in 1909-10, and from May to December, 1911, occupied an official position in the Institute as nurse, and teacher of practical home nursing. She had endeared herself to all those who knew her, and the family have the sympathy of many friends in their bereavement.

All I can add in my solitude is, may heaven's richest blessing come down on everyone—American, English or Turk, who will help to heal this open sore of the world.—Dr. Livingstone.

Whenever conscience begins to burn low compassion begins to sink.—J. H. Jowett.

Our Lord's compassion was a part of His life. His pity was a sacrifice.—J. H. Jowett.

The Bible Institute Colportage Association

"THE LITTLE RED BOOK" AND THE SHEPHERD

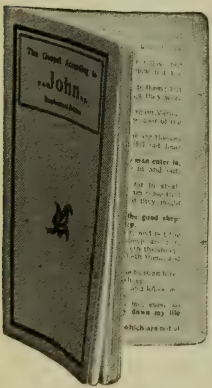
How a Gospel of John Won a Heart

It was a cold winter night when a messenger came telling of a young woman who was dying and wanted to see the "parson" before she passed away.

"You'll find the shack just across Turkey Creek, on yon side the bridge"—were the words.

I hastened to the place. What a sight met my gaze! Truly it was a "shack," and one of the most dilapidated ones in the whole district, containing two rooms, with windows tacked shut with gunny sacks, and a large wood stove that kept the place plenty warm, but without ventilation.

Such a mess of dirt and filth was here as one seldom finds, and it almost staggered me. Besides the parents, there were six children and a son-in-law living in the shack, several dogs and cats and other "living creatures" too numerous to mention, while the odor from it all was in sharp contrast to the cool, fresh breeze without.



Upon a cot in one corner of the room lay the sick girl. Her face was wounded from the Serpent's bite and the poor sufferer was in a pitiable condition. I at once undertook my mission and saw the desperate need of the healing power of Jesus. Listening to a sad wail of a mis-spent life, I heard again the oft repeated story that—"If I ever get well again, my life shall be different."

Just previous to this visit I had received a bundle of the "Emphasized" Gospels of John from The Bible Institue Colportage Association of Chicago, and taking one of them from my pocket, I read the tenth chapter, commenting upon the "Good Shepherd, who gave his life for the sheep." Then again she lamented because she could not do anything to gain salvation or help earn it. This was just what I wanted, and so told her that He who "so loved" the sheep to give His life for them, would not now leave a poor wounded sheep to die outside the fold, if He heard its bleating.

Kneeling by the bedside, I prayed for the poor sufferer and committed her soul unto Him "who is able to keep against that day."

Before leaving, I gave her a copy of the gospel, which she seemed to prize because of its bright red cover and its story of the "Good Shepherd."

Some two weeks later, accompanied by a sister of the mission, I came again and found her smiling and holding the now prized gospel, saying,

"Mother has read it to me every day and sometimes I could read a few minutes myself. John tried to take it from me, but I hid it down the collar of my gown, near my heart, and kept it there. Now I am so happy all the time."

As we knelt again to pray, Sister A—— led in prayer and I followed, when to our surprise the mother poured out such a torrent of confession and prayer as we had never heard, telling God that the child's faith had led her also to seek comfort in Jesus.

Today the little "shack" is somewhat changed. The sick one is getting well. She has gotten out of the old environment into a new one, since her heavenly Guest has come to abide. She has been continually looking unto Him who made her life radiant.

Death has taken a "wee white lamb" from their fold, but the mother, too, has come to the mission, testifying to the power of Jesus and His gospel.

I suppose that when the "Chief Shepherd" comes in glory, she will want to tell Him of the "little red book" that led her to His Cross.

H. W. L.

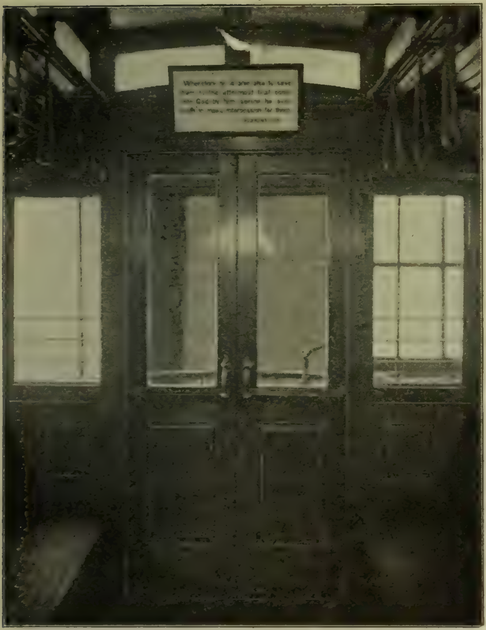
ENCOURAGING WORDS

Ravenna, Neb.

Our pastor's wife sent me a book, entitled Heaven, by D. L. Moody, to read after I lost my only sister, and oh! it has been the means of helping me so much. I would like to own one of these books; also my dear father and the husband of my sister, and my two brothers. Will you kindly send a copy to each of them? W. C. K.

A NEW COLPORTAGE BOOK DEPOT IN HALIFAX

The Methodist Book Room, 141 Granville St., Halifax, Nova Scotia, has laid in a good assortment of the Moody Colportage Library books and is prepared to fill retail and colporters' orders. Friends of the library living in eastern Canada will thus be convenienced. All success to the new depot!



AN ATTRACTIVE METHOD FOR GETTING GOD'S WORD BEFORE THE PEOPLE

The cut used above illustrates well one practical plan for placing striking passages of Scripture before the public.

These Scripture text placards (published by The Bible Institute Colportage Association) are printed on a good Bristol board stock, measuring 11 x 21 inches. Four texts are available—Matt. 11:28, Mark 8:36, Rom. 6:23 and 1 Tim. 1:15—the verses being set in bold face type, the whole being surrounded by a plain red border.

While the use of these cards was first suggested in connection with the publicity afforded by the advertising space in street cars, they are admirably suited also for displaying in churches, Sunday-schools, missions, stores, restaurants, windows, waiting rooms, offices, barber-shops, depots, markets, hospitals.

To the wide-awake Christian worker will come to mind many other local uses of especial adaptation. By means of these Scripture text placards all classes may be reached with the Word of God and many who never enter a church, or attend a religious meeting.

This is a line of Christian work having for its success a very definite promise:

So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.—Isa. 55:11.

A UNIQUE BOOK CATALOGUE FREE

A new and revised edition of "Good Books You Should Have," a unique list of several hundred of the world's best books on Bible study, evangelistic work, Christian biography, Sunday-school methods, works of devotion and Bible commentaries, has just been issued by the Colportage Association. A large number of publishers in America and Great Britain are represented. This catalogue is finely illustrated with the portrait cuts of many Christian authors. This convenient and comprehensive list is free for the asking. An excellent booklet for ready reference.

NEW EDITIONS OF HELPFUL BOOKS

New, revised and corrected editions of the following named books have recently been issued by the Bible Institute Colportage Association, and are ready in attractive bindings (see advertisements elsewhere in this month's magazine):

Deliverance from the Penalty and Power of Sin, by O. R. Palmer.

Fleetwood's Life of Christ (Pocket Edition).

The Other Side of Evolution, by Alexander Patterson.

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, Emphasized Gospels of John, etc., have been sent out on account of the several book funds named, from May 13, 1912, to June 14, 1912, inclusive, many of which consignments already have been acknowledged with expressions of hearty appreciation.

Prison Book Fund:

Illinois, 50 books, 50 gospels.
Kentucky, 115 books, 75 gospels.
Oklahoma, 10 books, 36 gospels.
Mississippi, 25 books, 25 gospels.
Ohio, 50 books, 25 gospels.
Georgia, 100 books, 100 gospels.
California, 25 books.
Michigan, 25 books, 25 gospels.
Texas, 65 books, 65 gospels.
Vermont, 15 books, 20 gospels.
Indiana, 81 books, 15 gospels.
Kansas, 6 books, 6 gospels.
Alabama, 125 books.
Pennsylvania, 400 books, 200 gospels, 41 magazines.
Tennessee, 20 books, 20 gospels.

Spanish "Way to God" Book Fund:

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Continuing The Institute Tie.
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J. H. RALSTON, *Associate Editor.*
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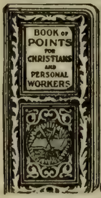
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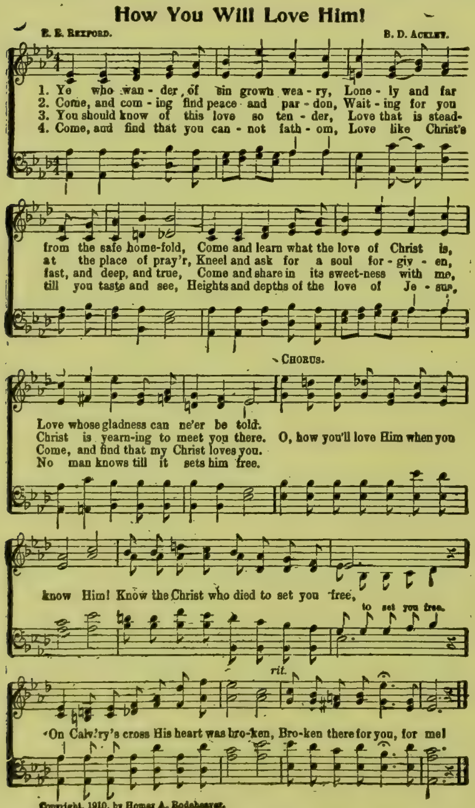
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New Series, Vol. XII AUGUST, 1912 No. 12

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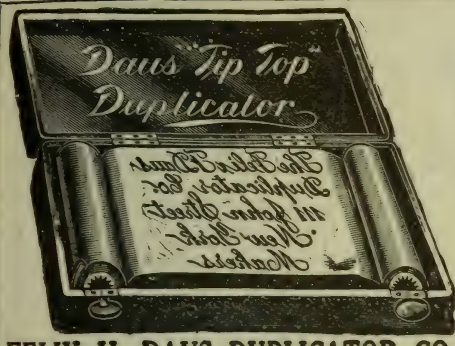

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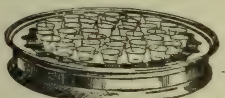

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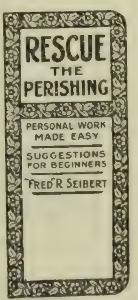

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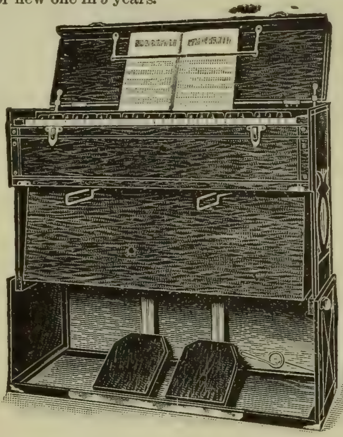

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The Christian Workers Magazine

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THE Christian Workers Magazine

August, 1912

Editorial Notes

Cut from the Loaf

"An holy man of God, which passeth by us continually."—2 Kings 4:9.

Dr. Alexander Whyte knew a company of students in a town where there was a man awaiting execution. They fell to discussing as to what minister they would send for if any of them was in a similar predicament. Each took paper and wrote the name of the man he would choose, and it was found that all voted for the same man. He was not a popular preacher, not the minister of any prominent church,—held quite an obscure position; but he had impressed all that he was a man of God. Therefore it was that these young fellows said: "If at some hour I am crying out for God, send me such a man."

May we so live in Christ as to receive a token of confidence like that!—Rev. Alexander Ramsay.

* *

Rejecting Parts of the Bible

The newspapers, as usual, are making much of a "confession" of a clergyman, "that for the whole of his 53 years in the ministry he had rejected parts of the Bible." "The Bible contains a revelation of God," he is reported to have said, "but if I were asked if I believed the whole Bible was from God I would say, 'No.'"

For our part, we doubt if this particular clergyman said just this, or if he did, that it was not qualified in some way. For example, the whole Bible may be from God, as we firmly believe it to be, and yet the whole of it may not be true. Moreover, it is not necessary to suppose that God endorses all that is written in the Bible, or even all that is said or done by those who therein are in a sense His representatives.

How then, is the whole of the Bible from God? The answer is that He caused the whole of it to be written, and hence is responsible for it as a record. The words recorded as spoken by Satan are not true, but the record that he uttered them is true. He is a liar, but his lies are recorded accurately, and so in similar cases. We can not believe that the clergyman referred to is ignorant of this distinction, or that in view of it he would make the unqualified utterance quoted above.

One of the things he did not believe, and which he is reported to have named was: "Moses wrote his own obituary long before he died." Some people find almost as much fun in this smart remark as in the question, "Where did Cain get his wife?" But there is nothing very funny about it. No one is forced to believe that Moses wrote his obituary in order to believe in the plenary inspiration of the Bible. It is not at all beyond the divine power to have accomplished this through Moses, but it may have been written by Joshua or some other pen, and still be equally authoritative and inspired.

It is with the Bible and Christianity, as with many other problems of less moment, that men do not think them through, and hence jump at conclusions, and make silly speeches that result injuriously long after they themselves have forgotten them.

* *

Some New Manuscripts

Interesting discoveries are now being made in Egypt, where excavations are bringing to light documents almost as important for Christian history as the hieroglyphs have been for the history of the ancient Egypt of the Pharaohs. Many of these come from the tombs of early Christians, both Greeks and Copts, and give surprising evidence as to the multiplicity of copies of the sacred writings at a very early period.

One of the most remarkable of these manuscripts was acquired last year by the British Museum, and has been published in a volume entitled "Coptic Biblical Texts in the Dialect of Upper Egypt." On the reverse of folio 108 is a short composition, in the Coptic language, but written in cursive Greek characters, by means of which it is possible to fix a date before which the Bible manuscript must have been written.

Dr. Kenyon, after comparing the Greek characters with a large number of dated Greek papyri, concludes that it was produced not later than 350 A. D. The Bible text, then, must be still older, and he offers arguments to prove that it must antedate 300 A. D. It may be considerably older, but if these figures are accepted it is certainly the oldest known copy of any translation of a considerable part of the Greek Bible, and it is probably as ancient as any extant Bible manuscript of considerable length. It contains the greater part of Deuteronomy, the whole of Jonah, and nearly all of the Acts of the Apostles. The manuscript is very plain, with no ornamental initials, which helps to prove its great antiquity. Its discovery confirms the monastic traditions as to the rapid spread of Christianity in Egypt, and shows that at a very early period the Copts were studying the Scriptures, not in Greek, which was still the language of culture in Egypt, but in their own tongue.

We refer to the foregoing facts from the London Times, as a contribution to the authenticity of the New Testament. If a Coptic version of the Acts of the Apostles was in existence prior to the third century of the Christian era, then naturally the original must have been in existence much earlier, which approximates the period of Christ and His apostles. And if the original of that one book was thus in existence, it carries with it, of necessity, the existence of certain of the others. The authenticity of the Bible is fundamental to its credibility and inspiration, and it is of the deepest interest to us to have so many confirmatory evidences to it.

* *

"Ghastly Possibilities"

This is the way in which a secular daily speaks of the new city rearing itself above the ruins of St. Pierre on the Island of Martinique. Only a few years have elapsed since the eruption of Mt. Pelee entirely destroyed that city, leaving but one person alive out of its 25,000 inhabitants. The general opinion at the time was that it would remain uninhabited and uninhabitable. It seemed inconceivable that human beings would again expose themselves to such a risk. But it having been discovered that the new soil enriched by the lava is highly productive, splendid plantations are once more coming into being, and there are prospects of a larger population and greater business enterprise than before. The attractions are tempting for settlers, but all the same, says the editor, "Ghastly possibilities can not be forgotten."

"Hope springs eternal in the human breast," and were it not so, how could the world move on? How many people will be restrained from crossing the ocean because of the Titanic disaster? And how many will choose the slower boats on account of that catastrophe? Even the more southern route, freer of icebergs, will not long retain its popularity, travellers will insist on the shorter journey.

But we speak of St. Pierre, for the current illustration it affords of the way in which buried cities of the past have been forgotten. The archaeological discoveries in Bible lands now flooding the pages of revelation with confirming light, point to St. Pierres of earlier days. They were buried in their own debris, other cities were built upon them which met the same experience, and so it went. But all the time, God was keeping the buried treasures in His safe deposit vault against the time when their evidences would be needed in the open court of truth. Who can tell what important part the St. Pierre of the nineteenth century may have to play in the divine program of a thousand years hence? Go on and dig, and plant and build, ye men of courage and determination, and know that all the time

> "There's a divinity that shapes our ends,
> Rough-hew them how we will."

* *

Bible Hour Failure

A contemporary says that the Bible hour is a failure at most of the Chautauquas. It admits that the Bible is all right, and the hour is all right, but "The Study" does not go. It is too dry. It therefore suggests that as the Chautauqua is an outgrowth of the old camp meeting, why not set aside the morning hour for a real gospel message? People will attend then.

We agree with our contemporary in great measure. Bible study is often very dry. And when it is not dry it is sometimes very fanciful. And when it is not fanciful it is likely to be farcical, so far as any real study of the book is concerned. We sympathize with the yearning for "a real gospel message," if one could only get it.

But why should Bible study be dry? Why should one want to turn for relief from a teacher to a preacher? Is it not to be deplored that there are so few real Bible teachers? Why do not our theological seminaries specialize on such necessary training? And why should not more of our pastors practice the art of teaching? Might they not find it easier than they imagine? And might not the results justify the effort anyway? But back of it all, since we are exhorted to "covet earnestly the best gifts," why not ask the Holy Spirit to teach us how to teach? What a shame that such an opportunity as the Chautauqua offers should go a begging in the church of God!

What the People Like

Ex-Governor Fort, of New Jersey, in an address at a Christian gathering recently, said: "We are all quickened by what is called 'old-fashioned preaching.' I am one of those who believe that the people still like to be told that they are sinners, and to be warned against the wrath to come. We have refined hell and eternal damnation out of our religion, and have tried too much to make the church worship just a matter of spending a pleasant hour on the Sabbath morning to listen to a delightful discourse, by a learned divine, upon some public topic, with a little religious exhortation thrown in at the end to remind us that we are in a church, and not at a lecture. The old-fashioned Methodist expounded the Scriptures. He took a text and stuck to it. . . . For myself, I like that kind of preaching the best. There was power and fire in it."

* * *

Social Service

"The Men and Religion Forward Movement, now popular the world round, is putting great emphasis upon this neglected phase of Christian life. And yet, when the last word regarding the duty of the church in social service has been spoken, it will be discovered that only such churches as are built upon the true foundation, Christ, and remain unshaken in their confidence that the Word of God is inspired and authoritative, will make the needful sacrifices essential to proper social service. The very term "social service" has been the special slogan of the new theology. But the churches founded in "the faith once for all delivered," led by men who were such defenders of it as was Charles Spurgeon, these and these alone, have ever practiced it, or ever will. Witness the work at the great Temple at Philadelphia, with Russell Conwell at its head; and of the Tabernacle at Atlanta, Georgia, just now left by Len Broughton; and of The Moody Church, Chicago, and the Ruggles Street Church, Boston, at the head of each of which Dr. Dixon once stood, in illustration."—Rev. W. B. Riley, D. D., in Sword and Trowel.

* * *

The Mormon Kingdom

The Chicago Journal urges that the post-office department deny the privileges of the mail to the Mormon church. It thinks the case is clear as the church teaches the sanctity of polygamy, the president of the church practices it, and they use the mails to conduct their propaganda.

"What more," it asks, "does the department need? If some poor miserable wretch were to establish such a cult, and conduct a correspondence school, he would be sent to a federal prison. Is it possible that the postmaster-general is restrained from proceeding in the Mormon church case by the desire of the party for Mormon church votes?"

As the Irishman said, when he pinned a prayer to the head of his bed and jumped in, "Thim's our sintimints."

* * *

"Come, Lord Jesus"

We take occasion from the publication of Rev. Mr. Steven's article this month on the second coming of Christ, to speak of the proposed day of prayer for His coming which has been suggested by friends in England, and fixed as the first Sunday in October. All true believers who desire His speedy return are invited to join in spirit on that day, getting together in prayer where convenient, but otherwise individually, and spending as much of the day as possible in the utterance of the longing, "Even so, come, Lord Jesus!"

The projector of the idea, in writing of it in the Morning Star, speaks of receiving many letters on the subject from foreign lands, and says: "While we hear of thousands banding themselves together to watch for and to welcome 'another Jesus,' 'the Star of the East,' the 'Lord of love,' born again into the world, shall we be less earnest and less united in our outlook for 'this same Jesus,' who 'shall so come in like manner' as He was seen to go into heaven?"

It is indeed a shame that Madame Besant and her disciples in occultism should be talking so persistently and looking so earnestly for the coming of a false Christ, while some who profess the Name that is above every name are as dumb and indifferent to His return as though He had never spoken of it, much less commanded us to "watch and pray, for ye know not when the time is."

Will our readers please remember the above mentioned date, Sunday, October 6, and pass the word along?

* * *

Abdul Baha

Apropos of the recent visit of this oriental teacher to our land and because of the signficance attached to it in some quarters, educational and religious, we quote herewith a brief paragraph from a private letter of a missionary of good standing in Persia. Having reason to fear that the pestilential heresy represented by this man may spread, he says: "The special point which needs to be emphasized in connection with Babism or Bahaism is that it is militant pantheism, not merely a philosophy; but an armed man on horseback, which is ready wherever it has the power, to exterminate unbelievers." We need to be vigilantly on our guard against these new religions.

* *

To Our Readers

It is encouraging to find that The Christian Workers Magazine is not only lengthening its cords, but strengthening its stakes. While broadening its constituency and increasing its circulation, it is also being quoted and appealed to more frequently than ever as a periodical having convictions and thoughtful management. As our aim is to be true to God and our Lord Jesus Christ in all things, and to help the Church through our readers, in the maintenance of a holy walk and a true witness, we can not be too grateful for these evidences of usefulness and appreciation. God answers prayer, and no issue of the magazine is planned without supplication and thanksgiving to Him in which every member of the staff joins. Frequently in the course of a month as well, do the responsible workers in the different departments call together others with them in prayer, when not only ourselves but our readers are earnestly remembered in heaven. May a divine benediction go forth with this issue!

* *

Helpful Books

We doubt not a good many of our readers will be interested in the list of helpful books for the study of the Bible, found in the department of Practical and Perplexing Questions this month. It is the beginning of a series of recommendations of that character to continue monthly until all the books of the Bible have been considered separately; after which similar recommendations will be made covering works of a devotional, evidential, doctrinal, polemic, and missionary character.

William W. Borden

SPECIAL!

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The Dogs Are Barking

[Editorial.]

Jehovah, through the prophet, complains that "His watchmen are blind, they are all ignorant, they are all dumb dogs, they can not bark."

But the "dumb dogs" have begun to bark. The people of God are getting their mouths open. Strong words are coming from Christian leaders here and there that indicate an awakening to new courage in the face of the onslaughts on the walls of Zion. The enemy has had things almost his own way for some time and has flattered himself that he possessed the citadel, but just as he is preparing to raise his flag, the defenders of the "faith once for all delivered to the saints," are coming upon him unexpectedly from all quarters. They are just getting ready to fight, it seems.

President Patton and Dr. Matthews

To begin with, that was a thrilling and majestic review of the Christian faith of the centuries, and a rousing challenge to contemporary leadership, which came from President Patton at the recent Princeton anniversary, and to have it followed by such a sermon as that preached by Dr. Mark Matthews, the new Moderator of the Presbyterian General Assembly! It is what we expected from him, however, and explains his selection for that high office, when, laying his hand upon the pulpit Bible, he exclaimed: "Some men say this book contains the Word of God, but I say, it **is** the Word of God." No wonder the Assembly should have taken the action it did against the "Graded Lessons" in the Sunday-school papers, and directed its committee to withdraw those that were objectionable from circulation. All honor to the denominational papers, and to such brave, single-handed warriors as Dr. McCaslin, of Minneapolis, who helped create the sentiment that made this action a necessity.

The Sound of War

But the Methodist cohorts are sounding the bugle too. It certainly means something when Dr. Buckley's successor in the New York Christian Advocate diagnoses the situation in the churches as he has done recently. For a man in his position to declare that we might see wonders if we were not ashamed of the miraculous, and to practically exhort his great denomination to pay less attention to printing and advertising, and more to the bloody sweat of agonizing supplication, may not be altogether a new departure, but it is certainly a proof that hope remains. But the Episcopal Address at the last General Conference goes farther. It lays renewed obligation on its ministers to emphasize human depravity and spiritual regeneration; the authority of the Bible and the facts of Christian experiences; and it protests in no uncertain terms against that sensualizing materialism and rationalistic teaching which has negatived the message of the evangelist, which has hitherto been the glory of Methodism. There is the sound of war in its cry: "If the soul be dying within us, what have we to legislate for? What are honors and offices worth in an army that does not win battles?"

Robbers of Faith

But when we began to write, it was not with reference to the action of church councils, but rather that of individuals who are speaking with boldness and getting a hearing. A couple of months since we mentioned the protest of Dr. Harris H. Gregg, of St. Louis, against the sacrilegious and destructive teachings of the Religious Educational Association, but omitted to state that by a formal vote his church sustained him, and that subsequently a mass meeting of loyal Christians of the city was held, who re-affirmed their unqualified faith in the inerrancy of the Bible, the deity, Virgin birth, atoning blood and resurrection of the Lord Jesus Christ; and also protested, in the words of a contemporary, "Against the teachings that rob the Sunday-school children and college men of faith in Christ and in the Scriptures."

What is the Right Attitude?

We would place alongside of this the excellent paper read before the Lansing Association by the Rev. M. M. Callen, D. D., of the Michigan Conference, entitled, "The Modern Demand for a Modified Christianity."

"What ought to be the attitude of the Christian who chooses to stand for essential orthodoxy toward this demand, and toward those who make it?" is the inquiry with which Dr. Callen approaches his conclusion. There are three policies which may be pursued—inaction, conciliation, aggressive opposition. He is for the last. It means a fight, and "there may be a few cowards in the camp, but there has always been a Gideon's band."

We close with a brief reference to Dr. Munhall's review of Modern Thought and Traditional Faith, by one of the leaders in his own denomination. It is done in the spirit of kindness but with a sense of the obligation placed upon him by his ordination vows. He boldly places the author in the category with Tom Paine, and charges him with promulgating "erroneous and strange doctrines contrary to God's Word, while eating the church's bread."

But it is what he says about scholars and scholarship that particularly fits this article. The author he criticises has much to say about "recognized biblical scholars," and "modern critical thought," as though all the men of letters were on his side, a common assumption of his fraternity. But Dr. Munhall affirms that for every orthodox theological school in this country which he can name, as committed out and out to this teaching, five can be named that are out and out against it. And for every "real" Old Testament scholar he can name, as committed to his views, ten can be named of equal learning, who are of a wholly different mind.

A Call for Open Support

All honor to Dr. Munhall, and men of his fearless courage, who know whereof they speak, and, as William Jennings Bryan said of himself at Baltimore, are willing to be humiliated if need be, in standing for its defence.

But there should be no humiliation, even for a moment, in such a case as this. Men like the above-named who are risking their peace of mind, their standing in the estimation of their fellows, and their daily bread it may be, for the sake of conscience and of Christ, should receive such open support from all who profess His name and believe in His Word, as to be an instant and satisfying compensation as from the Lord, for the sacrifices they are called upon to make.

These are some of the encouraging signs of the times, and if we shall only take heart in the presence of them all, we shall turn the enemy's flank this fall and winter, and see such a battle royal as we have not enjoyed for a long while.

Lord! send us help from the sanctuary!

If All Were Known

Albert Simpson Reitz

If all thy thoughts were open books,
And everyone who looks
At thee,
Could read and know, could really see
The secrets of thy soul,
Wouldst thou be quick to turn thy head
While blush of shame o'erspread
Thy face,
And wouldst thou strive to hide each trace
Of sin—the devil's toll?

If everyone should know the wrong
That haunts thee like a song
Of death,
That burns thee with the blasting breath
Of sin's supremacy;
If all were known couldst thou still stand
Erect and firm, with hand
Of steel,
And make thy fellowman still feel
Thy soul's sincerity?

Ah, no! thou couldst not meet the world
When once her darts were hurled
At thee;
When once her eyes could clearly see
Thy sins, thy broken creeds;
And yet thou art content to go
Thy way in peace, although
Within
Thy hidden heart God sees thy sin
And knows thy secret deeds.

Does Woman Represent God?

An Inquiry Into the True Character of the Movement for the Emancipation of Woman

By Rev. Peter Z. Easton, Tabriz, Persia

THE woman question is the burning question of the day. Sixty or seventy years ago a cloud like a man's hand, today it covers the heavens. It is no longer a question of the legal, social, political or ecclesiastical status of woman, but embraces heaven as well as earth, sits in judgment on revelation, and prescribes the character of the Being whom alone it will accept as an object of worship.

The subject is so large as to demand volumes for its treatment in a comprehensive way, but we propose to go to the heart of the matter with the crucial question, Does woman represent God? Settle this point, and the rest settles itself. Nor shall we ask the question of the multitudes, the eloquent, the wise or the unwise of the earth, but only of the Lord. "What saith the Scriptures?"

What the Bible Says

The answer comes in the broad statement that man is the image and glory of God. There was a time when God was and none else. Matter came into existence through His fiat, and then through matter He wrought out the world of life and light. This is the story of the opening chapters of Genesis. First man, then woman, from these two all succeeding generations. Man represents the Creator, and woman the creature. The woman is of the man as the creature is of the Creator; and the woman is for the man as the creature is for the Creator. To Adam the command is given in regard to the tree of knowledge, and he it is who is summoned to meet his Maker after the fall. The woman and the serpent are dealt with as tempters, but Adam as the transgressor through whom sin entered the world and death by sin (Gen. 3:17, Rom. 5:12).

Nor does Genesis 1:26, 27 contradict this statement, since it sets forth the "what," rather than the "how" of the creation of the race. The "how" is in the second chapter, which says that God first created man, and then out of man made, or rather "builded" the woman. "She shall be called woman, because she was taken out of man" (2:23). Eve, therefore, like all succeeding generations, was created in Adam. And that word "builded" is significant in that it is the same as that which describes the relation of the Church to Christ (Eph. 2:20-22). As Christ is the foundation of the spiritual race, so Adam is that of the natural race.

Coming to the New Testament, we all know that there, as well as in the Old Testament, in spiritual as well as natural relations, God is everywhere Father, and the creature everywhere mother. He is the husband, the Church is the wife. Indeed the New Testament is even more emphatic on this point than the Old. Not only is the doctrine of the fatherhood of God more prominent, but, in the unfolding of the trinity, the second person is revealed as Son, and the third is addressed with the masculine, never with the feminine pronoun. As in the theophanies and angelic manifestations of the Old Testament, so in the incarnation and angelic manifestations of the New; there is not one instance where God or angel ever appeared in the form of woman. The strongest injunctions on the subjection of woman are found in the New Testament, not in the Old. And what is true of the present dispensation is true of that glorious future, which shall be inaugurated by the marriage supper of the Lamb.

What, then, are the conclusions to which we come?

1. The doctrine of woman's rights is not in accordance with the Word of God; that woman does not represent God; never has in the past; does not in the present; and will not in the future.

The Doctrine Antichristian

2. It is antichristian. In this connection we call attention to the fact that the truth of the fatherhood of God is one which separates it from all false systems of religion whatsoever. In the New Testament it finds its full development in Paul's words, "One God and Father of all, who is above all, and through all, and in you all" (Eph. 4:6). In the Old Testament it is admittedly less prominent, God being more generally considered in the light of king than father. In Mohammedanism, a kind of bastard Judaism, the conception is altogether dropped, while outside of these religions, where we face blank paganism, unity is lost sight of altogether in a multitude of deities.

Now with this multitude of deities comes in the peculiar characteristic of sex, masculine and feminine gods, Jupiters and Junos, Apollos and Venuses, ad nauseam; while in pantheism, which is at the base of all pagan systems, we have a formula which is exactly the contrary of the Christian trinity. Unity is retained indeed, but God is mother now, not father. There is no creator of all things, only a ground of existence, an eternal mother in other words, not an eternal father. Behold the foundation character of this error, and all that grows out of it! Here we have that denial of the Father and the Son, which the apostle John declares to be the sign of Antichrist (1 John 2:22). Here, too, we have that setting up of the creature in the place of the Creator which the Apostle Paul declares to be changing the truth of God into a lie (Rom. 1:25).

What Is Pantheism?

3. This then, leads to the third point, that not only is this doctrine concerning woman antibiblical, and of course, antichristian, but that it is absolutely pantheistic, which in the end means that it is absolutely **devilish,** i. e., the last, final and complete embodiment of satanic malice and malignity.

Pantheism is both the oldest and the newest of all heathen systems; the oldest in origin, the newest in its final manifestations, some of which are not even yet disclosed on the page of history, although foreshadowed in the prophetic Scriptures. Other false systems, founded upon it, come and go, have had their periods of growth, culmination, and decay. This alone has a history of millenniums, and is, as it were, the broad ocean upon which waves rise and fall and pass away, and yet nevertheless remains the same.

As Mohammedanism is a bastard Judaism, so this may be called, in some of its latest manifestations, a bastard Christianity, not only claiming as it does, to be a universal religion, but even to look down upon Christianity from a height the latter has never yet attained. This is the last and final religion, it affirms; the religion which embodies all truth; pure truth without admixture of error; truth absolute and apart from form; truth which brings heaven down to earth, and sets man on the throne of God.

If human wisdom, zeal, and the spirit of self-sacrifice, can establish a religion, then pantheism has much of which to boast. A magnificent literature, which stretches back to hoary antiquity; an utter self-sacrifice, which, if it finds a parallel, has never been exceeded in the annals of mankind.

But for what has all this wealth of intellect, all this devotion of life and substance been lavished? For the darkest, blackest, most hellish system that even Satan could invent. The system is, that there is an impersonal ground or mother of all things, out of which all things are evolved. In every age this impersonal ground finds expression in some individual, who is to all intents and purposes the god of that age. He is, in fact, the only existing one, all his followers being but members of the body, of which he is the head. To him, therefore, absolute obedience is due. Upon this altar is offered up everything—will, law, conscience, revelation, reason, chastity—everything that makes man a responsible being, everything that separates him from the beasts that perish. There is absolutely no standard of good or evil, right or wrong. Good is what the leader commands, and evil what he forbids. If he commands honesty today, that is good; but if he commands theft tomorrow, that is good, and honesty then becomes a crime, deserving the direst punishment; and so on throughout the decalogue. There is absolutely nothing fixed, nothing stable. Everything is in a condition of flux and uncertainty—one thing today and another tomorrow; one thing today, and the opposite tomorrow; not merely the reign of chaos and old night, but the reign of hell in the fullest sense of the term.

Pantheistic Antichrists

It is impossible to study this system and not see that we have here the essential features of the man of sin or the lawless one of 2 Thessalonians 2:3-12. From the third century of the Christian era to the present day we have a succession of pantheistic Antichrists—Mani in the third century, and Mazdak in the sixth, Mokanna in the eighth; Babek, and, head and shoulders above all others, Abdullah ibn Maimun in the ninth, Karmath in the tenth, the founder of the Druzes, and Hassan Sabah in the eleventh, together with many others that might be mentioned. Coming down to our own day, we have three movements of this kind in the present century, headed by Shamyl, the Bab and Mahdi, all of which may be looked upon as preparing the way for the coming of that one who shall perfectly fulfill the prophecy of 2 Thessalonians. That this is the character of the system will be still more evident when we turn to a consideration of two of its marked features.

Assassination and Prostitution

Pantheism has enlarged the vocabulary of words, if it has not enriched language, by the addition of two terms of fearful import, viz., assassin and sacred prostitution. The origin of the first is well known, being derived from the name of the followers of Hassan Sabah, the old man of the mountain, under whom the practice of assassinating kings, viziers, and all others who stood in the way of the triumph of the sect, was reduced to a science, and became a prime instrument of policy. The wretchedness, misery and woe under which the people and rulers of Persia, Turkey, and Egypt, groaned during the 170 years this sect continued, are beyond description. It was a reign of terror compared to which the worst excesses of the French Revolution were as nothing. And today the same characteristic is openly defended. As late as 1888 a Babi Seyyid declared, "Surely, you cannot pretend to deny that a prophet, who is an incarnation of the Universal Intelligence, has as much right to remove any one whom he perceives to be an enemy to religion and a danger to the welfare of mankind, as a surgeon has to amputate a gangrened limb." (Episode of the Bab, page 372).

Of like terrible import is the second thing above referred to. Much is there in praise of woman in Holy Scripture, but we search in vain for one word of commendation for "emancipated" woman in a volume which makes fearing the Lord and keeping His commandments the one indispensable condition of the divine favor. The character and acts of emancipated woman, as set forth before us by the impartial pen of inspiration, furnish a most terrible indictment. In the Midianitish women of Shittim and in Jezebel we have two great historical types, in both of which cases there is that connection between spiritual apostasy and licentiousness to which Paul calls attention in Romans 1:24, etc. But nothing, even in the prophets, surpasses or even equals that fearful description of emanicpated woman in Revelation 17, where we have a combination of the utmost power and glory on the one hand, and on the other a fiendishness of character, and a depth of wickedness, which know no limit.

All this finds full confirmation in pantheism. Everywhere in Greece and Rome, Egypt and Phoenica, Babylon and India, the worship of female divinities is associated with impurity—the house of shame becomes an annex and part of the house of worship.

Women Founders of Modern Cults

To our own land belongs the disgrace of having given birth, in the present century, to a pantheistic cult, viz., Spiritualism, which makes its boast openly of walking, like Jezebel, on the path of whoredom and witchcraft. Sufficient is already known of a second cult of the same kind, Theosophy, to justify the worst suspicions; and the third, Christian Science, is certainly one of the most dangerous delusions that ever found place in the heart of man. All these trace their origin to women.

All the evidence, therefore, goes to show that emancipated woman, trampling under foot the laws of God in nature and revelation, so far from being a purifying and refining element in society, is herself an incarnate demon, with nothing womanly in her but the name, a creature of unbounded lust and merciless cruelty, a combination of Messalina and Lady Macbeth.

A Warning and an Appeal

A word now to Christians, and especially to Christian ministers. At a time when the church, like Martha of old, is careful and troubled about many things—lands, houses, endowments, mortgages, and a multitude of other secular, or, at best, only semi-religious interests—it may be well to call attention to the one thing needful which her Lord has laid upon her; that for which she exists; that apart from which she is but salt without savor, fit only to be cast out and trodden under foot of men. When our Lord and Saviour Jesus Christ stood before Pilate He summed up His mission in these pregnant words: "To this end have I been born, and to this end am I come into the world: that I should bear witness unto the truth." (John 18:37, R. V.). When He sent forth the apostles it was to bear witness to the Word of God, and to the testimony of Jesus Christ. (Acts 1:8; Rev. 1:2-9). Paul declares to the Ephesians that he shrank not from declaring to them the whole counsel of God. Unto Ezekiel God declares that if he does not speak to warn the wicked from his way, "that wicked man shall die in his iniquity; but his blood will I require at thine hand."

It does not lessen, it rather increases, our responsibility in this case, that the children of God, as well as the children of the evil one, have been entangled in the meshes of this system. What misery and woe would the world have been saved had Adam shielded his wife from temptation.

Well was it that the wise Solomon sat on the throne when the crafty Adonijah made Bathsheba the bearer of his petition. And well was it that a wiser than he held back His earthly mother from taking any part in His public ministry, and thus taught a lesson so deeply learned that after His ascension there is but one mention of her in the sacred annals.

If this movement were restricted in its influence to short-haired women and long-haired men, to frothy orators greedy of popular applause, and others of like stamp, it might plausibly be argued that the best treatment would be to let it die a natural death. The fact, however, that this is no longer the case, that this demon in the form of an angel of light has deceived some of the noblest men and women in the church, makes it the more imperative to sound an alarm.

In view of these facts, how can any servant of God be silent on this subject and be guiltless? By what right does any man stand in the pulpit as a messenger of God, who either cares not, or dares not, bear witness against this pantheistic lawlessness, which is attacking the life of the church?

Church Problems and the Second Coming of Christ

By Rev. F. A. Steven

THE commonly accepted view, at the present day, of the position occupied by the Christian church, in its divinely appointed relation to the world and to Christ, is, in brief, that the Church, by means of the gospel entrusted to it, is destined to exercise a world-wide power in bringing men to Christ and regenerating society, and thus conquer the forces of evil and prepare the whole world for the second coming of Christ.

According to this view the gospel is "like unto leaven," and is more or less rapidly permeating and changing the world of men. Thus the christianizing of the whole community is looked for and aimed at usually by means of, but often, alas, apart from, the conversion of the individual.

The Popular View

We are told that the world is growing better, that the horrible cruelty and injustice, the dense ignorance and gross immorality of past ages, have been gradually overcome, and that just laws, righteous government, social morality, business equity, mechanical advancement, economic well-being, hygienic science, arbitration and peace, educational progress, the higher status of women, and many other blessings, are all products directly or indirectly of the gospel, and that these are rapidly making the world a better place to live in and thus preparing the way for the return of Christ.

We are told that this is the spirit of hope and expectation which honors Christ and the power of the gospel, and that any other attitude is dishonoring to our Lord and shows lack of faith in the gospel of His grace. It is asserted also that premillennial teaching "cuts the nerve of missions" and leads to a dreamy and unpractical attitude of waiting.

Those who honestly believe in and adopt this attitude and who therefore think that Christ will not come in person until after the millennium has been gradually developed and has run its course, make some statements with which we are prepared to agree, and for which we will offer some reasons, while from others we must dissent. We agree that much of the cruel barbarism of other ages is past; that these are the days of the newspaper and the ballot box, rather than of the dungeon and the thumbscrew, the rack and the fire; that conditions of labor and the status of women and children have greatly improved; that ignorance and gross superstition and the rule of old pagan religions are being weakened, even in Asiatic and African lands. These and many other good features of the world as it is today are fully acknowledged.

Shock to Popular View

On the other hand, however, our rejoicing in the betterment of conditions generally, is liable to be rudely shocked when we look below the surface. It is obvious that the powers of evil have by no means surrendered, nor have they been in any true sense defeated, on a world-wide scale. While it is true that plans for international arbitration of disputes are making progress, for which we are sincerely thankful, it is also true that war is never very far to seek. The great nations are striving to out-do each other in the strength of their armies and navies, and the crushing burden of these costly preparations might at any time fret a suffering people into a state of eagerness for war. The vanity, or folly, or anger of an official or a ruler might fling great nations into horrid carnage. If humanity to the wounded is greatly improved so are the means of inflicting death and wounds improved. And the ingenuity of the world's cleverest inventors is taxed to the utmost in devising new methods of killing their fellowmen by battalions instead of units.

Hearts Not Changed

The increase of education has changed the tactics of bad men, but not their hearts. Venality and treachery in public office, the exploiting of positions of responsibility and honor for mere gain, the robbing of the public by stock watering through the manipulation of the stock and produce market and by the wide advertisement of bogus companies, the unfair control of trade by great combines, the gross carelessness of many corporations and other employers of labor as to the physical safety and health or the moral well-being of their "hands," and a multitude of other features of our present day civilization, point to the mastery which the devil is exercising over the great mass of men, as actively today, and, if possible, with more aggressiveness than ever before. It is true, and we thank God for it, that slave raiding and trading have been largely suppressed in most parts of the world, and yet the revelations which have been made as to the practical slavery and blood thirsty cruelty practiced by the rubber companies on the Congo in recent years, and at the present day in Brazil and some other parts of South America, and of peonage, even in some of the southern states, show that the greed and cruelty of men are as bad as ever where they are not held down by the rigid enforcement of the law. Law itself can often be bent to suit the richer or the stronger party.

The growing prevalence of murder and suicide, the lynching horrors that have recently startled the world, the widespread devastations of strong drink, the rapid growth of the tobacco and narcotic drug habits, the shameful laxity of law and custom in regard to marriage and divorce, and the dread toll of ruin exacted every year from among growing boys and girls by sexual immorality, all go to show that sin is dragging down its victims as surely, as deeply, and, because of the increase of population, in far larger numbers today than in the earlier and, as we judge, more barbarous periods of the Christian era.

Accounting for the Alleged Improvement

Having thus tried to show that there is much to be said against the broad statement that the world is getting better, we say further by way of reason for the great improvements which we have freely recognized:

(1) It would be strange if it were otherwise, for the gospel wherever it goes as a living force, changes the hearts and lives of some men and by their example and influence, modifies for good the conditions of society and the laws and customs of the race.

(2) That the interests of Christ and of Satan are not so widely divergent as is usually taken for granted, in the social or moral or economic or governmental sphere, but only in the sphere of religion. It is not in natural, but in spiritual matters that the antagonism is made clear. In the spiritual realm is the battle ground. The evil one seems to center all his power and cunning on the one task of hindering men from salvation through faith in Jesus.

Too often we think, subconsciously, of the great arch enemy as a being with goat-like hoofs and tail and horns, as our forefathers pictured him, or, less materially, as a debased spirit who hates everything that is good, because it is good, and is ever seeking to degrade and brutalize and befoul the race.

Satan an Angel of Light

We believe that the very opposite is the case. The evil hearts of men, and their influence upon one another, will, when the saving power of Christ is unknown or rejected, faithfully do the work of degradation and visible ruin, whilst Satan's demon agents will push them on by promptings to indifference and unbelief, despair and recklessness and hatred of all that is pure and true. But as for Satan himself, he who is called in Scripture "The god of this world" (2 Cor. 4:4). "The prince of this world" (John 14:30; 16:11). "The prince of the power of the air" (Eph. 2:2). "The father of lies" (John 8:44). He was once "Lucifer" (Is. 14:12). "Light Bringer" or "The Son of the Morning," and even now he often apes the personality and the character that once were his own, "transforming himself as an angel of light." It is quite in agreement with his terrible purpose of final ruin for men and for the race and of relentless opposition to God, for him to encourage rather than oppose all the world advancement that we have spoken of. He poses through many talented men who yield themselves to work out his will in the building up of Christless cults, as a great reformer and the friend of the race, and this will be declared still more fully when Satan develops his great representative and agent, the Antichrist.

Spread of Gospel Utilized by Satan

It is no part of his plan to make this earth a hell. Were he to manifestly enslave and degrade all his servants he might frighten many of them so that they would flee to Christ and thus defeat his purpose. The very improvements among men that are the result, on the natural plane, of the spread of the gospel, and that are good in themselves, are welcomed and utilized by Satan to make men contented with human progress, and so to engross their attention and interest as to blind their eyes to their lost condition before God, and thus "The good is the enemy of the best." The greatness and dignity and natural goodness of man, and the complacent fatherhood of God, are perhaps his main themes. He is the prompter of such as teach, in opposition to God's word, that man is an evolvement from lower orders of existence, that there never was a great initial fall of one pair, who were created by God in innocency, and that, consequently, a sinful and lost condition of the race did not follow. He is alike friend and teacher to those who say, "No God," and to the Moslem who worships a god approving of lust and bloodshed, to the heathen who worships 33 million gods, and to the Jew who has lost his old sacrifices and refuses to accept that sacrifice which, in God's plan, fulfilled and displaced them.

Russellism, Christian Science, etc., Deny the Atonement

He is the leader of the religious ascetic who does not **trust** but **works** for salvation, of the church-going worldling, and of the lifeless formalist with his creeds and ritual, and surely we are compelled to believe that all such quasi Christian systems as Unitarianism, Universalism, Spiritism, Russellism and Christian Science, must be in the interests of Satan's kingdom, because, in effect and often in word, they deny man's lost condition and deny also the necessity for, and the sufficiency of, God's salvation through the atoning death of His Son. They reject God's truth in favor of the devil's lie, "Ye shall not surely die." No matter how refined and highly moral may be the sentiments expressed, no matter how cunningly Scripture may be quoted, no matter how earnest may be the advocate, we must believe that any man or any system or any teaching which denies or belittles the deity, incarnation, sacrificial death and resurrection of Christ, and the human necessity for these truths, pleases Satan and grieves the heart of God.

New Religious Fancies.

We have admitted that the world is "getting better" in some respects on the natural plane, and we believe that "the god of this world" is well pleased to have it so; but this does not mean a greater obedience and love toward God. It does not mean an increase of reverence, of contentment, of patience, of love, joy, peace, gentleness, goodness, faith, or any other of the "fruit of the Spirit," on the part of the community as a whole. On the contrary there is a love of pleasure and excitement, a seeking after new religious fancies, a turning away from spiritual faith in favor of materialism coupled with superstition, and an intolerance of the Word, and plan, and claims of God which marks this period as one of lawlessness and rejection of God, by the world—a time akin to that before the flood, when they were disregarding the signs of the times and mocking the clear warnings of God's messenger, and "were eating and drinking, marrying and giving in marriage, and knew not till the flood came and took them all away" (Matt. 24:38-39).

Premillennialists Not Pessimists

If the Word of God had prophesied the glorious and universal triumph of the gospel, the ushering in of the reign of righteousness in the world, and the coming of the day of Christ, by means of these triumphs as postmillennialists assert, we should have been compelled to be very much discouraged, and to say, as we look around, that the gospel fails of its purpose, and that the word of prophecy is not being fulfilled. On the contrary we are bold to repudiate the name of pessimist, which is so often applied to us, and to claim, in the light of Scripture, that **we** are the reasonably hopeful people, because we find that the Word of God exactly prefigures the present condition of things, and directs our faith and hope onward toward the coming again of Christ, in the midst of such a condition, to receive His saved ones to Himself in the air (1 Thess. 4:13-18). We believe also that a short time later He will descend to this earth to overthrow Antichrist (Rev. 19); and bind Satan (Rev. 20), and to do that which the gospel, in this age was never intended to do, viz. to turn the nation of Israel to Himself (Zech. 12:10), and win the allegiance of the Gentiles and rule over the earth in peace and righteousness. This is the reign of Christ for a thousand years (Rev. 20). Otherwise than in the sense that Jesus reigns **now** in the hearts of true believers there can be no kingdom established on earth till the King is present, and that kingdom must be supreme, all other powers being brought to nought.

We are well aware that from the time of the early Montanists, the glorious truth of the second coming of our Lord to set up His kingdom has been, at intervals, brought into disrepute by the follies of earnest men and women. The vagaries of the Millerites in the early "forties," and the unscriptural date-setting of later would-be prophets, are continually quoted against us, and undoubtedly the Antichristian teachings of Russell and the Millennial Dawnists have been unfairly debited to the doctrine itself.

The Apostolic and Historical View

Yet only good things are counterfeited, and Satan does not need to discredit what hurts him not. It is historical that the apostolic men of the second century handed down this view as the teachings of the last of the apostles. The early church believed it, and it fell into disfavor only when the church became "rich and increased with goods," and joined hands with Roman paganism under the favor of the emperors.

The doctrine came to the front again with the Reformation, and the first formal statement of the postmillennial view, as a system, was made only 212 years ago by an English clergyman, named Daniel Whitby, who spoke of it as "a new hypothesis." It is easy to disprove the charge that this doctrine is unpractical and "cuts the nerve of missions." This is a statement which we hear less of today than a few years ago. To give only a partial list of leading workers who stood for this truth and who have counted "the hope of His coming" one of the main incentives of their efforts, we mention George Muller, C. H. Spurgeon, D. L. Moody, R. A. Torrey, J. Wilbur Chapman, G. Campbell Morgan, James M. Gray, Sir Robert Anderson and Lord Kinnaird.

J. Hudson Taylor and the China Inland Mission also stand as a witness to the stimulating force of "that blessed hope," for probably at least nine-tenths of the more than a thousand missionaries of that mission hold and teach that the return of our Lord is drawing nigh, and the same is true of a number of smaller missions, particularly those of interdenominational character.

As we look again upon the Christian Church and seek to form a just estimate of her present day position and her attitude in relation to God's Word, and to the world, we see that iniquity is abounding on every hand, and because of it the love of many is growing cold, and our Lord says it shall be so (Matt. 24:12). We see false prophets and false Christs arising and deceiving many. Dowie, Mrs. Eddy, Piggott and many others in western lands not to speak of the Mahdi in the Sudan, the Bab in Persia, and his successor Abdul Baha Abbas in Palestine. We find that our Lord says it shall be so (Matt. 24:11), and Peter confirms the word, "There were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them" (2 Pet. 2:1).

Sad Facts as Church Problems

Among the church problems of today are the following sad facts: Church attendance is falling off and, in many quarters at least, additions to the membership do not fully balance the losses by lapse and death; and furthermore, we are compelled to recognize that in some churches discipline has become inoperative, and there is great laxity in receiving people into the church. Too often there is no appreciation of man's lost condition and consequently no serious effort to secure a converted church membership. In spite of the fact that there are evidences of revival among many of God's people, we must recognize that in many directions there is a marked turning away from the old lines in regard to one or more of the distinctively Scriptural and Christian doctrines. The creation, the existence and character of Satan, the fall, man's total depravity, the plan of atonement by blood-shedding, the deity of Christ, the incarnation, the resurrection, the ascension, His present power, the coming and work of the Holy Spirit, and the future personal return and reign of Christ, are all denied, or minimized and distorted by some churches and preachers.

We thankfully acknowledge all the faithful earnest work of great numbers of true hearted pastors and evangelists and the success of their labors, and yet the church as a whole is **not** "winning the world for Christ." The natural growth of population, both at home and abroad is greater than the increase of the church by true conversions. Satan's kingdom on earth grows more rapidly than does Christ's. Many ministers are turning to humanitarian schemes because modern church effort in their hands does not attract the people or reach the need, and yet, thank God, when the gospel of God's grace is faithfully and powerfully preached it will attract the hearts of men to Christ today as in every other age, and this we see exemplified day by day in the changing of evil men into good men, where there is nothing else to attract but the gospel.

Forewarnings

But all this is just as Christ and His apostles have forewarned us to expect. If we are disappointed and discouraged by these things it is because our expectations have been unscriptural. We have accepted men's teaching instead of God's Word. We have been looking for world conquest, great gatherings in, a nation being born in a day, instead of recognizing that the body of Christ is yet hidden; that His people are not the multitude, but a "little flock" who differ in nature from and are therefore despised and rejected by the world (John 15:19); that the way to life is still narrow and few there be that find it; that we are to be "crucified to the world and the world crucified to us," and are to regard ourselves as strangers and pilgrims on the earth; and that "both tares and wheat are to grow together until the harvest." If we will recognize the present position of affairs as being in agreement with God's prophetic Word we shall "lift up our heads, knowing that our redemption draweth nigh." We shall eagerly seek to win others for Christ at home, and to give the gospel to those who have it not in other lands and shall live as men who wait for their Lord, making no plans that are out of keeping with a daily readiness to meet Him whom our souls love, and for whose coming we long and pray as for our dearest hope.

We talk about the dangerous classes. The danger lies in the separation of the classes—those who are the salt of the earth keeping by themselves instead of coming into contact with that which tends to corruption. If the mass of Christians would come into heart-to-heart relation with the so-called dangerous class much might be done to change its character. . . . Custom is inexorable in its demands, and it is exceedingly difficult for us to admit the propriety or utility of side-tracks running off from the main lines of our ministry to reach the unprivileged. We praise God indeed, that our Redeemer is one who can have compassion on the ignorant and on them that are out of the way; but how far we should go out of the way is quite another question. —A. J. Gordon.

The Book and Its Story

By Rev. F. William Pitt,

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In England of old when the Pope led our leaders
The Bible was burned at the stake with its readers.
But strange to relate that in spite of disaster,
The truth only flourished and grew all the faster.
The fires and the rack and the nameless perditions
Increased the demand for still further editions.
And so by degrees people couldn't help learning
That the Bible could not be demolished by burning;
And as to this day some both read and defend it,
The high-hyper-critics have offered to mend it.

The Pentateuch ought to be quite up to date,
So they tell us what Moses omitted to state.
They say that his "beautiful mythical poem"
Was culled from the books any heathen might show him,
Thus paving the way for a critical plan
To revise the creation and making of man:
No rules are required and no facts need be weighed,
For they say in the first place that man wasn't made,
And there was no beginning to speak of at all,
And not much creation—and, for certain, no "fall."
But though they have shaken our center of gravity,
They haven't explained away human depravity.
On one point there shouldn't be any division,
And that is, that man or the Book needs revision,
And this p'raps is why they the Bible condemn,
Because as it stands it will criticise them.

Now I quite understand that one critic designed
To bring the Book down to the ordin'ry mind,
And having gone over his works one by one,
I set down below what he seems to have done.
He made the first stroke, and such a sharp pen is his,
That in the beginning he cut away Genesis.
Then Exodus, feared for the facts it imposes,
Is bidden to take its departure with Moses.
The law of dislike demands that Leviticus
Be sacrificed wholly to satisfy Criticus,
While Numbers is reckoned as bristling with errors
And falleth a victim to critical terrors.
By a statute repealed, farewell Deuteronomy,
And good bye to all the Mosaic economy.
(If you don't believe this ask Bishop Colemo,
Who found it all out and told the black men so.)

It seems to be quite a delightful diversion,
And really so easy revising a version;
So follow our friends, and behold them with wonder,
Seize hold on Isaiah and saw him asunder.
If that's not enough, their number increases,
Who will chop up the prophet in quite little pieces.
Then Daniel escaping the den of the lions
In the den of the critics is held at defiance,
And tho' Jeremiah is allowed to go wailing
It is doubted if Jonah ever went whaling.
And it's certain that "Scholarship" couldn't but alter
The authorship, dates, and the place of the Psalter.

What is left of the Bible by this great revision
I will not suggest for fear of derision.
But this I will say, If the Old Book was true,
It is wonderful what it has managed to do.
But if it was false then the marvel increases,
That it lasted so long without going to pieces—
And if, being true, it mended men's morals,
Enlightened their lives and healed up their quarrels,
How comes it that falsehood and fable and blunder,
Have done the same thing and made the world wonder?

Again: Men have died for the truth of the Bible—
Were they heroes? Shall I not be penning a libel,
If I say that they suffered from foolish delusions,
And went to the stake for mistaken conclusions?
And stranger than all; must this be conceded,
That He who from God and the Father proceeded
To conquer by death the kingdom of terrors,
Was wholly deceived by a bookful of errors?

Never once from His lips fell the slightest suggestion
That a word of the Scriptures was open to question.
Never once did He say that the Book was misleading,
Or warn men against a too literal reading.
But the jot and the tittle, the Prophets and Moses,
The Psalms and all that the Scripture imposes,
Should all be fulfilled; and if He believed it,
Shall they be ashamed who from Him received it?
Who resting their hope on the Word of salvation
Declare it was given by God's inspiration?

The Wrath of the Lamb

By Rev. Grant Stroh

The Prophecies of John the Baptist Will Be Fulfilled

WHEN John the Baptist, last of the Old Testament prophets, sought to prepare the way for the coming of Christ, he unsparingly asked: "Ye offspring of vipers, who hath warned you to flee from the wrath to come?" His message was solely to call to repentance in view of the coming of One "whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will garner his wheat in his garner, but the chaff he will burn up with unquenchable fire." In company with all of his predecessors John the Baptist failed to clearly foresee that the Christ must suffer before He should reign. The present day of grace also was hidden from their eyes and not revealed until the time of Paul (Eph. 3:1-5); yet John the Baptist was not mistaken as to the fact that Christ was to come in judgment. His prediction of the work of Christ was true, but not exhaustive. The only thing not clear was the **time** when that judgment should take place. But we know the time, for Christ designated it to be the harvest time, which is the end of the age (Matt. 13:39-40). At that time the prophecy of John the Baptist will come true.

Christ's Twofold Mission

Christ endeavored to establish His earthly kingdom by peaceable methods. By preaching the good news of the kingdom of God, by healing the sick and making men physically whole, by raising the dead, by casting out demons, by doing all manner of wonderful works, He sought to win the sinning nation to Himself. He proclaimed the "acceptable year of the Lord," but the Jewish nation failed to recognize the day of their visitation. When Christ claimed that His ministry was the fulfilment of Isaiah 61:2 He stopped at a comma. Why did He not quote the entire verse? Because His peaceable mission of mercy was in no sense "the day of vengeance of our God." This is what seems to have perplexed John while in prison. Why was not Christ doing the work that John had predicted? Why did He not at once establish His earthly kingdom by the use of force? This He will need to do, for the day of vengeance will surely come. In that day His garments will be dyed in blood, but not His own. When inquired of concerning this He replied: "I have trodden the winepress alone; and of the peoples there was no man with me: yea I trod them in mine anger, and trampled them in my wrath; and their lifeblood is sprinkled upon my garments, and I have stained all my raiment. For the day of vengeance was in my heart, and the year of my redeemed is come" (Isa. 63:3, 4). That this prophecy is to have its fulfilment we learn from Revelation 19:13-15, which passage ends with the words, "and he treadeth the winepress of the fierceness of the wrath of God, the Almighty."

The Day of Wrath

We are now further to consider this day of vengeance, or day of wrath. We shall see that it is an earthly judgment, or series of judgments, and of brief duration. It is not distinct from the great tribulation, but rather includes it. The gospel age will end in glory, but a glory due not alone to the gradual spread of the gospel. Christ will return, but His coming will be signalized by wrath as well as mercy. Psalm 2 tells us that when the time comes to establish the earthly kingdom of Christ, God will speak to the rebellious nations in His wrath. The entire 110th Psalm, which is strikingly messianic and descriptive of the King's reign, mentions the time when the Lord "will strike through kings in the day of his wrath." Elsewhere in the Old Testament we have many details of that dread day. Take, for example, a single verse from Isaiah (13:13, R. V.): "Therefore I will make the heavens to tremble, and the earth shall be shaken out of its place, in the wrath of Jehovah of hosts, and in the day of his fierce anger." An examination of the diagram, on page 793, setting forth the day of wrath as described in the Apocalypse, may help to a clearer comprehension of the wrath of the Lamb as given in prophetic visions.

Paul Upon the Wrath of God

Although Paul greatly emphasized the grace and mercy of God, he also had much to say about the wrath of God. Not only did he preach the revelation of the righteousness of God for such as would be saved, but also the revelation of the wrath of God against the ungodly and the unrighteous (Rom. 1:18). Through the exercise of His goodness God would save men; but for the impenitent there is "wrath in the day of wrath and the revelation of the righteous judgment of God" (Rom. 2:5). For some there is eternal life; but for those who obey not the truth shall be "wrath and indignation, tribulation and anguish" (vv. 8, 9). Writing to the Ephesians Paul teaches that we all are "by nature children of wrath" (2:3). Only in Christ can we become sons of God and escape the execution of His

THE GREAT DAY OF WRATH (Rev. 4-14)

SEALS.	1st. Conquest.	2d. Anarchy.	3d. Famine.	4th. Death and Hades.	5th. Martyr Souls.	6th. **"The wrath of the Lamb."** **"The great day of their wrath."**	**Episode.** Tribulation victors.	7th. Fire cast upon the earth, thunders, lightnings, etc.	
TRUMPETS.	1st. Hail and fire mingled with blood.	2d. Mountain burning with fire.	3d. Wormwood.	4th. Sun, moon, and stars are darkened.	5th. Locusts from the pit of the abyss.	6th. The strange Euphratean army.	**Episode.** Mighty angel. The two witnesses and their plagues.	7th. Third **Woe** Trumpet. **"And thy wrath is come."** Lightnings, thunders, etc.	
CHIEF ACTORS.	**Michael** War in Heaven	**Satan** Cast down to earth, **"having great wrath."**	**Beast out of the Sea** Satan's political agent. Worshipped. World-wide Imperialism.	**The False Prophet** Miracle worker. Compulsory worship of the first beast.	**Lamb upon Mount Zion.**	**"The hour of his judgment is come"** (14:7). Fall of Babylon.	**"The wine of the wrath of God"** (14:10). **"The winepress, the great, of the wrath of God"** (14:17).		
BOWLS OF WRATH.	Prologue (15:1-16:1). **"In them is finished the wrath of God."** **"Bowls full of the wrath of God."** **"Pour out the bowls of the wrath of God."**	1st. Grievous Sores.	2d. Death in the Sea.	3d. Blood to Drink.	4th. Men Scorched by the Sun.	5th. Darkness, Pain, Sores.	6th. Euphrates Dried up.	**Episode.** Men gathered for the Battle of Har Mageddon.	7th. Lightnings, voices, etc. **"The cup of the wine of the fierceness of his wrath"** (16:19).
SUPPLEMENTAL DETAILS.	**"I will show thee the judgment of the great harlot"** (17:1).	**"And he treadeth the winepress of the fierceness of the wrath of God, the Almighty"** (19:15).	Destruction of the kings of the earth and their armies. Beast and false prophet cast into the lake of fire. Satan bound.						

righteous wrath. And Paul praised the Christians at Thessalonica because they were waiting for the Son from heaven, "even Jesus, who delivereth us from the wrath to come."

But the period depicted as the day of wrath, which is chiefly for the living, will be signalized by the personal return of Christ. Paul looked upon this event as a possibility in his own day, and it has been a possibility ever since. In his second letter to the Thessalonians he writes: "And to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus" (1:7, 8; R. V.). This execution of "eternal destruction from the face of the Lord and from the glory of his might, when he shall come" (vv. 9, 10), helps us to locate the day of wrath. Its proper sphere is this sin-cursed earth. Still rebellious and disobedient, it awaits its awful doom from the coming Christ.

The Lamb's Wrath as Revealed to John

In his gospel John presents Jesus as "the Lamb of God, that taketh away the sin of the world." But when the day of salvation has ended an entirely different view of Christ in relation to the world is given by John: "And the kings of the earth, and the princes, and the chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; and they say to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb, for the great day of their wrath is come; and who is able to stand?" (Rev. 6:15-17, R. V.).

This dread day of wrath also is described under each of the other series of judgments in the Apocalypse; and each reference is to the closing scenes of this age and the introduction of the next. Under the seventh trumpet the four and twenty elders give thanks unto the Lord God because the "nations were wroth and thy wrath came." In the fourteenth chapter when the Lamb is seen standing on Mount Zion, the angel with the eternal good tidings to proclaim announces with a great voice to them that dwell on the earth: "Fear God, and give him glory; for the hour of his judgment is come." And a third angel proclaims the doom of any would-be follower of the Antichrist with the words: "He shall also drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger." This same chapter closes with the reaping of the earth's harvest and the gathering of the earth's vintage. Each is a scene belonging to the closing days of the age. The angel that gathered the vintage of the earth "cast it into the winepress, the great, of the wrath of God" (R. V.).

The fifteenth chapter opens with a sign in heaven, "great and marvelous, seven angels having seven plagues, the last, for in them is finished the wrath of God." These seven angels are given "seven golden bowls full of the wrath of God." They are then commanded: "Go ye, and pour out the seven bowls of the wrath of God into the earth" (16:1). The earth, the sea, the rivers, the sun, the throne of the beast, the Euphrates, and the air are all affected and sorely afflicted by these dire judgments of God, and special mention is also made of her who seduced all the nations to drink of the wine of the wrath of her fornication (14:8). "And Babylon the great was remembered in the sight of God, to give her the cup of the wine of the fierceness of his wrath" (16:19).

Repetition of the Judgment Scene

Just here it may be well to call attention to the parallelism between the different judgment series of the Apocalypse. For example, the plagues just referred to are said to be the last, but in chapters seventeen, eighteen, and nineteen there are other judgment scenes. Also some of the events contained in the seven bowls of wrath were already referred to in the preceding visions. When we take up the time element in the approaching crisis we shall see that these series of judgments refer not to different events, separated by long intervals of time, but that all of these descriptions of the wrath of God would seem to refer to a single period of time, namely, the close of this age, when Christ returns for judgment.

The Physical Agencies of the Wrath of the Lamb

The opening of the sixth seal graphically portrays astounding disturbances both in the earth and the heaven: "And there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood; and the stars of the heaven fell into the earth, as a fig tree casteth her unripe figs when she is shaken of a great wind. And the heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their places." Our Lord Himself said that preceding His return "the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken." We are reminded of the warning and prophecy quoted in the epistle to the Hebrews: "Whose voice then shook the earth; but now he hath promised, saying, Yet once more will I make to tremble not the earth only, but also the heaven" (12:26). Also in the trumpets and vials of wrath mention is made of hail and fire, of thunders and lightnings, of intensified heat of the sun, followed by the darkening of sun, moon and stars, of waters turned to blood, and of unparalleled earthquakes. Is it any wonder that men's hearts will fail them? Or that in their frenzy they should not recognize the futility of crawling into the caves and holes of the quaking earth? The terrors of the great day of God's wrath have taken hold upon them, and they cry out, "Who is able to stand?"

Angels as Agents of Christ's Wrath

The Lamb in His wrath will make use not alone of the elements and forces of nature as variously and vividly portrayed in the Scriptures. Angels will have an important part to play. In connection with the trumpets and the vials theirs is the leading part. They first come prominently into view in the sounding of the seven trumpets by the seven angels that stand before God (8:2). And these judgment trumpets are preceded by another angel, with a golden censer. This he filled with fire from the altar and cast the fire upon the earth; "and there followed thunders, and voices, and lightnings, and an earthquake." But especially do we see the prominence of the part taken by angels in connection with the seven last plagues, as described in chapters fifteen and sixteen. These are simply illustrations. Throughout the Apocalypse the part assigned to the angels is a prominent one. Thus we see that the angels may not only act as ministering spirits to those who shall inherit salvation, but also become active agents in administering the wrath of God towards the rejecters of salvation.

The Two Witnesses

But God has other unusual agents for the accomplishing of His wrath. Take, for example, the two witnesses of the eleventh chapter of the Revelation. They shall have power to dry up the clouds, power to turn water into blood, power to smite the earth with plagues, not once only, but "as often as they shall desire." This may be only locally. But not until they have finished their testimony shall the beast that comes out of the abyss have power to kill them.

The Locusts from the Abyss

By far the weirdest agencies of the wrath of the Lamb are described under the judgments of the first and second woe trumpets (chapter 9). The star from heaven is probably another angel, to whom is given the commission to open the pit of the abyss. Many strange and absurd interpretations have been given to the singular swarm of locusts that issues from the abyss. But in vain do we go beyond the revealed Word. Real locusts are described; but so unlike any others are they, and their work so unusual, that it is not surprising that we should be puzzled over them. They care not for green grass or herbage, like ordinary locusts, but are a scourge of men, yet only of those who have not the seal of God on their foreheads. Neither have they power to kill men, but only to torment, "as the torment of a scorpion." They are armored and arrayed for battle, and they have a king over them, "the angel of the abyss." This suggests that they may be, as some think, infernal intelligences in the shape of strange locusts, unknown and unlisted in any of the entomological books of the day. Their power is limited to only five months; but so fiendish are their torments that during their reign men will prefer to die than to live, yet can not. Even the door of suicide seems closed to them.

The Euphratean Army

The second woe trumpet describes an army totally unlike any that ever as yet has marched into battle. Certainly for size no other can be compared to it. Then, too, the fighting seems to be done by the horses instead of their riders; for men are killed by the three plagues of fire, smoke, and brimstone, which proceed out of the mouths of the horses. Their tails also have power to hurt men, for their tails are as the tails of serpents, and have heads. They kill the third part of men and probably torture others. Surely we do not have here any ordinary army of mounted men. Their plagues of fire, smoke, and brimstone suggest the origin to be the same pit of the abyss from which issued the smoke and the plague of locusts.

The Personal Execution of the Lamb's Wrath

Thus will Christ make use of awesome convulsions in nature, of angelic agencies from above, and of demoniacal agencies from beneath. But the consummation of the wrath of the Lamb is reached only when Christ in person shall come forth upon the white horse of victory, followed by the white-horsed armies of heaven. Then will He smite the blasphemous and impenitent nations of the earth, Himself treading "the winepress of the fierceness of the wrath of God, the Almighty." This victory of Christ will settle for a thousand years the controversy with Satan as to who is the rightful and dominant ruler of the earth.

SOME RESULTS

1. A saved multitude.

It is a matter of common observation that affliction affects men diversely, according to the attitude of their hearts towards God. While one class of persons will be mellowed and penitent, another class will be hardened and rebellious. Also it is a well known fact that seasons of persecution and hardship have been seasons which have developed faith in some and revealed faithlessness in others. When, therefore, the fifth seal shows us the souls of martyrs beneath the altar we naturally connect them with the first four seals—war, anarchy, famine and pestilence. Came not the martyrs as a result of faithfulness and loyalty to Christ? Then, too, behold the innumerable multitude that is distinctly said to have "come out of the great tribulation."

2. An impenitent host.

But the hardening effects of the wrath of the Lamb are truly appalling. And as when Pharaoh hardened his heart there was need for still sorer plagues, so in the Apocalypse the judgment scenes are increasingly severe. We already have noted the prayer of the impenitent to the rocks and mountains to fall upon them (Rev. 6:16). Prior to this many shall have perished from the earth. Under the fourth seal authority was given to death and Hades over the fourth part of the earth. Many perish from the plagues of the seven trumpets (8:11; 9:20). But notwithstanding the presence of unparalleled suffering and death, "the rest of mankind repented not of the works of their hands" (9:20). This same spirit flaunts itself in connection with the fourth and the seventh vials. There it is recorded that not only will men not repent, but will blaspheme the name of God who hath power over these plagues (16:9, 21). Can any doom be too great for men so depraved and Godless?

3. The defeat of Satan and his Allies.

In the conflict between Satan and Christ there can be no doubt as to the outcome. Judgment upon Satan is the logical issue. Christ once said: "Now is the judgment of this world: now shall the prince of this world be cast out." First, he will be cast out of heaven, as we have seen; and following his masterful attempt to gain sovereign control of the world he will be cast out of the earth and consigned to the abyss (Rev. 20:1-3). And immediately preceding the execution of wrath against Satan will come the wrath of the Lamb upon Satan's allies—the beast and the false prophet and the kings of the earth (19:19).

Summary

Thus through judgments executed by means of cosmical forces, by the agency of angels, by wicked men and evil spirits, and by the personal presence of Christ, this gospel age is to terminate in a catastrophe as overwhelming as that of the flood in the days of Noah. The gospel is indeed the power of God unto salvation to everyone that believeth; but many mock at the gospel and reject it. After the removal of the Church this rebellious spirit will become turbulent and culminate in an organized revolt against God. Necessity will demand that divine intervention forcibly put down this rebellion. Christ will come and smite the nations and rule them with a rod of iron.

Defence of the Wrath of God

If any one is inclined to murmur against this revelation of the wrath of the Lamb, let him weigh carefully the opinion of the inhabitants of heaven: "And I heard the angel of the waters saying, Righteous art thou, who art and who wast, thou Holy One, because thou didst thus judge: for they poured out the blood of saints and prophets, and blood hast thou given them to drink: they are worthy. And I heard the altar saying, Yea, O Lord God, the Almighty, true and righteous are thy judgments" (Rev. 16:5-7, R. V.).

And shall we not approve and join in the song of Moses and the Lamb? "Great and marvelous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the ages. Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest" (Rev. 15:3, 4).

But it is not for man to murmur against the revealed will of God, nor to magnify the grace of God above His wrath. In times past when earthly conditions demanded that God should suddenly descend in judgment upon an apostate race, the swiftness of His anger was terrible. And if yet again divine intervention is necessary to check the course of evil and to punish impenitent men, should we not still pray, "Thy kingdom come"?

We could heartily wish that there were no such thing as an approaching day of wrath. Indeed many are ignoring it, and some even deny it. But should we not rather deplore and seek to change the unbearable conditions which shall prevail and make it necessary for God again to interfere in the affairs of men, in order to check the course of sin and to destroy evildoers from the face of the earth?

The wrath of God for the most part has become a silent note in the preaching of today. The wondrous grace and matchless love of God have quite obscured His vengeance and His wrath. So bright is the effulgence of God's goodness that we have become blinded to His wrath. But from the preaching of John the Baptist to the Apocalypse of John the Apostle the harsh pronouncement of impending doom is a dominant note. Just because this age is the day of grace is no proof that it will not be followed by a brief day of wrath. Shall we not do well to accept the revelation, and with John the Baptist, warn men to escape the wrath to come?

PRACTICAL AND PERPLEXING QUESTIONS

ANSWERED BY THE EDITORS

A LIST OF HELPFUL BOOKS FOR THE STUDY OF THE BIBLE

Suggested by The Moody Bible Institute of Chicago

The students of The Moody Bible Institute, on leaving its walls to enter upon various forms of Christian work, frequently ask its teachers to recommend helpful books on the study of the Bible. Requests of the same character are often addressed to its periodical, The Christian Workers Magazine, and to meet this practical need the following has been prepared. It is merely suggestive of course, but may help in building up a library of orthodox and evangelical books that will be useful to the class of persons intended.

I. Books for General Reference

The Holy Bible, Two-version edition, Oxford.
Scofield Reference Bible.
Cruden's Concordance, (Revised).
Young's Analytical Concordance.
Englishman's Hebrew Concordance.
Englishman's Greek Concordance.
Bible Dictionary, J. D. Davis (New Edition).
Bible Hand-Book, Angus (New Edition).
The Treasury of Scripture Knowledge.
How We Got Our Bible, Smyth.
How to Master the English Bible, Gray.
How to Study the Bible, Torrey.
The Book of Books, Evans.
The Bible Text Cyclopedia, Inglis.

II. Commentaries on the Whole Bible

Matthew Henry.
Jamieson, Fausset and Brown (Unabridged and Abridged Editions).
Lange.
The Cambridge Bible for Schools and Colleges.
Butler's Bible-Work.
Expositions of Holy Scripture, McLaren.
Synthetic Bible Studies, Gray.

There are great differences among commentaries. Henry is old, but still very useful for devotional and homiletic purposes. Jamieson, Faussett and Brown is more modern, and the unabridged editions quite critical. Lange has one editor, but several contributors, whose work is not uniform in value. Taken as a whole, however, it has high merit considered from the critical, doctrinal or homiletic point of view. The Cambridge Bible for Schools and Colleges is published in numerous volumes, small in size and inexpensive when considered separately. It also has many contributors, who differ as to degrees of orthodoxy, but on the whole it may be commended. Butler's Bible-Work is valuable for homiletic illustration.

[To be continued in our next issue.—Eds.]

Please explain Matthew 24:19.

"Those days" spoken of in the passage will be most trying, and the meaning is that the one spoken of in the passage will be most unfortunate, needing all physical health possible. There is no suggestion of sin because some woman will be in the condition referred to. J. H. R.

Is the satanic fatherhood of the Antichrist conceivable?

It seems to be, inasmuch as it is evidently the purpose of Satan to counterfeit Almighty God to the supremest point of his ability. Light is thrown on the general subject of superhuman offspring in Earth's Earliest Ages, by G. H. Pember (Revell).

J. M. G.

Is there a probability of the restoration of Babylon, and where can one find information on that subject?

The Old Testament prophecies concerning the destruction of Babylon have not been completely fulfilled, and her restoration as a city seems necessary to that end. We would recommend Egypt and Babylon, Their Future History and Doom, by B. W. Newton (Houlston & Sons, London). Or possibly you would find all you need in Synthetic Bible Studies, or Great Epochs of Sacred History (The Bible Institute Colportage Association, Chicago.) J. M. G.

If Christ, when He left this earth, took the Kingship with Him, is there any use in praying the Lord's Prayer?

To those who believe that Christ will come again to reign on this earth as King there is great pertinence in praying, "Thy kingdom come." To those who deny this reign, it is quite difficult to understand why they pray, unless the coming of the kingdom means the waxing of divine power among men, and a waning of satanic power, until Christ rules over them spiritually and universally. But the Word of God gives us to expect something more than a spiritual reign when the King comes. J. H.R.

How shall we deal with a "latter day saint" although he denies that he is one?

Deal with him as if he were one. Write to the Utah Gospel Mission, Cleveland, Ohio, for material to use with Mormons, or get Mormonism—the Islam of America, reviewed in the June issue of this magazine. J. H. R.

How reconcile "Lead us not into temptation" with James 1:13, "Let no man say when he is tempted, I am tempted of God: for God can not to be tempted with evil, neither tempteth he any man."

The petition "Lead us not into temptation" is that we be not tried nor tempted in any way. (See Luke 22:40). In James 1:13 the temptation referred to is solicitation to sin as indicated by the word translated "of evil." There is no conflict between the passages.

J. H. R.

If Jesus was conscious of His divine power in the wilderness temptation how could He be tempted?

Not denying that Jesus was conscious of His divine power, it may have been that his humanity was so dominant, although sinless, that He could, as the Scripture elsewhere (Hebrews 4:15) says, be tempted in all points like as we are. Psychological and metaphysical difficulties confront us in many points in the study of the Scriptures but we must refuse to be annoyed by them. Let us believe the story of Matthew 4:1-7. J. H. R.

How can the "sons of God" mentioned in Genesis 6:2, if angels, marry the "daughters of men," as angels do not marry and are sexless?

Those who deny that the "sons of God" are angels in any sense, have no difficulty at this point, and these are very respectable in number, and in intellectual reputation. But those who say that the "sons of God" are angels, either good or bad, are relieved of the difficulty presented in Matthew 22:30, when they insist that the angels are fallen, and of course have lost much of the angelic character that belonged to a previous state of holiness. When such angels fell they partook of human and fleshly characteristics. J. H. R.

What is your opinion of "Billy" Sunday's meetings?

As evangelistic meetings are ordinarily rated they are highly successful, and from personal observation for two days, and a knowledge gained from estimates of the man and his methods on the part of very conservative men, we believe his meetings are to be commended. Like all eminently successful evangelists, from the days of Nettleton and Finney, Mr. Sunday opens himself to criticism, but the aggregate results are certainly in his favor. Most earnestly should Christians pray for him, for a man of his strong personality will count much either in favor of, or against, right methods of saving men.

J. H. R.

Is it pleasing in God's sight to have church sociables? Is there any passage of Scripture that will approve or condemn them? I mean only such sociables as are conducted in a decent and respectable way."

The last sentence in the above paragraph goes far towards answering the question in the writers mind. "Decent and respectable" church sociables are those where Christians who are members of the same church, come together for social intercourse under circumstances which can hardly be displeasing in God's sight. At this moment we recall no passage of Scripture that condemns such gatherings while we think there are many that might be quoted in approval of them. We have known church sociables well conducted, which are commonly occasions for doing personal work in the leading of souls to Christ, and we think that should always be the case. There are sometimes features in such sociables that are dishonoring to our Lord, and harmful to the Christian life, but much depends upon the teaching and influence of the pastor, and the general spiritual tone of the people. Where these are what they ought to be, the church sociable should be a blessing, but where they are not it is likely to be a further hindrance to the real work of the Lord. J. M. G.

A PRAYER FOR A REVIVAL AND WHAT CAME OF IT

A minister in New York began to cry to God in a time of great barrenness, for a blessing upon his church. He said weeks went on and no answer came. He felt as if he must either have a blessing, or give up the ministry. He must have souls or die.

One Sunday he threw himself on his knees in his study and cried to God: "O God, break this heart of mine and give me a contrite spirit." Just at this moment he heard a faint rap at the door, and opening it his little child, four years old, entered. She had heard her father's prayer, and she said, "Father, I wish you would pray for me; I want a clean heart."

"And," said he, "God broke my heart, and at the next meeting there were forty inquirers."—D. L. Moody.

The man who lives in God knows no life except the life of God.—Phillips Brooks.

THE LAYMEN'S COMMENTARY ON THE OLD AND NEW TESTAMENTS

CONDUCTED BY JAMES M. GRAY

THE BOOK OF PROVERBS

Lesson I. Introduction

That Solomon was the principal author of Proverbs is indicated by chapters 1:1, and 25:1, compared with 1 Kings 4:29-32. The last two chapters were the work of other authors to whom reference is made. It is not necessary to suppose even that Solomon collected and edited the whole book; indeed, it contains a statement that this was not true of a portion of it. See chapters 25-29.

Their Character

It is the view of some that in Solomon's day there was a distinct class of leaders in the Jewish nation known as "teachers of wisdom," of which he was the most conspicuous; a supposition which gives countenance to the thought that the form of address, "My son," is not that of a father to a child, but a teacher to a pupil.

It is remarkable that most of the proverbs seem based merely on considerations of worldly prudence, which was quite like Solomon; but considering the Holy Spirit as the real author, we must believe that faith is the underlying motive productive of the conduct to which the reader is exhorted. Indeed, this is expressed in several instances, such as 1:7; 5:21; 15:11; 23:17-19; 26:10.

Luther called Proverbs "a book of good works"; Coleridge, "the best statesman's manual"; Dean Stanley, "the philosophy of practical life." Angus says, "It is for practical ethics what the psalms are for devotion;" Bridges says "that while other Scriptures show us the glory of our high calling this instructs us minutely how to walk in it;" Oetinger says, "The proverbs exhibit Jesus with unusual clearness." In the millennial kingdom doubtless it will constitute, with a portion of the Levitical ordinances and the Sermon on the Mount, the basis of the laws governing the conduct of its citizens.

Their Literary Style

It may surprise some that Proverbs is classed with the poetical books of the Bible, and yet such is the case. After what has been said previously about Hebrew poetry, we must content ourselves with a single illustration of the poetic form of Proverbs, taken from The Literary Study of the Bible.

In 4:10 we have a poem on The Two Paths. Its strophe and antistrophe consist of ten-line figures, varying between longer and shorter lines; the conclusion is a quatrain. This form is a reflex of the thought of the poem; the strophe describes the path of the just, the antistrophe the path of the wicked; the brief conclusion then blends the two ideas in a common image, as follows:

Hear, O my son, and receive my sayings;
And the years of thy life shall be many.
I have taught thee in the way of wisdom;
I have led thee in paths of uprightness.
When thou goest, thy steps shall not be straitened;
And if thou runnest, thou shalt not stumble.
        Take fast hold of instruction;
        Let her not go:
        Keep her;
        For she is thy life.

Enter not into the path of the wicked,
And walk not in the way of evil men.
        Avoid it,
        Pass not by it;
        Turn from it,
        And pass on.
For they sleep not, except thy have done mischief;
And their sleep is taken away, unless they cause some to fall.
For they eat the bread of wickedness,
And drink the wine of violence.

But the path of the righteous is as the light of dawn,
  That shineth more and more unto the perfect day.
The way of the wicked is as darkness;
  They know not at what they stumble.

Questions on the Lesson

1. What scriptures point to Solomon as the principal author of this book?
2. What scriptures indicate other additional authors?
3. What may have been the origin of the book?
4. Is it, on the whole, a book of creed or conduct?
5. Compare it with the psalms.
6. Is it likely to have a future application? If so, when?
7. What is the literary form of the book?
8. Where is the poem on "The Two Paths" found?

THE BOOK OF PROVERBS

Lesson 2. Chapters 1-3

The nature of this book makes divisions of its chapters into lessons rather arbitrary, so that our grouping may not always be the best, but it is hoped it may prove useful in some degree. The opening of chapter four suggests a new beginning, for which reason we conclude this lesson at the close of chapter three.

It begins with an advertisement (1:1-6), in which mention is made of the author (v. 1), the object of the book (vv. 2, 3), and its great value (vv. 4-6).

Then follows a statement of its theme, "The fear of the Lord is the beginning of knowledge" (v. 7), of which the remainder of the lesson is a kind of development or exposition. The word "beginning" is rendered in the margin of the Revised Version "chief part." "The fear of the Lord" means a right state of heart towards God as opposed to the condition of an unconverted man. Put the two ideas together, and we learn that the chief part of all knowledge is to be right with God. In the working out of the thought:

1. The teacher of wisdom exhorts his "son" or pupil, to avoid vice (1:8-19).
2. He shows the perverse and ruinous conduct of the unwise, a warning placed on the lips of wisdom personified (1:20-33).
3. This warning is accentuated by contrasting the blessed consequences of obedience and a striving after wisdom (2:1-3).
4. The Lord is now shown as the protector of these who are wise in this sense (3:19-26).
5. The division concludes with an admonition to charity and justice (3:27-35).

Practical and Doctrinal Remarks

In this part of the lesson we call attention to particular verses of the text for explanation or application as may seem best, acknowledging indebtedness to Dr. William Arnot's Laws From Heaven for Life on Earth.

1:23 is a great text for a revival sermon, containing as it does, a command and a promise joined, like Philippians 2:12. It teaches in one sentence those two seemingly contradictory doctrines, the sovereignty of God, and the free agency of man. It is when we turn at God's reproof that He pours out His Spirit; though it be also true that unless His Spirit is poured out we can not turn.

1:24-32 offers an opportunity to preach expositorily on God's mercy to a rebellious people. He calls, stretches out His hands, counsels, administers reproof. On the other hand men refuse, disregard, set at nought, reject. The natural consequence follows; sowing disobedience they reap judgment. That judgment consists in calling on God and getting no answer, seeking diligently and not finding Him. The passage closes with a sweet promise to them that hearken—deliverance from death at last and freedom from fear now.

2:1-9 is an expansion and repetition of Christ's words in Luke 11:9, "Seek, and ye shall find." The seeking is in verses 1-4; the finding in verses 5-9.

2:10-22 is an orderly outline of "the way of evil" (v. 12, R. V.). The first step is "speaking froward things"; the second, leaving "the paths of uprightness," the feet soon follow the tongue (v. 13); the third, walking "in the ways of darkness" (v. 13); the fourth, rejoicing "to do evil" (v. 14); fifth, delighting "in the frowardness of the wicked," we can not long take pleasure in doing wickedness on our own account, without finding pleasure in seeing others do it; sixth, to complete the picture, the evil person here particularly in mind is seen to be a woman (vv. 16-22).

3:5, 6 presents one of the strongest promises of the Bible—the first text from which the author of this commentary ever preached. Note how we are to trust, "with all thine heart." God complains as much of a divided allegiance as of none. Note the extent of our trust, "in all thy ways." "Few will refuse to acknowledge a superintending providence at certain times, and in certain operations that are counted great," but God wants us to confide in Him in the little, close, and kindly things.

3:11, 12 is quoted bodily in the New Testament, Hebrews 12:5, 6. Note there how the inspired writer interprets the phrase, "My son." The speaker in Proverbs may have been addressing a pupil merely, but the Holy Spirit through him, "speaketh unto you as unto sons."

"Despise not," means do not make light of any chastening or cast it aside as if it had no meaning for you; "faint not" touches the opposite extreme, do not be overborne or driven to despair by the experience. "The middle way is the path of safety."

3:13-20 should be studied as a description and appreciation of wisdom, which throughout this book always means piety or godliness. In Ecclestiastes it is to be taken rather in the sense of science. And yet piety or godliness hardly expresses it in the highest sense in which it is sometimes found, where as for example in these verses, it suggests Christ. He is the wisdom of God as we learn in the New Testament; who, by the Holy Spirit through the holy Scriptures is made unto us wisdom (1 Cor. 2). Such wisdom according to this text, can not be planned, much less created by us, but must be "found" or "gotten" (v. 13).

Observe the figures describing it. It is precious merchandise (vv. 14, 15). It is a way of honor, pleasantness and peace (vv. 16, 17). It is a tree of life (v. 18).

Questions on the Lesson

1. What is the chief part of all knowledge?
2. Give the five general divisions of this lesson.
3. Quote and give the doctrinal teaching of 1:23.
4. Quote and give the spiritual significance of 1:33.
5. Quote and give the spiritual significance of 3:5, 6.
6. Quote and give the spiritual significance of 3:11, 12.
7. What does "wisdom" mean in this book?

THE BOOK OF PROVERBS

Lesson 3. Chapters 4-7

These chapters begin with a kind of reminiscence. A father is reciting to a son the precepts taught him by his father in his youth, and which cover chapter four. Chapter five is a warning against the evil woman. Chapter six deals with suretyship, indolence, malice and violence, while chapter seven returns again to the theme of chapter five.

In the first-named chapter occurs the beautiful illustration of Hebrew rhythm to which attention was called in Lesson 1; and following it we find in verses 18 and 23, two of as oft-quoted texts as are in the whole book.

The "just" man in the first of these texts, as usual in the Bible, is he who is justified by faith and walks with God in a holy obedience. On him the Sun of Righteousness shines. His new life is at first like the morning light, an uncertain struggle between the darkness and the dawn. Ere long, however, the doubt vanishes, and morning is unequivocally declared. The counterpart is fitted to overawe the boldest heart, "The way of the wicked is as darkness, they know not at what they stumble." The fearful thought is that the darkness is in them and they carry it, an evil heart of unbelief, wherever they go.

As to the other text, notice the fountain—the heart (v. 23), and then the stream—the mouth, the eyes, the feet (vv. 24-27). The heart is kept by prayer and the Word of God, and then the life issuing from it is what it ought to be. The speech is pure, and true and potent. There are no secret longings and side glances after forbidden things, and the steps in matters of business, society, and the home are all ordered of the Lord. (Compare Christ's words, Matt. 15:18-20).

Family Joys

We have spoken of chapter five as a warning against the evil woman, which is true of its first half; but the thoughtful reader will observe how the warning is accentuated by the contrast of the pure and happy home life in the second half, beginning at verse 15. The former is a dark background to bring out the latter's beauty. The keynote of the first half is "remove far from her." She is deceitful (vv. 3, 4), unstable (v. 6) and cruel (v. 9). To associate with her means waste of property and health (vv. 8, 9), and at the last remorse (vv. 12-14).

The home in comparison is a pure and well-guarded well (v. 15). Read verses 16 and 17 in the Revised Version, and observe a husband's duty toward his wife (v. 18). Let him avoid biting words, neglect, unnecessary absences and the like. And as Paul says (Eph. 5:33), let "the wife see that she reverence her husband."

The suretyship against which we are warned (6:1-5) is of the inconsiderate kind, of course. "That imprudent assumption of such obligations leaving out of account the moral unreliableness of the man involved." The advice is to get the quickest release possible (vv. 3-5). It does not mean, however, that we should not kindly and prudently help a neighbor in financial need, if we can.

The "mother" of verses 20-24 must be one who herself knows God, for it is the instilling of His Word only in the heart of her child that can produce the results indicated. Observe that it is a grown son that is here referred to as keeping his mother's law.

Questions on the Lesson

1. What are the general subjects treated in these chapters?
2. Quote and explain 6:18.
3. What possible evidence is there in this lesson of our Lord's acquaintance with Proverbs?
4. What does this lesson teach about conjugal love?
5. What does this lesson teach about parental authority?
6. What does this lesson teach about suretyship?

International Sunday-school Lessons

By E. O. SELLERS

August 11

A Troubled Sea and a Troubled Soul

Mark 4:35-5:20

Golden Text:—"God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth change, and though the mountains be removed into the heart of the sea."—Psalm 46:1, 2, R. V.

This is a dramatic lesson. Lights and shadows, surprise and revelation, rebuke and encouragement are rapidly mingled. Leaving the multitude to whom He had been preaching, Jesus commands that they pass over to the other side of the lake (v. 35). "Let us pass over," He says. Jesus never asks His disciples to go where He will not go, or has not been before. How touchingly vivid is the suggestion of verse 36, "They took Him as He was!" He is tired and weary, He, whose invitation is to all who are weary and needing rest, He, who had not where to lay His head, is carried by loving hands into the boat and is soon lost in restful slumber.

Both Master and friends who are soon to meet a case of great sin, are met by a great storm. But He who is Lord and Master of forces, sleeps calmly on. Why not? But the disciples could not be indifferent: they have yet to know Him perfectly, and hence it is quite natural that in their alarm they should awaken Him as they view the rapidly filling boat and exclaim: "Master, carest thou not that we perish?" Weary as He was, and personally indifferent as He may have been, yet for the sake of His chosen friends He arose and rebuked the storm, and the peace which He later gave the demoniac is first shown in material things as He quieted the waves.

It was a great storm, likewise a great calm. The Psalmist says: "Great peace have they who love thy law." His rebuke to the disciples (v. 40) was so gentle as to lose its sting. They had some faith, though so little, for they appealed to Him in their great need. Our measure of faith is the measure of our fear. What wonder (v. 41) that they were amazed at this man who had been sleeping the sleep of great weariness commanding the sea, and it obeying Him with the meekness of a child. "What manner of man is this?" Nineteen hundred years have failed to answer that query.

Entering the land of Gadara, they met a demoniac who is, we believe, a type or picture of great sin in that he was (1) without restraint, "no man could bind him" (v. 3); (2) he was injuring himself, "cutting, etc." (v. 5); (3) he was separated from his friends, "dwelt among the tombs" (v. 3); (4) he was "unclean" (v. 2). There is also evidence of the futility of human resolutions and the vainness of attempts at control or reformation, "no man had strength to tame him" (v. 4). Then note the torment of his life (v. 7). Purity and pollution can have no concourse. Devils believe and tremble (James 2:19). Matthew tells us that this man was exceeding fierce, so that no one passed that way. His sin separated him from all men.

Physical evil conditions are far less to be dreaded than moral and spiritual ones, and a diseased body than a diseased mind. But He who spake and a great calm came upon the waters, also had but to speak and forthwith the devils enter the swine and are destroyed.

Why destroy the swine? We believe it was a protest upon the part of Jesus. In the first place, the Jew was forbidden to use swine's flesh. The Roman and Gentile customers were violating a law of the land by partaking of the same. If the swine belonged to the Jews they were taking advantage of an illegal traffic to enrich themselves. On the other hand if they belonged to the Romans it was a protest against their open affront to the religion of Jehovah. Church members have no right to condemn the liquor traffic and then rent stores in which to carry it on.

The people request Jesus to depart (v. 17), and this even in the face of what had been done for this stricken man. We are told (Luke 8:37) that they were holden with a great fear. Fear of what? Surely not any fear of this Galilean teacher, but rather of the effect of His life upon their material prosperity. Big business will have some sins to account for, when in the face of facts they still press for their gains, ignoring the cry of the afflicted, and indifferent to unreasonable hours and unsanitary conditions.

Why did Jesus refuse the logical and proper request of verse 18? Did it not indicate gratitude? But Jesus had something better in store for this man. Hence He commanded the man to "go home" (v. 19), and to witness of his changed condition, and also of the compassion of God as manifested in the Son. How direct and simple is the record (v. 20), "and he departed!" Into Decapolis he went and told how great things Jesus had done for him, insomuch that men marveled at his testimony.

We need to turn to the Gospel of Luke (8:40) to get the final scene of this remarkable drama.

Jesus came back and found abundant evidence that this servant had labored effectually, for they "received him gladly," indeed, they were "waiting for him."

One or two great lessons stand out from this study. One is that Jesus separated the man from his sin. Sin is not all powerful. These devils acknowledged the purity and authority of Jesus. The time of final separation of all things that offend is surely coming.

Another lesson is that sin is a greater evil than the death-threatening elements of nature. But whatever be the storm, our pilot is greater, the living Word can speak peace to waves and to the spirits of men. And finally, our first and greatest duty is to "go home" and tell how great things have been done for us. The result will be that a like faith and joy will be the portion of our loved ones.

August 18
The Ruler's Daughter
Mark 5:21-43

Golden Text:—"And taking the child by the hand, he saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise."—Mark 5:41, R. V.

This story appeals to the loving parent's heart and charms the attention of every child. The dramatis personae is as follows:

1. The father. He is about to lose all the poetry and music of his home, for this was an only daughter (Luke 8:42). The terrible prospect prostrated the father. In his agony and grief he made his appeal to Jesus that He might come and lay His hand upon her.

2. The child. She was twelve years old, just on the threshold of Jewish womanhood. It takes no imagination to picture her life up to this time, how it had entwined itself into the heart of the father as well as the other loved ones. The stricken child is yet in the land, that is what makes the picture so vivid. Why such suffering? We cannot reply, but our Heavenly Father knows and some day we will read His answer in the glory of His presence.

3. The woman. Who, where from, nor whither, we are not told. Only one of that vast throng who had just enough faith to touch the hem of His garment and be made whole. We can feel certain that Jairus must have been rebellious at the interruption of this woman, and the enforced delay. But he heard the story of one who had suffered for as many years as his child had given joy to his home and it must have encouraged his heart to listen to the Master's gracious words. However, his hopes are dashed, for as they proceed word comes that the child is dead. The messengers ask, "Why trouble ye the Master any longer?" Jesus' reply is in words that have been a comfort to believers for over 1900 years, "Fear not, only believe."

4. The Galilean prophet. His response to the cry of need was instantaneous albeit without haste or fret. We can in imagination see them as they walk along the roadway. Jesus certainly had a reason for pausing for we must remember that the woman was healed the moment she touched His garment. Having taught the multitude and encouraged the heart of Jairus, Jesus reaches the home, and taking the elect three, Peter, James and John, He enters the house which is now in a tumult due to the weeping and wailing of the mourners. Note again the calm dignity of Jesus as He asks the reason for the tumult and says the child is asleep. The answering scorn was due to ignorance of the power of this man, who spake as he did although the child was really dead.

Turning out the unbelievers, Jesus takes the father and mother and the disciples into the death chamber. In taking the child by the hand, we have personal touch. Jesus then speaks those wonderful words which form the golden text. Mark records the vernacular just as the words were spoken. We are told that the word "Talitha" means "freshness," and that it is closely related to the word lamb. He said literally, "Little lamb, I say unto thee, arise." His touch was that of power, his word that of life. His voice entered those dead ears and touched a responsive spirit, and "straightway" the child was alive and walked.

Restoring the child to its parents, Jesus admonished them not to publish the news broadcast. The careful thoughtfulness of Jesus is shown in that He commands them to provide food for the child.

Sorrow brought Jairus to Jesus, and sorrow today brings more men to Jesus than perhaps anything else. Jairus was a ruler of the synagogue, and had to lay aside his pride and his hostility to make his plea or accept the service of Jesus. So must we lay aside our pride when we come to the Nazarene, casting ourselves as did Jairus in the dust at His feet; but notice Jesus did not suffer him long to remain in that place. Jesus responded to Jairus' faith even though it was not as great as that of the centurion (Matt. 8:8).

There are three recorded instances of Jesus raising the dead: this "only daughter," an "only son" of a widow, and the "only brother" of Mary and Martha, Lazarus. Jesus is still saying to the afflicted and to the fearful, "Only believe." He wants us to learn that the tap root of fear is unbelief. His only condition is that we believe. Jesus did not stop to argue with the scornful mourners.

arguments do not always convince; deeds will shut the mouth of the most blatant scorner more quickly.

We have in this lesson all the necessary evidence of the deity of Jesus; we have a type, a sort of first fruit, of that day when all shall rise and face Him as the judge. We see Him doing for the child what the parents and friends could not do, but leaving for them the ministrations they could do. We see men dead in trespasses and sins; we cannot raise them, but Jesus can. Then we can minister to them and help them to grow and develop and use the life He has given them.

August 25
The Visit to Nazareth
Luke 4:16-30

Golden Text:—"He came unto his own, and they that were his own received him not."—John 1:11, R. V.

Canon Farrar has said that this visit of Jesus to His home in Nazareth is "a most striking commentary upon" the words of John which form our golden text. Those words are the epitome of this lesson. Jesus had been proclaimed by His cousin John the Baptist as He who was to come. He had performed His early Judean ministry which includes the visit of Nicodemus, and the meeting of the woman of Samaria. John had been shut up in prison, and Jesus was about entering upon that wonderful Galilean ministry.

In this lesson we can see Him as He returns to the familiar scenes of His youth. Doubtless there were the same markets, carpenter's bench, and certainly the same neighbors and acquaintances of those former days.

"As His custom was" (v. 16) He entered the synagogue in His home town to take part in the services. Here it was He had learned the law and the prophets, here He had heard the prophcies discussed, here He had participated in the discussions in the days gone by, for after the worship He is asked to conduct the reading of the second part of the service, a selection from one of the prophets, undoubtedly the portion for that day. His method of reading is very significant. Turning to the prophecies of Isaiah, He reads that portion as we now have it recorded in chapter sixty-one, verses one and two, to the first punctuation mark, a comma. He said this was being fulfilled before their eyes, implying that the concluding portion, referring to "the day of vengeance of our God," is yet to be fulfilled at the time of His second coming. Just what His exposition may have been Luke does not record, although he leads us to believe that He made a definite claim of being the Messiah. "Today this scripture hath been fulfilled in your ears." They wondered at His gracious words; but such an assumption from the tongue of this son of the village carpenter was more than a challenge, it sounded like blasphemy. For one to assume authority, such as this implied, at once arouses antagonism.

To make this still more plain He makes a specific application. To paraphrase His words He said: "Doubtless you are saying, 'Young man perform here in Nazareth some of those miracles you performed over in Capernaum,' but I say you would not accept me even then, for no prophet is acceptable to his own countrymen." Then He illustrates by incidents from the lives of Elijah and Elisha. As they listened the tide of their wrath rose. The plainly implied truth of their need of that ministry which He alone could give in their leprous condition was too much. Rushing Him to the brow of the precipice upon which the village was situated they were about to cast Him headlong to His death. They did not, however, know who it was that had submitted thus far. His time was not yet, hence He manifested His miraculous power by passing through their midst, and went on His way leaving them to their chagrin, anger and amazement.

In teaching this lesson we can emphasize the (1) need and the importance of public worship; (2) the observance of a day set apart for that purpose and the public reading and exposition of God's Word; (3) lay stress upon Jesus' knowledge and use of the Scriptures, and also His emphatic approval of inspired prophecy as applied to, and fulfilled in, His own life. In teaching the younger scholars the graphic lesson story will be all, and probably more, than can well be covered during the lesson hour.

For the older scholars one question for discussion might be: Why does the Son of God speak of or claim the Spirit of the Lord upon Him? True, He was annointed after John's baptism as an ensample to all His followers, but here we take it as meaning that the Spirit is upon Him in a special manner, for service and for power in service. He is to witness and to minister, to teach and to heal. He is to preach the gospel to the poor and deliverance to those bound with the chains of ceremonialism and of sin; to heal broken hearts and diseased bodies; to set the captives free and heal the bruised ones. Verse eighteen is a sad picture of the state of a man without outside help (John 8:12, 13; Matt. 1:21).

It has been pointed out that this anointing was five fold: (1) To proclaim good tidings to the poor, for the poor are always special objects of God's loving care. (2) To proclaim release to the captives, those in the captivity of the evil one. (3) Recovering of sight to the blind, physically and spiritually. (4) To set at liberty them that are bruised by Satan. (5) To proclaim the acceptable year of God, the time of redemption, the time of His coming again.

"This prophecy means me," was indeed a bold proclamation. Did they believe? Are we making such great claims for our Master and Lord? Some will reject, of course, but let us remember that "God giveth the increase," ours only to witness (1 Cor. 3:6).

Why this hostility? (1) Jealousy; "Joseph's son." (2) Contempt; was He not one of them? Was this not also a slur upon His name? (3) His allusion to Elijah going outside of Israel for sustenance, and to Naaman an outsider, cured by Elisha, indicated a rebuke upon their narrow prejudice.

Do not forget the searching fact that these were those who knew Him best through long association, yet they reject Him. Our peril is to know Him and yet reject His fellowship. Let us emphasize that verse in John's Gospel which follows the golden text (1:12), "But as many as received him, to them gave he power to become the sons of God."

September 1
The Death of John the Baptist
Mark 6:14-29

Golden Text:—"Be thou faithful unto death, and I will give thee the crown of life." Revelation 2:10, R. V.

The story of Hamlet is not more vivid nor dramatic than the story of the tragedy of John the Baptist.

"And King Herod heard of Him" (v. 14). Of course Herod would hear of the rising young cousin of John who was creating such a stir throughout Galilee. His coarse, sinful, licentious heart, cringed at one of such purity of life; one that performed so many good deeds; one who was constantly ministering to others as contrasted with his own life. Small wonder he should exclaim: "It is John whom I beheaded." One can hear in fancy the rising tide of terror that surged through his heart as he must have screamed: "John the Baptist is risen from the dead." The first three verses of the lesson are a vivid picture of how the fame of this young Galilean affected the conscience-stricken and guilty-hearted usurper upon the throne.

Herod was guilty of the sin of incest. From verse eighteen of the lesson we learn further that the bold and courageous John had rebuked him for this evil, and as a result Herod had cast John into prison, though he did not as yet dare to take his life. Added to this is the anger of a sinful woman. The purest flower that blooms is a godly woman. The vilest and most vindictive person is often a fallen woman. We need to remember that Herodias was aware of the heights from which she had fallen, for she was of Jewish descent. She had first married Herod Philip I, then eloped to marry this Herod Antipas who was also her step-uncle, and who at the time had a wife living. This precipitated a war which resulted in the overthrow and utter loss of the army belonging to the father of Herod's lawful wife. Why then did Herod hesitate to comply with all that Herodias desired? Because John "was a just man and an holy" (v. 20). Righteousness is often a man's surest safeguard. This is evidence that Herod was not altogether devoid of conscience. Verse 20 adds that when Herod heard him he was "perplexed and heard him gladly." We believe that Herod was seeking recantation upon the part of John, and that he was anxious to hear from his lips some sort of statement that would justify his liberation. Herod was perplexed over the persistence of John who though imprisoned never for one moment lowered his standard of divine righteousness, nor trimmed his sails so as to catch the wind of Herod's popular favor. That this was John's attitude and that it was known to Herodias is evident from the beginning of the verse 21, "And when a convenient day was come." Herodias was all too ready and willing to seize her opportunity.

To evidence her depths of depravity and also her anxiety, note that Herodias was willing to sacrifice the modesty of her own daughter to gain her end. The use of the word "herself" (v. 22, R. V.), is evident that it was an unusual thing for this daughter of a queen thus to exhibit herself.

What an appalling request! What a terrible consequence! What lengths men will go to keep their word given thoughtlessly, or uttered in the heat of passion! This is one of the blackest pictures of history. A lust-driven, licentious potentate, and a rebuked, but vindictive, slave of those same passions. The child of the home thrust before the gaze of the court to help secure the ends of a murderous mother! A godly, fearless saint who had a great message from a great God, and without hesitancy or compromise, continued to deliver that message till stricken down in an orgy of passion. Herod's sorrow (v. 26) was not "unto repentance," but was rather that of a guilty conscience.

We need now to return again to the first verse of the lesson and we can well believe it must have been a sad wail, "He is risen" (v. 16). History tells us Herod lost his kingdom and that he and Herodias died in exile.

Let us turn from this awful picture and look at John. He was the greatest born of women. He died as one who dared to rebuke evil in high places; one who would not compromise to save his life; and was faithful unto death. Can we hesitate to believe that John received his crown? Crowned he is in our hearts and long since dethroned is he who that day sat as king before his drunken lords. Few of us will ever be called to such a dramatic end, but we are called to the same faithfulness amidst the humdrum round of daily duty. Shall we not be as consistent, as persistent, that we may receive our crown of life?

A suggested outline for this lesson is as follows:

I. A terror stricken conscience, vv. 14-16.
  1. Jesus' name spread abroad, v. 14.
  2. Men sought to explain Jesus, v. 15.
  3. Herod's guilty conscience, v. 16.

II. A wicked woman's hatred, vv. 17-25.
  1. The effect of a righteous life.
  2. Herod's downward steps.
    (1) Adultery.
    (2) Rejects faithful warning.
    (3) Imprisons his real friend.
    (4) Drunkenness.
    (5) Lasciviousness (Silome's dance).
    (6) Drunken oath.
    (7) False idea of honor.
    (8) Murdered an holy man.
  3. Herodias' downward steps.
    All of the foregoing plus continued hatred, the sacrifice of a daughter's purity, and the final gloating over her victory.

III. The end of a faithful preacher, vv. 26-29.
  1. Herod's wicked oath.
  2. John's penalty (2 Tim. 3:12).
  3. John's reward (Rom. 8:18).

I believe that the mind can be permanently profaned by the habit of attending to trivial things, so that our thoughts shall be tinged with triviality. Our very intellect shall be macadamized, as it were, its foundation broken into fragments for the wheels of travel to roll over; and if you would know what will make the most durable pavement, surpassing rolled stones, spruce blocks, and asphaltum, you have only to look into some of our minds which have been subjected to this treatment so long. If we have thus desecrated ourselves —as who has not?—the remedy will be by wariness and devotion to reconsecrate ourselves, and make once more a fane of the mind. We should treat our minds, that is ourselves, as innocent and ingenuous children, whose guardians we are, and be careful what objects and what subjects we thrust on their attention. Read not the times. Read the eternities. Conventionalities are at length as bad as impurities. Even the facts of science may dust the mind by their dryness, unless they are in a sense effaced each morning, or rather rendered fertile by the dews of fresh and living truth. —Henry David Thoreau.

MY WISH

Elizabeth Sprouse

"Star, star, bright star!
Bright first star I've seen tonight
I wish I may, I wish I might
Have the wish I wish tonight."

O star so bright, how many a time
I thus repeat my childhood's rhyme!
An older child, I love thy light
And wish the wish I wish tonight.

I wish that God would deign to bless
Me with the sweet unconsciousness
That I have ever sinned.
I know my sins He hath forgot;
They are no more; He knows them not;
I bear His image; may I be
Blest with His lapse of memory.

Dear star, so bright, I could not dare
To wish this wish but for this prayer
I pray to Him who made Thy light
And prompts the prayer I pray tonight.

I pray that God will deign to bless
Me with the glad unconsciousness
That other folk have sinned.
The wrong for which I sought redress
Thy love dissolve to nothingness,
That, though I sought, I might not see
That wrong was ever done to me.

O dear first star, thou'rt fading now
A myriad shines more bright than thou,
But in thy dimness, still thy light
Is best of all I've seen tonight.

WHY HE GOT UP

A well dressed woman boarded a Broadway car that had no vacant seats. An elderly man before whom she stood, attempted to rise, but she forced him back into his seat, saying, "Please don't do that. I am perfectly able to stand." The elderly man expostulated, "But, madam, I - - " "I insist upon your keeping your seat," interrupted the woman, with her hand on his shoulders. The man continued his efforts to rise saying, "Madam, will you kindly permit me to - - " With another push the woman again forced him back, insisting that she could not think of accepting his seat. With one supreme effort the elderly man forced her aside. "Madam," he exclaimed, "you have already carried me three blocks beyond my destination. I do not care a tinker's thingumbob whether you take my seat or not, but I wish to leave this car." And he did, amid the laughter of the other passengers, in which the woman had the good sense to join. —New York Sun.

THE GOSPEL IN THE WORLD

EDWARD A. MARSHALL, Editor.

A summer school for missionaries was recently held in Ahmednagar, India.

The Cape to Cairo Railroad has reached Elizabethville, 2,000 miles from Cape Town.

The London Jews' Society are getting out an edition of Bunyan's Pilgrim's Progress in Yiddish.

The Philippine Islands has the same population as New York state but has only 167 missionaries.

Robert E. Speer says that there are 12,000 churches in America that did not give one cent to missions last year.

The first native bishop in India has just been appointed. This is another step toward native control of the Indian churches.

The mission schools in Turkey are again crowded with pupils. Many new buildings are being erected by the Congregational mission.

Thirty-five thousand dollars are needed to erect the Arthur T. Pierson Memorial Bible Institute at Seoul, Korea. One-half of the sum has been subscribed.

The Nardars of India, a low caste tribe engaged in brewing native beer, are turning to Christ, forsaking their occupation and giving themselves to mercantile life.

A great difficulty in African missions is the number of languages—523, with 320 dialects. This alone furnishes a fearful task for the missionaries.—American Friend.

It is said that the distribution of religious literature to the people living in the remote districts of Alaska has saved many from insanity. Their long winter imprisonment with their monotonous life is very trying on the mind and nervous system.

General Chu Pao San, who has charge of 25,000 Chinese soldiers, gave permission to missionaries to distribute the Scriptures among his men. He presented each missionary with a cloth badge bearing his own seal, and gave them an escort to insure their protection.

An exchange reports that the Methodist Episcopal Church has purchased a corner lot in St. Petersburg, Russia, with the view of erecting a church.—Christian Advocate.

The English Baptist mission at Wathen, Africa, was organized in 1889 with seven members. It now numbers 1,779 members, and these African Christians support seventy-seven evangelists.

The German Methodist Church in America has shown a steady increase. There are now 63,954 members, with 620 preachers. A quarter of a million Germans are said to have been converted since the founding of the German Missions. One person in nine of our population is of German parentage.

Among the 175,000,000 people of Africa there are at work 4,273 Protestant missionaries and 20,000 native assistants. The adherents of the Christian faith number about 1,750,000 in addition to about 496,000 communicants. There are about 5,296 church organizations. There are fifty-three hospitals and 154 dispensaries which minister to the sick.

The British and Foreign Bible Society has printed a complete Bible for circulation amongst the eighty thousand Jews of Persia. "They have come to know that the Rabbis have misled them hitherto and now they must look for a better Saviour, and that Saviour is Jesus Christ." "The entrance of Thy Word giveth light."—The Alliance Weekly.

The first Chinese Congregational church of Chicago has for its pastor the only Chinese missionary in the city. The first three Chinese women converts were recently baptized and received into the church. The Sunday-school enrolment is 110. Preaching at 2:30 P. M., Sunday-school at 3:15 and 7; Christian Endeavor at 6:30. Visitors are welcome.

The recent death of Archbishop Nikolai of Tokio, the head of the Greek Church in Japan, calls attention to the fact that there are 31,000 members of the Greek Church in Japan, and that without any missionary society back of him the archbishop built a monastery, schools, and a chapel, famous throughout Japan for beauty and simplicity.

—Northwestern Christian Advocate.

The membership of the Methodist Episcopal Church in China is increasing at the rate of a little more than one thousand a year. The present total membership is 34,000.

The flag of the new Chinese republic consists of five horizontal bars of five colors representing five divisions of the people, as follows: Red—Han or pure Chinese, Yellow—Manchu, Blue—Mongolian, White—Tibetan, Black—Mohammedan. The latter division is not a racial but a religious division, which is to be regretted.

There are 1,000,000,000 heathen in the world and only 20,000 missionaries. In China there is one ordained minister to every 1,000,000. Forty million heathen die every year, or 100,000 every day. While we draw a breath four souls perish because they have no knowledge of Christ. Christ said, "Go ye into all the world." "Go" does not mean "stay." "Ye" does not mean "somebody else." "All" does not mean "part."—Lutheran Standard.

A representative party of business men of California was sent to China to investigate and develop commercial relations. Their contact with missionaries impressed them so deeply that they stated the following in their official report: "To the great work done by the missionaries in all parts of China is due, doubtless, in a large part, the wonderful progress made in education and commerce within recent years, and much of Chinese officialdom cheerfully extends them due credit."

From Stanley Pool to Uganda 1400 miles and back to North Africa, 2000 miles, there are only three mission stations. In Congo Belgium each of the sixty fields of 10,000 square miles is without a missionary. Also in the Sudan, each of the 200 fields of 10,000 square miles is without a missionary.

In Africa each of the 500 fields of 10,000 square miles is without a missionary. In the second decade of the twentieth century with a territory larger than the United States, Mexico and Central America (5,000,000 square miles) 70,000,000 of people in Africa are without the gospel. Twenty years ago there was not a church on the Congo from Stanley Pool to the Falls, 1,000 miles. Today there are ten missions.

The American Home Missionary states that there are 1,000 towns of 300 population each situated west of the Missouri river wherein the Christian faith is not preached by anybody, nor the Bible taught. The periodical also states that there are eleven counties in Utah and five in Colorado where there are no churches of any name save Mormon. Populations are pouring into rich regions, and schools and churches are utterly inadequate in number, and too remote in distance, to care for the people. In fully one-third of the state of Colorado half of the people have no religious privileges whatsoever. In Montana, 60,000 to 75,000 of the population reside five miles or more from any church. One rich valley of the state, fifty-four miles from a railroad, with a population of 5,000, growing rapidly and capable of supporting 50,000 people, has but one church.

Rev. Dr. John W. Butler, in the name of the Christian Workers' Association of Mexico, presented to President Madero a beautifully bound copy of the Bible in Spanish. Dr. Butler in his address, which was in Spanish, said: "From these sacred pages we hope the Mexican people are going to learn true democracy, for which you have labored and sacrificed so much in these last years. So we are sure you will hear with pleasure that up to the present time almost a million copies of the Bible complete, or portions of it, have been distributed throughout Mexico. We engage in the distribution of the Bible, knowing that, now as ever, 'The entrance of His Word giveth light,' and that the study of the same by the people will help wonderfully in the formation of the ideal type of citizenship. Daniel Webster, the famous orator of the neighboring northern republic, said with reason: 'The best Christian will be always the best citizen.' For this reason the thousand Protestant congregations scattered throughout the republic are heartily co-operating with the Bible Society in increasing the circulation of the sacred Book, and we are sincerely anxious for the happy day to come when, whatever the creed of the people, a copy of the holy Bible will be found in every Mexican home. Mr. President, we are truly grateful to you for the amiability with which you have received us on this occasion, and we have the honor to place in your hands this testimonial of our admiration and highest respect, and to express the wish, before leaving, that you and your worthy family may enjoy the best of success and health, and for your government the blessing of heaven, which will result in the broadest prosperity and happiness of the Mexican nation." President Madero replied as follows: "I am exceedingly grateful for this gift you make me. You may rest assured that I appreciate it to its utmost worth. I hold the same belief as you concerning the value of its principles for the elevation of the people, inasmuch as I am sure that only through Christian morality are the nations uplifted. I heartily congratulate you on the good work you are doing in co-operating for the moral uplifting of the Mexican people."

FOR SERMON AND SCRAP BOOK

SERMONS ON SALVATION

Some preaching brother might find a series of nine or ten helpful sermons on as many aspects of **salvation**; for example, as illustrated by continuous studies through the chapters of Matthew's Gospel.

1. Preparation for salvation (1-3).
2. Person of the Saviour; His obedience to the will of God, His words and works (4-7).
3. Miracles as types of salvation (8-9).
4. Salvation leading to service (9:35-11:24).
5. Salvation revealed, received, rejected (11:25-16:13).
6. Salvation from self (16:14-20:28).
7. Salvation as connected with faith, obedience, and love (20:29-22:46).
8. Salvation and its consummation—and duty of watchfulness (23-25).
9. Salvation as connected with the death and resurrection of Christ (26-28).

—A. T. Pierson.

THE HEAVENLY DWELLING

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." 2 Corinthians 5:1.

1. Our friends who have died are not homeless. There is a heavenly dwelling. "In My Father's house are many mansions; if it were not so, I would have told you."
2. The heavenly dwelling is unlike an earthly dwelling.
   (1) It will show no decay, and is subject to no accident.
   (2) It is perfectly adapted to its purpose, for God is its Architect and Builder.
   (3) For even the poorest tenant its accommodation is roomy as a palace.
3. It is like an earthly home in all good points.
   (1) It will shelter every dear affection and association.
   (2) It will house generously large families.
   (3) It will have the free order of our own home.
   (4) It is not empty now, but warm with the goodly company looking out for our homecoming.

—Homiletic Review.

"I KNOW WHOM I HAVE BELIEVED"

2 Timothy 1:12

I know Him,

I. By description in the Bible.
   1. By prophecy.
   2. By the story of His life.
II. By reputation.
   1. By Bible testimonies.
   2. By testimonies of Christians.
III. By introduction and personal experience.

—R. I. Faucett.

OUTLINE STUDY OF JOHN 17

The occasion: Jesus has announced to His disciples that He will soon leave them; they are troubled; He comforts them with the promise of the Holy Ghost—that He shall come again and receive them unto Himself; and now He prays for them, etc.

I. The Prayer.
   1. Personal (vv. 1-5).
   2. Intercessory (vv. 6-26).
      (1) For His disciples (v. 9).
      (2) For all subsequent believers (v. 20).
II. The Burden of the Prayer.
   1. (Personal) Jesus prayed that He might enjoy His primary glorification with the Father (vv. 1-5).
   2. (Intercessory) Jesus prayed that the Father should keep His disciples, through His own name (v. 11).
   How?
      (1) By keeping them separated from the evil in the world (v. 15).
      (2) By sanctifying them through His truth (vv. 17-19).
      (3) By unity (vv. 20, 21).
         a. The unity of all believers, "that they may be one, even as we are one" (v. 22).
         b. The uniting of all believers to the Godhead, "That they may also be one in us."
III. Lessons from Christ's Prayer.
   1. That while Christians are in the world, they are to be separated from it and the evils therein, even as Christ was in the world but not of it.
   2. That Jesus is intensely interested in His own while they are in the world.
   3. That God's Word is indispensable for the stability of the believer, and his likeness to the Father and the Son.
   4. That God the Father, God the Son, and the believer, are to be one.

—J. C. Hoover.

THE BIOGRAPHY OF A SAVED SINNER

"But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Romans 6:22.

1. Justification. "Being made free from sin."
2. Consecration. "And become servants of God."
3. Sanctification. "Ye have your fruits unto holiness."
4. Glorification. "And the end everlasting life."

—John Hall.

THE REAL STATE OF A CHRISTIAN WHO HAS DIED

"Our friend Lazarus sleepeth." John 11:1.

This is an authoritative utterance as to any who dies a Christian.

1. It belongs to all the friends of Jesus. "Whosoever liveth and believeth in me shall never die" (11:26).
2. It depends upon the power of Jesus. "I go that I may awake him out of sleep" (11:11).
3. It is assured by the love of Jesus. "Jesus loved Martha, and her sister, and Lazarus" (11:5).

—Homiletic Review.

THE RICH PUBLICAN OF JERICHO FOUND

"This day is salvation come to this house." Luke 19:9.

Zacchaeus sought and found:

I. Hindrances.
    1. Popular difficulty—a publican.
    2. Moral difficulty—a sinner.
    3. Business difficulty—rich.
II. Aids.
    1. He had a desire to see Jesus.
    2. He made an effort to see Jesus.
    3. He was willing to obey Jesus.
III. Results.
    1. A great confession.
    2. A great restitution.
    3. A great truth heralded (v. 20).

—Homiletic Review.

HE CARES

What a serene, quiet life you might lead if you would leave providing to the God of Providence! With a little oil in the cruse, and a handful of meal in the barrel, Elijah outlived the famine, and you will do the same. If God cares for you, why need you care too? Can you trust Him for your soul, and not for your body? He has never refused to bear our burdens. He has never fainted under their weight. Come then, soul! have done with fretful care, and leave all thy concerns in the hand of a gracious God.—C. H. Spurgeon.

"DON'TS" FOR THE SPEAKER

Grenville Kleiser has issued a list of "Don'ts For Public Speakers." These, he thinks, should be of suggestive value to every one having occasion to speak before an audience. He says:

Don't apologize.
Don't shout.
Don't hesitate.
Don't attitudinize.
Don't speak in a high key.
Don't pace the platform.
Don't distort your words.
Don't exceed your time-limit.
Don't indulge in personalities.
Don't emphasize everything.
Don't praise yourself.
Don't tell a long story.
Don't sway your body.
Don't be "funny."
Don't fatigue your audience.
Don't speak through closed teeth.
Don't drink while speaking.
Don't fumble with your clothes.
Don't be sarcastic.
Don't "hem" and "haw."
Don't stand like a statue.
Don't clear your throat.
Don't declaim.
Don't speak rapidly.
Don't antagonize.
Don't fidget.
Don't over-gesticulate.
Don't wander from your subject.
Don't be awkward.
Don't address the ceiling.
Don't be monotonous.
Don't put your hands on your hips.
Don't be violent.
Don't rise on your toes.
Don't forget to sit down when you have finished.

In brief: Stand up so that you can be seen. Speak up so that you can be heard. Shut up so that you will be liked.—Exchange.

FAITH AND WORKS

When a team ran away with a load of wood, on which was a child eight years old, the little fellow escaped unharmed, although the horses ran down a steep hill. The child's mother asked him if he was not afraid. "No," said he. "Well, what did my little boy do?" "I prayed to God and hung on like a beaver."

No man doth safely rule but he that hath learned gladly to obey.—Thomas à Kempis.

There is a great difference between having to say something and having something to say.—A. T. Pierson.

THE SAVIOUR IS THE JUDGE

Some years ago, a man driving a spirited team of horses, lost control of the team. As they dashed through the streets, a distinguished judge sprang out, caught the bridle-rein, and at the risk of his own life saved the man who was driving.

By a singular coincidence this same man was on trial for his life some little time after, before the judge who rescued him. When the trial was over and the lawyers had made their plea, then the judge addressed him, saying: "Have you anything to say why sentence should not be pronounced upon you?" And the prisoner, trembling, arose and said: "Your Honor, don't you know me?" And when told that he must speak on, and not address the judge, he again said: "But, your Honor, don't you know I am the man you saved? Have mercy." And the judge replied: "I do remember you, but then I was your saviour, and today I am your judge, and must pass sentence."

And if you have sinned against the Saviour of men, some day you must face Him in judgment.—J. Wilbur Chapman.

THE UPPER ROOM VS. SUPPER ROOM

The following is attributed to Evangelist Dan Shannon: The early church prayed in the upper room, the twentieth century church cooks in the supper room. Play has taken the place of prayer, and feasting the place of fasting. There are more full stomachs than there are bended knees and broken hearts. There is more fire in the gas range in the kitchen, than there is in the pulpit. When you build a fire in the kitchen, it often, if not always, puts the fire out in the pulpit. Too much ice cream chills the fervor of the spiritual life, and oysters are not known to be conducive to digestion of spiritual food. The early disciples were not cooking in the supper room on the day the Holy Ghost came, they were praying in the upper room. They were not waiting on tables, they were waiting on God. The fire for which they were waiting was not in the gas stove but was from above. They were not feasting, they were fasting. They were detained there by the command of God, they were not entertained there by the cunning of men. They were all "filled with the Holy Ghost." They were not stuffed with a stew and a roast.

Oh, I would like to see the cooking squad put out, and the praying band put in. Let us have less gravy, and more grace, less pie and more piety, less soup and more salvation, less ham and sham and more love and life. Let us have less leaven, and more of heaven, less use for the cook, and more use for the old Book. Let us put out the fire in the kitchen, and build it on the altar. Beans and brown bread are not necessary for those who are "alive from the dead." Let us get up fewer dinners, and go out after more sinners. Let us have a church full of waiters, but waiters on God; a church full of servers, but they who are serving God and waiting for His Son from heaven.

THAT DUAL SELF

The manner in which the teaching of parents influences the child when removed from parental restraint is shown by a letter from which a portion is quoted below. The father to whom this letter is written is a prominent Philadelphia layman, well known, not only in Presbyterian, but in other circles of church work. His daughter, absent from the family circle and on a visit among friends, writes to her father:

"I went to church all by myself today. The sermon was good, the kind you like, and the kind that sinks and stays. This afternoon, every one has gone out but me. Sabbath is the only afternoon when Mr. ——— can be at home, and they have gone out in the automobile. I had this conversation with myself before they went:

"Myself, Number One: 'It will be a fine ride.'

"Myself Number Two: 'But it is the Sabbath.'

"Number One: 'Everyone goes out on Sabbath.'

"Number Two: 'Your father does not.'

"Number One: 'But he won't know.'

"Number Two: 'But you will.'

"Number One: 'Mr. ——— may think it strange if you do not go.'

"Number Two: 'Your father will think it wrong if you do go.'

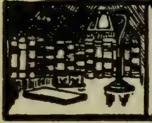
"Number One: 'But what is the harm?'

"Number Two: 'You take my advice, and do what your father would do in your place, and you will not be sorry.'

"So, father, dear, here I am all alone, but I am wearing my long, coral ear rings to cheer me up. Number Two is singing hymns, but Number One is still in the corner pouting."

For his sake, his daughter refrained from going with the multitude. Faithful teaching and example always counts in the long run, even though the fathers and mothers may have long gone to their reward.—Presbyterian.

The uplifted gaze without the outstretched hands tends to make one visionary; the outstretched hands without the upward look tend to make one weary. —A. J. Gordon.



NOTES AND SUGGESTIONS

BAHAISM

Mr. William T. Ellis, writing in The Continent, says that the visit of Abdul Baha, the head of Bahaism, was quite a disappointment both to the Baha, and to a large number who predicted that his visit would create a sensation. The chief objective of the Baha was the Mohonk Peace Conference, but according to a college president attending the Conference, the address was a string of commonplaces which nobody took seriously, and his hearers doubted the speaker's grasp of them.

Mr. Ellis has made a personal investigation of this cult at Haifa, Syria, the home of the Baha, and says that he has very few friends there, some of his family connection having nothing to do with his religion. A neighbor spoke of his religion as being a Moslem schism, something quite different from Christianity. The interview was had through an interpreter, and the Baha was able to dodge many disturbing questions.

The conclusion of Mr. Ellis is that Bahaism might be an improvement on Moslemism, and would make the introduction of Christianity easier than it is now in Mohammedan countries. He sums up in these words: "As far as accepting Bahaism in lieu of Christianity, or as a thing imposed upon Christianity, that seems to be absurd and unthinkable. I expect to see the fad pass in this country. It has shot its bolt."

BIBLE IGNORANCE

In the Journal of Education, Vernon P. Squires, Professor of English in the University of North Dakota, reports an examination of 139 students in a knowledge of the Bible.

Eight questions were asked and only 8½ per cent of the students passed an average of 75 per cent, the average for the whole body being less than 40 per cent. Seven per cent could not name a book of the Old Testament, and less than 50 per cent could give ten books of the Old Testament. And some doubt as to this is caused by the spelling of some of the books such as "Deuteromy," "Deuteromoty," "Deuteromeny," "Duterominy," "Goshua," "Salms," "Nehemiah," "Joob," "Jobe."

Fourteen named "Hezekiah," as one of the "Books of Moses." Among original ideas were the mentioning as Old Testament books of "Paul," "Timothy," "Titus," "One and two Romans," "Philistines," and "Xerxes."

The answers in regard to the New Testament were still more unsatisfactory. Twelve—8½ per cent—were unable to mention a single book; only forty-six—33 1-3 per cent—mentioned ten, as requested. Five put Samuel in the New Testament; three, the Psalms; three, Ruth, and two, Esther. One mentioned "One and two Judges." Seventeen mentioned "Paul" or "St. Paul" or "Paul's." Three suggested "Simon;" two, "Jacob." There was also mention of "Thelesians," "Phillipi," "Thomas," "Lazarus" and "Samson Agonistes."

With the reference to the influence of home, school, church or Sunday-school, 65 per cent said that they had attended Sunday-school. Sixty-eight mentioned the home as one of their sources of biblical knowledge. It was noticeable that with a single exception every one who "passed" emphasized the home. The writer of the best paper said, "especially at home," the writer of the next best paper said "mostly at home and by personal study." This emphasis on the home is suggestive. Biblical knowledge cannot be taught by ordinary Sunday-school methods any more than other sorts of knowledge could be so taught The only means to exact information is study—hard, painstaking study. This, I fear, is hardly to be expected in present day Sunday-schools. Nor can biblical study be carried on in school. There would be trouble at once, were it attempted. But the home remains—the home, which, after all, is the logical place for religious instruction.

RELIGION AT STATE UNIVERSITIES

The leading denominations are vigorously providing for the religious safe-guarding of students in the state universities who have indicated denominational preferences.

At many of the state universities church edifices, and in some cases other buildings in which the work can be prosecuted along social lines, have been erected, and the response of the students to these efforts has been most encouraging.

The Presbyterians of Illinois have property at the state university to the value of over $100,000. The next meeting of the synod of Illinois will be held in the church building now being erected.

FIFTY YEARS AFTER

In 1911 the religious denominations of the British Army were as follows: Church of England, 167,281; Presbyterians, 17,433; Wesleyans, 10,481; Baptists and Congregationalists, 3,983; other Protestants, 1,546; Roman Catholics, 34,613; Jews, 283; Mohammedans, Hindoos, etc., 2,152.

THE EVANGELISTIC FIELD

SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for *news* in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

HAVE OPEN DATES

C. S. Parker, Warsaw, Ind.

Eleanor R. Edwards, Lake View, Me.

Charles M. Huggins, gospel singer, 136 W. Lake St., Chicago, or Watts, Okla.

RECENT MEETINGS

M. J. Babbitt at Covington, Ga.
Dan Shannon at Willow, Cal.
J. B. Kendall at Hiattville, Kan.
L. E. Finney at Plainview, Tex.
J. R. Pratt at Mt. Hermon, Cal.
S. D. Goodale at Edgerton, Mo.
E. W. White at Dorchester, Neb.
James Small at Washington, Ind.
E. R. Hermiston at Cleveland, O.
Price and Huston at Martin, Tenn.
Milton S. Rees at Rochester, N. Y.
A. John Fitt at Big Springs, Neb.
Charles E. Hillis at Edgerton, Mo.
John M. Currie at Springfield, Mass.
Lowry and Moody at Scottsbluff, Neb.
Walker and Woleslagel at Hartwell, Ga.
H. D. Kennedy and wife at Peterboro, Ont.
Ely J. Forsythe and party at Sumner, Ia.
C. A. Stewart and J. E. Turner at Tebbetts, Mo.
Charles Cullen Smith and party at Clinton, Mich.
George A. Fisher and wife at Montreat, N. C.
Orr and Armstrong at Bessemer City, N. C.
Nels Fanebust and wife at Farrington, Minn.
Arch C. Holden and Robert E. Johnson at Hillsboro, Tex.
Haudenschield and Farrar at Sequoia Park camp meeting, Springville, Cal.
Henry Ostrom at Desplaines, Ill., camp meeting, and at Westminster, Md.

GLEANINGS FROM THE MAIL

L. C. Smith will assist D. S. Toy in a camp meeting in Kentucky, Aug. 8-18.

"Our meeting at Laurens, S. C., was fraught with great blessing."—Walker and Woleslagel.

U. Walter Lindberg spent a month in evangelistic meetings in Minnesota, and then went to Glasco, Kan.

The revival meetings conducted by George W. Taylor at Grangeville, Ida., resulted in about one hundred conversions.

"We just closed a great union meeting at Greensburg, Ky. The entire town was moved and about three hundred converted."—J. B. Kendall.

"I am here (South Connellsville, Pa.) in a tent meeting for seventeen days, closing July 21. Precious souls are finding pardon, peace and purity."—Arthur T. Ingler.

"Since closing my evangelistic work in May, at North Newport, Me., Miss Ferguson has gone to her home for the summer, and I have taken a church at Lake View, Me., for the summer."—Eleanor R. Edwards.

J. Wilbur Chapman, Jr., and Miss Aline Bonay, of New York City, were married June 29. Mr. Chapman, who is the elder son of Dr. J. Wilbur Chapman, will serve as his father's secretary for a year.

Hugh A. Knowles, evangelist, and Fred G. Fischer, chorister and soloist, announce they will hereafter be associated in evangelistic work. They can be addressed at Evangelists Association Bureau, 136 W. Lake St., Chicago, Ill.

R. J. Hunter, pastor of the Presbyterian church at Coeur d'Alene, Ida., reported 181 accessions to the church during the past year. This gain was largely the result of the evangelistic meetings held by Lowry and Moody.

J. H. Leonard, soloist and chorus leader, will be associated with C. E. Hillis and party during the coming season, when they will begin the first of their fall work in a union tabernacle campaign at Nokomis, Ill., Aug. 18. Mr. Leonard is a graduate of The Moody Bible Institute.

"I closed recently a successful union meeting at Culvert, N. M. There were 390 who professed saving faith in the Lord Jesus. The Presbyterians, Congregationalists and Methodists united. I will be in Gordon, Tex., for union meetings in August, and in Mansfield, Ark., during September."—Sam S. Holcomb.

J. Wilbur Chapman is reported as being seriously ill in Australia, where he has been conducting meetings for several months.

F. M. Brickley recently assisted P. L. Berkey in evangelistic meetings at Wellersburg, Pa. There were twenty-one conversions and many church members were revived.

"I arrived here (Cooledge, Tex.) July 4 to assist Evangelist Lee R. Searborough in meetings. A commodious tabernacle has been erected by the Baptist church, and everything seems favorable for a great meeting."—Edwin L. Bowyer.

"The Lord sent B. N. Olson and J. A. Hoffman here (Radisson, Wis.) and blessed us through them. In two and a half weeks twenty people professed conversion, and the people and myself were greatly blessed too. The population is about 150 and we had an average attendance of 40 to 50."—H. G. Gibson.

"We have just closed a union meeting at Vinton, Ia., with some remarkable conversions, for which we shall always praise God. Men of sixty years and more were reached. Singing under the leadership of C. M. Huggins, a former Moody Bible Institute student, was a feature of the meeting."—Hay Bell.

"I closed the meeting at Newport, Wash., June 30, and engaged in a union tabernacle meeting with Evangelist Hupp for the months of July and August at Marcus, Little Falls and Harvey, Wash. I intended to rest, but it seems that I am not to have the time for that. My calls are now more than I can fill."
—J. Dimmick Taylor.

"God gave us a gracious time here at Winder, Ga. Denominational friction was dispelled and there were over forty conversions. The town is shaken and we expect more results to come. The church called me as their co-pastor to represent them in Brazil. My first year's salary is already raised. This is wonderful, when it is known that this is an anti-missionary section."—John Mein.

This is a photo of one of the children's meetings held at Barron, Wis., by A. S. Phelps and George Preston at the M. E. church. Rev. Mr. Kershaw, M. E., and Rev. H. H. Savage (former Moody Bible Institute student) assisted in the revival, the latter playing the organ at the afternoon meetings. Over 200 accepted Christ, including most of the children in the above photograph.

Children's Meeting at Barron, Wis.

"E. H. Baker, assisted by Prof. Oliver Arnold, of Scranton, Pa., as soloist and chorus director, held a three weeks' series of services in my church, resulting in 130 conversions, besides many backsliders being reclaimed. About three hundred reconsecrated their lives to the Master's work. Last Sabbath we received seventy-four into membership of the church on profession of faith in Christ, a large majority of them being adults, thirty-four of whom received the ordinance of baptism."—R. T. Lynd, pastor Claysville (Wis.) Presbyterian Church.

Eighteen hundred converts and six hundred reconsecrations to the service of the Master are the tangible results of a five weeks union evangelistic campaign recently concluded at New Philadelphia, Ohio. Protestant churches of the city united under the leadership of Milford Lyon and conducted the series of meetings in a tabernacle erected for the purpose, which had a seating capacity of 4,000. During the past year Evangelist Lyon has conducted meetings in Cincinnati, Warren, Cambridge, Middletown, Massillon and New Philadelphia. The number of conversions passed the 9,000 mark, with 3,500 instances of reconsecrations to Christian service. The Lyon party begins a campaign in Newark, Ohio, in September.

BURKE AND HOBBS AT SIKESTON, MO.

"We just closed a glorious meeting at Sikeston, Mo. Two hundred and fifty-one united with the different churches up to the close of the meeting. All the business houses closed for the meeting and nearly every leading man in town was reached.

"One church had planned to call a man at the close of the meeting in an effort to raise $16,000 they owed on a new church. They called their finance committee together one day after the four weeks of the meeting and after they had prayer one man said, 'We have the money, why should we go any further? Let us pay it ourselves.' They pulled out their check books and in fifteen minutes they had wiped out the $16,000, after which they sang, ''Tis the Old Time Religion.'

"The business men say the four saloons will be wiped out just as soon as they can vote on the question, as every leading man is now against them. July 28 we begin at Floydada, Tex. They have organized the county and a great many are expected to camp at that time. We have been here at De Soto, Mo., ten days and have had over a hundred conversions to date."—Burke and Hobbs.

M. F. HAM AT WACO, TEX.

The following report is from a local paper in Waco, Tex.:

"After conducting a revival campaign here for several weeks, in which there were hundreds of conversions and reclamations, Rev. M. F. Ham of Kentucky last night concluded the evangelistic effort here and departed for his home in Louisville, promising to return to Texas in a short time and hold two or three other meetings.

"The singing was in charge of W. F. Ramsey, the singing evangelist, and his part of the work was also handled in the best possible manner. Both men made a host of friends here, and departed from Waco followed by the blessings and good wishes of hundreds.

"The meetings were union gatherings, and more than twenty Protestant churches of different denominations entered into the meetings and heartily did what they could. The spirit of harmony, co-operation and fellowship was remarkable, and great good was accomplished in this direction, to say nothing of the conversions and reclamations. It is estimated there were seven to eight hundred conversions and reclamations during the revival."

THE INTERNATIONAL EVANGELISTIC FEDERATION

While working as pastor and evangelist amongst different races, classes and denominations, Tilman Hobson saw the need for an evangelistic movement adaptable to all classes of humanity, consequently, after much prayer and waiting on God, the International Evangelistic Federation was started in a small way, but was destined soon to become worldwide in its influence and now has a constituency of Christian men and women encircling the globe.

One of the most hopeful signs in the religious world today, is this movement toward evangelistic effort, international and interdenominational. Federated evangelism is full of promise. That it is feasible, has been proved by experience. It is eminently Christian in the spirit of unity, which it expresses and fosters. The power of massed effort in evangelistic work is marked. For spiritual impression, a score of federated churches moving together against the entrenchments of sin, are far more effective than as many churches fighting separately.

Increased zeal and fervor come to Christians in associated labor as they mingle their prayers and strive for a common end. The vision of the whole Church of Christ throughout the world banded together to proclaim the gospel to every creature may well thrill our souls with joy and hope.

Through its influence multitudes have accepted Christ and joined some church. Over one thousand young men and women have consecrated their lives to Christ and the church for public service as pastors, evangelists, gospel singers, city mission workers, home missionaries, foreign missionaries, Sunday-school workers, personal workers and deaconesses. The gospel has been preached in several languages, in prisons, slums, saloons, streets, theaters, shops, halls, tents, tabernacles and churches, with the result that the fallen, drunkards, gamblers, criminals, lawyers, senators, judges, doctors and persons from every walk of life have been converted.

Tilman Hobson is general superintendent, and can be addressed at Pasadena, Cal.

NEW M. E. LEADER FOR EVANGELISM

The Rev. Joshua O. Randall, pastor of the Sheridan Road Methodist Episcopal Church, Chicago, has been elected corresponding secretary of the commission on evangelism. The position was created by the action of the general conference which met in Minneapolis in May and is regarded as one of the most important in the Methodist denomination. The commission is similar to the one of which Bishop T. S. Henderson before his election to the episcopacy was secretary, but the new commission has been given enlarged powers and will be provided with headquarters in Philadelphia. Mr. Randall will be the executive officer of a nationwide campaign.

"The episcopal address which was read at the general conference stating that the Methodist Episcopal Church had increased only a little over 2 per cent during the last quadrennium," Mr. Randall said in announcing his election, "was the most appalling fact brought out at the conference. I believe every church in the denomination ought to set for itself a certain goal of increase and then proceed to make good on it."

LEMON HILL (PHILADELPHIA) MEETINGS

The attendance at the early meetings indicates increased interest and appreciation on the part of the people. The demand for invitations for the Saturday outings by the poor children of the city is greater than ever, and opportunities on every hand insist on recognition. The fields are white and the prospects of harvest were never better.

The value of our work has been recognized by the Park Commission through their grant, for the eleventh successive year, of the pavilion at Lemon Hill; and the city authorities have added their endorsement by granting, for the third year, the use of the platform, lights and chairs on the Plaza of City Hall.

There has been no lack of commendation from prominent ministers and laymen, many of whom have spoken, or have agreed to speak, at our meetings. Many volunteers are active in the various departments, and their work is necessary and invaluable.—Lemon Hill Messenger.

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointments in their prayers.

E. H. Baker and wife—Aug., Rushville, Ill., and Claysville, Pa.

L. T. and Floy T. Barkman of Chapel Car "Good Will"—Aug.-Sept., Moore and Roberts, Ida.

Hay Bell—Sept., Hopewell, Mo.; Oct., Laton, Cal.; Nov., Lemoore, Cal.

Chester Birch—Aug. 4-14, Chautauqua work; Aug. 20-31, Winona Lake, Ind.; Nov. 12-Dec. 1, South Auburn, Neb.

Edwin L. Bowyer—Aug. 4-17, Petrolia, Tex.; Aug. 18-31, Eagle Park, Lonoke, Ark.

Burke and Hobbs—Aug., Floydada, Tex., and Pocahontas, Ark.

J. Wilbur Chapman and Charles M. Alexander—1912 in Australasia as follows: July 6-Sept. 1, New South Wales; Sept. 8-Nov. 3, Queensland; Nov. 8-13, Albury Mission; Nov. 15-Dec. 5, Victoria.

John M. Currie—July 27-Aug. 4, Springfield, Mass.; Sept. 8-29, Brockton, Mass.

John A. Davis—Aug., Bible School Park, N. Y.

Edwin R. Dow—Aug, Whiting, Kans.; Sept., West Branch, Ia.; Oct., Avoca, Ia.; Nov., Corydon, Ia.

John W. Erskine—Until Aug. 23, tent meetings at Riley Center, York, Mooresville, Paris and Almont, Mich.

Nels Fanebust and wife—Aug. 28-Sept. 15, Oldham, S. D.

L. E. Finney—July 21-Aug. 6, Plainview, Tex.; Aug. 11-25, Winters, Tex.; Aug. 26-Sept. 10, Amarillo, Tex.

George A. Fisher and wife—July 20-Aug. 29, Montreat, N. C.

A. John Fitt—Aug., Denver, Colo.

Ely J. Forsythe and party—Aug., Lisbon, Ia.; Sept., Nora Springs, Ia.; Oct., Charles City, Ia.

Hart and Magann—Aug., Madison, Wis.

Haudenschield and Farrar—Oct. 6-Nov. 3, Visalia, Cal.; Nov. 6-Dec. 1, Sabastopol, Cal.

E. R. Hermiston—Until Aug. 10, Detroit, Mich.; Aug. 21-Sept. 5, Salt Lake City, Utah; Sept., Los Angeles, Cal.

C. E. Hillis and party—Aug. 18-Sept. 22, Nokomis, Ill.; Sept. 25-Oct. 30, Stevens Point, Wis.; Nov. 3-24, Charleston, Ill.

Arthur F. Ingler—Until Aug. 15, Bellingham, Mass.; Aug. 16-25, Old Orchard, Me.; Aug. 28-Sept. 26, North Attleboro, Mass.

M. Edwin Johnson—Until Sept. 15, Chautauqua, Ill.; Oct., Kokomo, Ind.; Nov., Tipton, Ind.

Bob Jones—July 31-Aug. 11, Cartersville, Ga.; Aug. 25-Sept. 3, Albertville, Ala.; Sept. 8-22, Talladega, Ala.; Sept. 29-Oct. 13, Tulsa, Okla.; Oct. 20-Nov. 3, Jefferson City, Mo.; Nov. 17-Dec. 1, St. Joseph, Mo.

J. B. Kendall—Until Aug. 5, Holland, Ark.; Aug. 6-16, Waco, Tex.; Aug. 16-26, Waterloo, O.

H. D. Kennedy and wife—Aug. 1-20, Peterboro, Ont., Canada; Aug. 20-Sept. 10, Winona Lake, Ind.

Wm. D. Laumaster—Aug., Philadelphia, Pa.

Milford H. Lyon and party—Sept. 22-Nov. 3, Newark, O.; Nov. 10-Dec. 22, Hamilton, O.

William McEwan—July 1-Aug. 14, British Isles; Aug. 23-Sept. 1, Montrose Bible Conference.

O. A. Miller—Aug. 1, Thomson, Ill.; Aug. 20, Neogo, Ill.

William Murphy—July 1-Sept. 1, Traverse City, Mich.

Nicholson and Hemminger—Sept. 22-Nov. 1, Waynesboro, Pa.; Nov. 10-28, Harrisburg, Pa.; Dec. 1-20, Allentown, Pa.; Jan., 1913, Harrisburg, Pa.

J. R. Pratt—Aug., Mt. Hermon, Cal.

Milton S. Rees—July 28-Aug. 4, Dorchester, Mass.

Herbert Reynolds—Until Aug. 4, Aubrey, Tex.; Aug. 5-18, Sabinal, Tex.

Henry B. Roller—Aug., French Lick, Ind.

James Small—Sept., Gloucester, Eng.; Oct., London; Nov., Liverpool; Dec., Chester, Eng.

Albany R. Smith—July-Sept. (inclusive), Ohio and Indiana; Oct. Atlanta, Ga.

Charles Cullen Smith and party—Until Aug. 11, Garrett, Ind.; Nov. Minden, Neb.

C. A. Stewart and J. E. Turner—Sept., Green City, Mo.; Oct., Carrolton, Mo.

J. Dimmick Taylor—Aug.-Oct., Marcus, Rice and Little Falls, Wash.

Walker and Woleslagel—Aug.-Sept., Clyde, N. C., and Bellevue, O.

HOPE FOR ALL
WHO ENTER
HERE

RESCUE MISSIONS AND THEIR WORK

CHRISTIAN WORKERS' MISSION, MINNEAPOLIS

The Christian Workers' Mission, 29 Washington Avenue, South, Minneapolis, Minn., was placed in a predicament May 1, when it was asked to give up its premises, which had been occupied by the mission for over twenty-four years. A new tenant leased the building. After the mission's furniture had been moved out, and stored, no other suitable location having been secured, the new tenant failed to carry out his contract. Superintendent W. A. Petran, through the assistance of a committee, completed negotiations to secure the old premises and the work is now cared for again, under the supervision of a committee of fifteen. Owing to a failure of Mr. Petran's health he has not been able to care for the work the past few months. Mr. Horace M. Hill has been chosen as treasurer, and he has charge of all correspondence.

THE GERMANTOWN GOSPEL HALL, PHILADELPHIA

Our outdoor campaign opened June 11 at Vernon Park and our permits secure us the splendid location for Tuesday and Friday evenings during the summer and autumn. Under the shade of the great trees behind the old Wister mansion the people gather to hear the message of the "Good News." The "faithful seven," Brothers McConnell, Brownlee, Copestakes, Oxspring, Fettes, Bustard and Dotterer, have messages for the respectable business man, the artisan, the young man fresh from the country, and the few down and out men of the "floater" class. When it is realised by actual count that 75 per cent of those who attend are non-church going people, it readily will be seen what a great field there is to work in. The "Turners," remembered by thousands of Philadelphians who have heard their messages for a score and a half of years, tell of the richness of His grace through their long life of service. Every Saturday evening we have two street services on the corner where the throngs congregate and the rich, resonant Irish voice of John McConnell, the "street preacher of Germantown," recalls the stories of the fervor and flavor of the Wyckliffe preachers. Tract distribution follows each service with the prayer that many may be brought back to the faith. I hope to be able to tell you again in some future issue of the ones reached and of the singing of the song:

> "My chains fell off, my heart was free!
> I rose, went forth, and followed Thee!"

Archibald R. Wright.

LEMON HILL JUNIOR CHORUS—HEAD OF LINE ENTERING PAVILION
One hundred or more of these little folks from the vicinity of Lemon Hill, form the choir at the Sunday morning meetings. See page 818.

FORTHCOMING CONFERENCES

Barrington (Ill.) Bible School and Camp Meeting (of United Evangelical Church). Bible School, Aug. 13-16, 1912; Camp Meeting, Aug. 16-23, 1912. Rev. H. H. Thoren, Sec., Barrington, Ill.

Central Pa. Bible Conference Camp Meeting, Aug. 2-13. W. B. Cox, Sec., Berwick, Pa.

Collegeville (Pa.) Summer Assembly, Aug. 2-8, 1912. Rev. E. V. Loucks, Sec., Blue Bell, Pa.

Congregational Summer Assembly Bible Conference, July 31-Aug. 23. Alex. Boyce, Mgr., Frankfort, Mich.

Ebenezer Camp Meeting (seven miles north of Geneseo, Ill.), Aug. 22-Sept. 1, 1912.

Epworth League Institutes for 1912:
July 29 to August 4—Carmel Grove, N. Y.
August 12-18—Baldwin, Kan.
August 19-25—Lake Geneva, Wis.

Green Lake (Wis.) Bible Institute, Aug. 13-19, 1912. E. G. Hamley, Sec., Ripon, Wis.

Grove City (Pa.) Bible Conference, Aug. 1-11, 1912. Isaac C. Ketler, Sec., Grove City, Pa.

International Sunday-school Convention, Chicago, June, 1914. Marion Lawrance, Sec., 1416 Mallers Bldg., Chicago.

Island Grove (Pa.) Camp Meeting, Aug. 1-13. J. M. Burris, Sec., Mexico, Pa.

Mennonite Bible Conference, Coopersburg, Pa., Aug. 27-Sept. 1, 1912. A. S. Shelly, Sec., Bally, Pa.

Lake Geneva (Wis.) Conference of the Missionary Education Movement (formerly the Young People's Missionary Movement), Aug. 2-11.

Montenac Summer Assembly, Greenwood Lake, N. Y., June 26-Sept. 6, 1912.

Montreat (N. C.) Assembly for 1912:
Conference on S. S. and Young People's Work, July 30-Aug. 4.
Home Mission Conference, Aug. 7-11.
Women's Conference, Aug. 12-14.
Laymen's Conference, Aug. 11-14.
Foreign Missionary Conference, Aug. 14-18.
F. L. Jackson, Sec., Montreat, N. C.

Mount Hermon (Cal.) Summer Conferences for 1912:
Prayer Conference, Aug. 1, 2.
School of Christian Service, Aug. 1-31.

Montrose (Pa.) Bible Conference, Aug. 23-Sept. 1. W. C. Gamble, Sec., Montrose, Pa.

Mt. Gretna (Pa.) Bible Conference, Aug. 17-25, 1912. John A. Eby, Sec., Calder Bldg., Harrisburg, Pa.

Northfield (Mass.) Conference for Christian Workers, Aug. 2-18. Ambert G. Moody, Sec., East Northfield, Mass.

Oakdale Camp Meeting (five miles south of Freeport, Ill.), Aug. 15-25, 1912.

Ocean Grove (N. J.) Gatherings:
Bible Conference, Aug. 6-12, 1912.
Camp Meeting, Aug. 23, 1912.

Southwestern Indian Conference, Flagstaff, Ariz., Aug. 13-25, 1912.

Stony Brook (N. Y.) Bible Conference, Aug. 11-18, 1912. Ford C. Ottman, Sec., 22 Strawberry Hill, Stamford, Conn.

Summer Schools for Teacher-Training and Sunday-school Methods:
Indiana: Bethany Park, Aug. 6-16. Gary L. Cook, Sec., 6060 E. Washington St., Indianapolis. Winona Lake, Aug. 18-22. Geo. N. Burnie, Sec., 417 Law Bldg., Indianapolis.
Kentucky: Mt. Olivet, Aug. 2-10. Walter Frazee, Sec., Louisville.
North Carolina: Ridgecrest (formerly Bluemont), Aug. 4-9. Rev. B. W. Spilman, Sec., Kinston.
Ohio: Summerland Beach, Buckeye Lake, July 30-Aug. 9. W. A. Holmes, Sec., Granville. Silver Lake, Aug. 7-16. W. R. Lodge, Sec., Silver Lake.
Tennessee: Monteagle, Aug. 11-18. Allen G. Hall, Sec., Vanderbilt Law Bldg., Nashville.

Winona Bible Conference, Winona Lake, Ind., Aug. 23-Sept. 1, 1912. Sol. C. Dickey, Dir., Winona Lake, Ind.

Winona Bible School, Winona Lake, Ind., July 1-Aug. 9, 1912. Dr. Parley E. Zartmann, Sec., Winona Lake, Ind.

The World in Chicago, May, 1913.

World's Seventh Sunday-school Convention, Zurich, Switzerland, July 8-15, 1913. World's S. S. Association, 1416 Mallers Bldg., Chicago.

World-wide Days of Prayer for the Speedy Return of the Lord Jesus Christ, Oct. 6 and 7, 1912. "Come Quickly" Praying Band, The Morning Star, Zion House, Paternoster Row, London, E. C., England.

Young Women's Christian Association Conferences for 1912:
Central City, Lake Geneva, Wis., Aug. 13-22.
Central Student, Lake Geneva, Wis., Aug. 23-Sept. 2.
Specific information concernng the individual conferences will be sent upon request from the National Board of the Young Women's Christian Association, Room 309, 125 East 27th Street, New York City.

C. E. TOPICS FOR AUGUST

4. The Christian Virtues. VIII. Temperance. 1 Cor. 9:19-27. (Consecration meeting).
11. God's Beautiful Outdoors: What It Teaches Me. Ps. 65:1-13. (An outdoor meeting, if convenient.)
18. Christian Tact. John 4:1-30.
25. Missionary Progress in South America and the Islands. Acts 16:16-34.

SUGGESTED PRAYER MEETING TOPICS FOR AUGUST

7. The Cure for Fault-finding. Luke 6:37.
14. The Power of Humility. Luke 18:9-14.
21. The Evil of Envy. Gal. 5:26.
28. Doing Good. Luke 6:33-35.

EPITAPH ON A WATCHMAKER

At Lydford Churchyard, Devon, England

Here lies, in a horizontal position,
The outside Case of
George Routleigh, Watchmaker,
Whose abilities in that line were an
honor to his profession:
Integrity was the Main Spring
And prudence the Regulator
Of all the actions of his life;
Humane, generous, and liberal,
His Hand never stopped
Till he had relieved distress:
So nicely were all his Actions regulated
That he never went wrong,
Except when set a-going
By people
Who did not know his Key:
Even then he was easily set right again.
He had the art of disposing his time so well
That his hours glided away
In one continual round
Of pleasure and delight,
Till an unlucky minute put a period to
His existence.
He departed this life, November 14th,
1802,
Aged 57;
Wound up
In hopes of being taken in hand by his Maker,
And of being thoroughly cleaned and repaired,
And set a-going
In the world to come.

The Moody Bible Institute

EXTENSION DEPARTMENT

We take pleasure in announcing to our readers that Miss Ella E. Pohle has accepted the invitation to become identified with the Institute and will devote most of her time to Bible teaching. She was associated with Dr. C. I. Scofield for ten years and he says of her, "Miss Pohle is a very choice person indeed. She is conscientious, intelligent, consecrated, and has a most spiritual apprehension of the truth of God." Another testimonial says, "I have been acquainted with Miss Pohle for several years and know a great deal about her work. I have always considered her a safe and strong teacher of God's Word. I have known of her work in Denver, in teaching at the University of Denver, in the classes formed out of the students, and never found her teaching anything but pure gospel, and she is not tainted in any degree with the higher criticism or any doubt of the inspiration of the Word. She is faithful to the Word, clear in her exposition, and firm in her defense of the truth." Miss Pohle will devote some time to the work of the Correspondence Department, and will begin her Bible class teaching early in the Fall.

Miss E. Stafford Millar spent a part of July at the Institute. She taught in the Bible School at Winona Lake, Indiana, July 22 to August 2. Her vacation will be spent in Maine.

Word has been received from Mrs. Booth-Clibborn that she expects to arrive in the United States about the first of October and desires to engage in union evangelistic missions as the Lord may open the way. Mrs. Booth-Clibborn is a daughter of General William Booth, and God has made her a great blessing in evangelistic work in Great Britain. Correspondence with reference to her work may be addressed to the Extension Department.

WINONA LAKE BIBLE SCHOOL

For the convenience of the reader the schedule for the remaining days of the Winona Bible School, conducted by the Moody Bible Institute, is given below:

July 29-August 2

8:00 o'clock, Rev. E. A. Marshall.
Studies in Malachi and Joel.
9:00 o'clock, Mr. E. O. Sellers.
Studies in Philippians.
10:00 o'clock, Miss E. Stafford Millar.
Quiet Hours with the Bible.

August 5-9

8:00 o'clock, Rev. James M. Gray, D. D.
Studies in Romans.
9:00 o'clock, Rev. Howard W. Pope.
Bible study by Characters.
10:00 o'clock, Rev. James M. Gray, D. D.
Studies in Prophecy.

Tuesday, August 8, will be observed as "Bible Day." At 10:00 A. M., a special address will be given in the Auditorium by Dr. James M. Gray; and at 2:30 P. M. the annual oral Bible contest will be held. This contest will be open to all except ministers and theological students.

THE INSTITUTE'S OPEN AIR WORK

The Moody Bible Institue is doing more this summer than ever before to reach the masses on the streets and in the parks of Chicago. The following figures will give some idea of the work done in the past few years, and also a suggestion of what is being done this summer.

Year	Persons dealt with	Professed Conversions	Gospels distributed
1908	1270	190	1431
1909	1602	186	738
1910	1428	144	211
1911	2786	379	762

For the month of June, 1912, the records show:

Persons dealt with	Professed Conversions	Gospels distributed
1700	280	1500

In addition to this, 16,997 tracts were distributed during June, and there was an attendance at these open air meetings during this one month of over 17,000

THREE FORMER STUDENTS IN WORK FOR THE PRISONERS

Mr. Norman H. Camp, the evangelist and Bible teacher, was engaged during May and June in presenting the work of the D. L. Moody Prison Book Fund to the people of over forty cities and towns between Chicago and Rock Island, Illinois. He was accompanied by Mr. L. J. Derk and Mr. George Redden.

Not only did they explain this important work on behalf of the prisoners of this country (about 100,000 continually behind the bars), but a testimony for Christ and the old gospel was given. They also spoke in a number of jails and penal institutions during the trip, besides preaching in the churches on Sunday.

Mr. Camp began special evangelistic meetings near Ruffin, N. C., July 21st and expects to labor in and about Yanceyville, N. C., during August and a part of September.

A VISIT FROM DR. TORREY

Dr. Torrey recently stopped in Chicago on his way from Los Angeles to Montrose, Penn., where he will spend the summer. He spoke to the Institute students at the 11:00 o'clock hour on Saturday, July 6, on "Five Incontrovertible Facts That Prove the Bible is the Word of God." July 7 he preached both morning and evening in the Moody Church. Dr. Torrey's son was a student at the Institute for a part of the summer term.

FORMER STUDENTS IN REUNION

At the North Dakota State Sunday-school Convention held in Valley City, June 4-6, the following former students of The Moody Bible Institute were called together for luncheon and prayer by E. O. Sellers: J. O. Ferris, C. A. Gruhn, C. E. Getchel, J. M. Shaw, H. R. Heise, O. R. Breau, W. Rothwell and C. H. Cottam. These men expressed love and loyalty to the Institute and there was an earnest spirit of prayer for it, and joy over the present blessing resting upon it.

Carlisle C. Carpenter

DIED

Carlisle C. Carpenter died in Aberdeen, South Dakota, July 1, 1912, at St. Luke's Hospital following an operation for appendicitis. He was graduated from the Institute in 1908 and since then has been associated with Evangelist Frank Mathis, of Clarion, Ia. He was buried at Audubon, Ia., his former home.

A GOOD LETTER FROM C. R. FISK

C. R. Fisk, now located at Roosevelt, Arizona, gives the following information in a recent letter concerning his work: "As I know you are always interested to hear from old students and the work they are doing, I might add I have a field over 100 miles long by possibly 40 miles wide, located in one of the most beautiful and rugged mountain districts in the U. S. I am the only Christian worker on the field. Many of the places I visit have never had regular services in twenty-five years. You can imagine better than words can tell what the spiritual condition of the people is like. It is an extremely hard place, as you doubtless know. I am in the saddle or on the road sixteen days out of twenty-eight. I believe, however, that the Lord has sent me here and rejoice when I think that He counted me worthy to endure hardness for His Name. He is blessing me and I trust the people, enabling me more and more to present the gospel to the people in a way that they can understand it. I feel very much the need of His blessing that will enable me to testify with greater power and clearness. Am glad the Institute remembers each month the students who are in hard places. May God bless the Institute and increase its usefulness."

MARRIED

Elizabeth Evangeline Roxburgh and Dorman E. Cronk, July 2, 1912. The ceremony was performed by W. D. M. Ogg, of Lowell, Mich., a brother-in-law to the bride.

Celicia R. Ganz and Rev. E. H. Baker, July 1, 1912, Claysville, Pa.

Edna Bouche and Eugene R. Kellersberger, June 18, 1912. Mr. Kellersberger is a medical student and as soon as he has completed his course they will go to the foreign field.

Charlotte Pistor to Edwin J. Heinmiller, June 26, 1912. Miss Pistor was one of the secretaries in the Office of Records in the Institute and Mr. Heinmiller was graduated from the Institute in December, 1911. At home, Prince Albert, Sask., Canada.

Edna Bennett to Wm. S. Paxson, June 20, 1912. At home, Winfield, Ia.

Helen Emma Marcus to Tobias L. Eckel, June 8, 1912. At home, Watsonville, Cal.

Myrtle Daisy to Lorne Webster Barclay. At home, Toronto, Ont., Can.

PERSONALIA

R. P. Upton has removed from Staples to Freeborn, Minn., and has become pastor of the Congregational church at the latter place.

J. W. Smiley, who was graduated in April, 1912, has taken up missionary work with headquarters at Wilhelmina, Alberta, Canada.

Mrs. O. H. Venner, nee V. Pearl Hunter, called at the Institute recently.

Miss Mabel Sprague has been assisting in special metings at Mitchell, Ind.

Miss Ida Finch is teacher in one of the vacation Bible Schools in the city.

Mrs. M. C. Holt, nee Edith G. Pope, with her two children is visiting her parents Mr. and Mrs. H. W. Pope.

Miss Jessie Hagerty with her niece spent Sunday at the Institute. Miss Hagerty has but recently lost her mother.

Mrs. Woodbury, missionary under the Christian and Missionary Alliance, spoke of her work in China Friday evening, July 5.

Miss E. Stafford Millar, who has been at the Institute for a few weeks, has given the students some very practical and helpful messages.

E. M. Wadsworth, pastor of the Hunt Avenue Baptist Church, Buffalo, conducted services at Riverside Park two Sunday afternoons in July.

Miss Tina Termanson, assistant matron in a school in Mt. Hamill, Iowa, visited the Institute on her way to her home town to assist in special services.

Benj. Franklin, who has been pastor of the Baptist church at Oakland City, Indiana, will begin work September 1, as superintendent of evangelism for the Baptists of Michigan. His headquarters will be at Pontiac, Michigan.

Mr. and Mrs. Eugene R. Kellersberger, nee Edna H. Bosche, spent a week at the Institute. Mr. Kellersberger is now taking special summer work at Woods Hole, Mass. In the fall he will continue his medical course at the Washington University Medical School, St. Louis, Mo.

Rev. P. A. Klein, Blairs, Wash., is making a strong protest among the Baptists of the Northwest, against secret societies. He has asked that a place be given him on the program of the convention to meet in Seattle this fall, that he may state the facts, as he understands them. He believes that other ministers will support him, and a host of laymen.

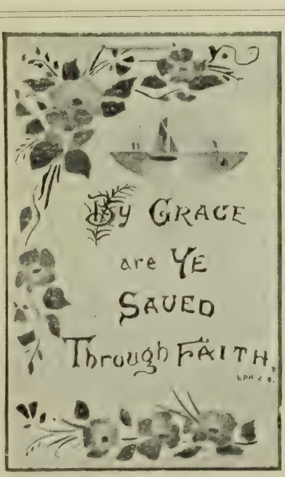
James Scott, who has been associated with Rev. Joseph W. Kemp in Edinburgh, has accepted a unanimous call to the pastorate of the Baptist church of New Prestwick, Ayr, Scotland. The ordination sermon was preached Saturday, June 29, by Pastor Kemp. He says of Mr. Scott, "For nearly six years he has been our assistant, and in that capacity has filled a difficult position with grace and efficiency. By his courteous bearing and unassuming manner he had become a general favorite. No more willing worker ever put his hand to the plow."

STUDENT ARRIVALS

Miss Mary Cox, St. Paul, Minn.; Miss Nellie White, Plymouth, Ind.; Miss Sarah Sonesen, Evanston, Ill.; Miss Elizabeth Penner, Beatrice, Nebr.; Miss Margaret Bradley, Somers, Wis.; Miss Olive Bolinger, Redfield, Kans.; Mrs. G. W. Cassidy, Wichita, Kans.; Miss Mila Rod; Miss Belle Walker, Jackson, Mich.; Miss Clara Sogge, Storden, Minn.; Miss Post, Bay City, Mich.; Miss Ethel Easterly, Gibsonburg, O.; Miss Annie Veazie, Havelock, Ia.; Mrs. Morgan; Miss Rebecca Myerson, Chicago; Miss Carrie Mitchell, Des Moines, Ia.; Miss Cornelia Grunewald, Jacksonville, Ill.; Miss Lucy Weis, Reddick, Ill.; Miss Eunice Hough, Almont, Mich.; Miss Frances Ufford; Miss Ola Herron, Laurinburg, N. C.; Miss Jennie McFeaters, Johnstown, Pa.; Miss B. T. Jeffries, Kenova, W. Va.; Frederick W. Bailes, Dunedin, N. Z.; A. Cullen, Chicago; N. A. Millon, Hendersonville, N. C.; Gust Edwards, Chicago; Arthur W. McKee, Bradford, Mass.; Mr. and Mrs. T. R. Donald McLean, Biggs, Mich.; Wm. Russum, Princeton, N. J.; Geo. J. Weber, Chicora, Pa.; John Mattocks, Chicago; E. H. Oppermann, Otto Moor, Plymouth, Wis.; Chas. Sauerwein; T. D. Arends, Germania, Ia.; Lucian P. Kirk, State, Ky.; Floyd Harmon, Cincinnati, O.; John A. Ingram, Alexander City, Ala.; Edw. Maher, Chicago; Newbin D. Morgan, Chicago; C. J. Knox, Coffeyville, Kans.; W. I. Shont, Warren, O.; E. R. McKissick, Carlisle, Ia.; Mr. and Mrs. Jacob Boehr, Newton, Kans.; Mr. and Mrs. W. I. Terhune, Bridgeport, Ill.; Nick Baron, New Salem, Pa.;

STUDENT DEPARTURES

Miss Amanda Meyer, Louisville, Ky.; Miss Carrie H. McCrory, Hawarden, Ia.; Miss Zulah M. Hooker, Pontiac, Mich.; Miss Nellie White, Plymouth, Ind.; Miss C. Lash, Chalmers, Ind.; Mrs. E. N. Taylor, Chicago; R. C. Stewart; S. Tani, Chicago; S. P. Hartzler; Y. Oikawa, Santa Barbara, Cal.; C. O. Wilde, St. Louis, Mo.; A. G. Fath, Cincinnati, O.; Mr and Mrs. H. Rough, Kirkersville, O.; Wm. Russum; J. W. Clark, Milo, Ia.; J. B. Barkman, Hillsboro, Kans.; T. C. Hackenberg, Chicago; F. W. Cook, Beloit, Wis.; H. Burns, Kalamazoo, Mich.; C. H. Pierstorff, Gotham, Wis.; B. Curtis, Wolcott, N. Y.; H. C. Maynor, Blanket, Tex.; Will Flinn, Chicago; C. C. O'Neil, Pelatches, Miss.; J. Nelson, Sharpsville, Pa.; A. Douglas, Chicago; Mr. and Mrs. J. Elrod, Monon, Ind.; O. B. Moor, Planada, Cal.; Thos. Hill, Vandergrift, Pa.; W. Lindberg, Monticello, Minn.; Gust Edwards, Chicago; Mrs. D. L. Spooner, Wildwood, N. J.; B. F. Clark, Sulligent, Ala.; T. D. Arends, Iowa City, Ia.; N. A. Milton, Hendersonville, N. C.; Mr. and Mrs. A. B. Hannan, Nat. Military Home, Ind.



A Vital Truth.

The Bible Institute Colportage Association

PERSONALIA.

Miss Melisa Cassady has lately been doing book missionary work in Montgomery County, Indiana.

Joseph A. Green, of Nebraska, recently assisted by donating a consignment of Colportage Library books for the mountaineers.

J. Lloyd Hunter, of Illinois, has kindly introduced Marcus R. Ogden as a new colporter, and his interest is appreciated. Success to you, Mr. Ogden!

W. H. Weaver, of North Carolina, who has sold the Moody Colportage Library books for years, expects to engage in tent-meeting work during the summer.

Evangelist Arthur Broughton finds time to place many Bibles in the towns where he holds meetings. Would that other Christian workers might do the same.

The late Prof. Willis J. Beecher, of Auburn, N. Y., wrote Dr. James M. Gray, under the date of February 2, 1912, as follows: "At last I have found time to read in part the book, Oneness with Christ, by Bishop Nicholson. It is fine as an example of practical exposition; I find it spiritually nourishing."

Evangelist Enslow, in anticipation of the removal of his home from one state to another, wrote recently: "I have moved to Elvaston, Ill., and am going out to Nebraska, to get my automobile, and I was just thinking that if I had a bunch of 'Gospel cards' I could drop them along the road clear from Kearney to Elvaston and preach a 'long' sermon, and so will you fix me up about 2,500 of those cards that we used so much in the missions and pick out those especially adapted to the unsaved." An excellent plan!

"CLASS AND CHORUS" A POPULAR BOOK

To date 15,984 complete copies of "Class and Chorus," Dr. Towner's excellent textbook for chorus classes, singing schools, academies, etc., have been published. A demand for this satisfactory book comes from all quarters.

"ERRORS OF MILLENNIAL DAWN" REPUBLISHED

So great has been the demand for Dr. Gray's effective booklet of the title given above, that besides the usual trade editions, two other runs have been made for New York publishers, making a total of 19,500 copies in the envelope sized booklet form.

HOW A PASTOR USED PILGRIM'S PROGRESS

Chicago, Ill.

Please send me 100 copies Bunyan's Pilgrim's Progress in the Colportage Library. I am reading this story now to my own children, and am delighted and surprised to find that even little John, seven years old, enjoys the reading, so it occurs to me, as today is my 41st birthday, to give a copy next Sunday to every mother who will come with a child to the Children's Day service. Thus I hope to make the most of them—first, to get the people to church; second, to get the story read.

B. M. Brown.

WHAT "ZION'S ADVOCATE" THINKS OF "THE CHRISTIAN: HIS CREED AND CONDUCT," BY WILLIAM EVANS

"It is a book that considers live questions, and that treats them in a live way. Reverent in spirit, clear in all its distinctions, sane in its verdicts, fearless in its judgments, it should be of great value as a means of counsel and instruction. If young Christians could be induced to study it and to follow its directions they would be saved from many a mistake in after life. It would be well for every pastor to have a copy of this little volume for use in his dealing with his young people."

LADIES, A PRACTICAL SUGGESTION!

It was decided in one of the ladies' aid societies of a church in Iowa that each member earn a dollar in any way she chose. The pastor's wife, not feeling that she could conscientiously do as some of the others were doing—sell pies, cakes or earn money in some other such way—lay awake one night wondering how she could earn her dollar, and doing it as well pleasing unto the Lord. A happy thought came to her—selling the Colportage Library books would be the solution and give an excuse for selling them to some of the members of the church—so she went out with books, mostly on the spiritual life, and was able to sell about twenty-five in a very short time. Afterwards a number of persons spoke of the help "Practical and Perplexing Questions" and "Difficulties in the Bible" had been to them, and recommended them to some others, and there was a request to buy further copies for them.

AN AID TO WORKERS

"Rescue the Perishing," Fred R. Seibert's excellent personal workers' handbook, is on sale with the Colportage Association for the convenience of near-by patrons. Prices, 15c and 25c.

AN EFFORT WELL WORTH WHILE

I put in two and a half days at De Kalb, Ill., selling $24.50 worth of Colportage Library books and wall mottoes, making $7.00 profit after all my expenses were paid, which includes traveling expenses from Chicago to De Kalb and return. I received the best of treatment from the pastors. G. P.

HELP ON THE "TONGUES" DELUSION

Spirit Manifestations and the Gift of Tongues, by Sir Robert Anderson, is an excellent treatment of these subjects which, in many places, are attracting much attention. Needless to say, perhaps, the author of this pamphlet is a diligent and helpful Bible student. May be secured of the Colportage Association at 5 cents a copy.

KIND AND APPRECIATED WORDS

Baton Rouge, La.

I consider the book, "Four Gospels with Dictionary and Index," the best life of Christ to place in the hands of a prisoner, while the others books you send (Colportage Library books) constitute the very best literature that could possibly be placed in the hands of prisoners.

H. S. Johns, Chaplain,
Louisiana State Penitentiary.

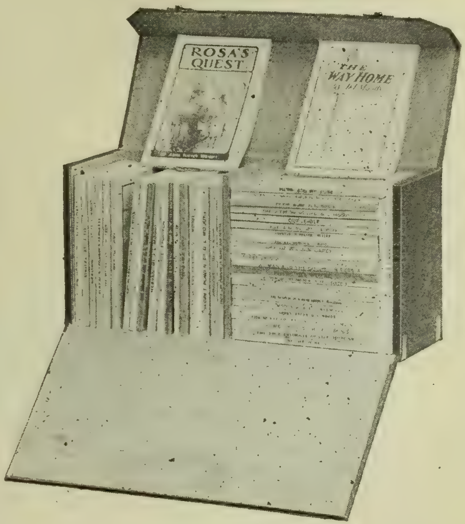
EARNEST, EFFECTIVE BIBLE STUDY POSSIBLE ANYWHERE

Rev. J. A. Armstrong, of New Mexico, writes: "We are using two dozen of the book Bird's-eye Bible Study. Our people are quite enthusiastic over the text-book and a new interest is being aroused in God's Word." Mr. Armstrong has requested the author to prepare an examination for his class, and to give, if deserved, a certificate for excellence. This Dr. Patterson has agreed to do—and will do, under certain simple conditions, for others also.

ENCOURAGING WORDS FROM CENTRAL AMERICA

San Jose, Costa Rica, C. A.

I beg to thank you for the two packages of "Way to God." As my son-in-law and co-missionary says, "This is the finest book translated into Spanish." God bless you brethren for this fellowship! I pray that Satan may be impeded in all his fiendish designs against you personally and collectively! Our work here is alive. Audiences of 100 to 150; prayer service Tuesday of 50, of whom 30 prayed voluntarily—and intercessory prayers, too! F. A. B.



A carrying case like this greatly facilitates the work of a colporter or book missionary. They are canvas-covered, strong and light.

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, Emphasized Gospels of John, etc., have been sent out on account of the several book funds named, from June 14, 1912, to July 10, 1912, inclusive, many of which consignments already have been acknowledged with expressions of hearty appreciation.

Prison Book Fund:
Tennessee, 150 books, 125 gospels.
Illinois, 50 books, 75 gospels.
Pennsylvania, 150 books, 100 gospels.
Alabama, 40 books, 40 gospels.
Utah, 150 books, 100 gospels.
California, 160 books, 20 gospels, 10 tracts.
Georgia, 50 books, 100 gospels.

Mountain Book Fund:
Vermont, 15 pamphlets.
Tennessee, 25 books.

Spanish "Way to God" Book Fund:
Central America, 75 books.

MR. MOODY'S BOOK FUNDS

The following contributions have been received from June 16 to July 13, 1912, inclusive:

Prison Book Fund:	
67 Contributions	$396.52
Mountain Book Fund:	
1 Contribution	.93
Lodging House Book Fund:	
2 Contributions	6.00
Lumber Camp Book Fund:	
1 Contribution	5.00
	$408.45

THE CHRISTIAN WORKERS MAGAZINE

Continuing The Institute Tie.
Published on the first of each month by
The Moody Bible Institute of Chicago.

JAMES M. GRAY, *Editor.*
J. H. RALSTON, *Associate Editor.*
WM. NORTON, *Bus. Manager.*

Subscription Price—$1.00 a year to any address in the United States or its possessions, or Mexico. To Canada, $1.25. To other foreign countries, $1.36 (5s., 7d). Remittances should be sent by bank draft or postal or express money order, payable to The Christian Workers Magazine. Personal checks must be accompanied with 10 cents additional for exchange.

Until further notice in this column, long-term subscriptions to new or old subscribers for addresses in the United States, but outside Chicago, will be received at these prices: Three years, $2.00; five years, $3.00; ten years, $5.00. These rates cannot be considered with any clubbing or other offer, and are not subject to agent's commission.

Change of Address—In sending notice of change of address, give both old and new addresses, and at least fifteen days before the first of the month.

The Wrapper—indicates the time of expiration of your subscription. Please renew promptly.

Communications—should be addressed to
THE CHRISTIAN WORKERS MAGAZINE
153-163 Institute Place, Chicago.

Entered as Second-Class Matter, Oct. 7, 1910, at the Post Office at Chicago, Illinois, under Act of March 3, 1879.

While you are away on vacation please show our magazine to others, or send us the names and addresses of likely subscribers you may meet, and we'll "sample" them.

Our readers will favor both the advertisers and us, if when replying to advertisements published in the Christian Workers Magazine, they will mention the name of this periodical.

Have you in mind an earnest young man or young woman desiring thorough training for Christian work and yet lacking the necessary funds to secure it? Send us the names of such, please, and we will tell them of our advantageous scholarship plan for entering the Moody Bible Institute.

The polls are open! We wish the vote of our readers as to their approval (or otherwise) of the recent change in typographical appearance of the Christian Workers Magazine. Because of this change we are enabled to give more matter in each issue—a condition probably favorable to all. The women may vote, too!

To many new subscribers whom we greet this month we extend a "glad" hand and our hearty "How d' ye do?" Now will you not, please, introduce us in turn to other friends? Thank you!

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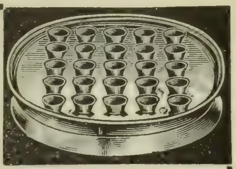

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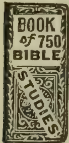

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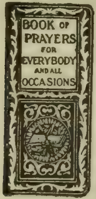
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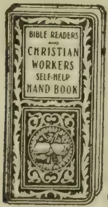
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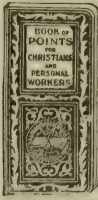
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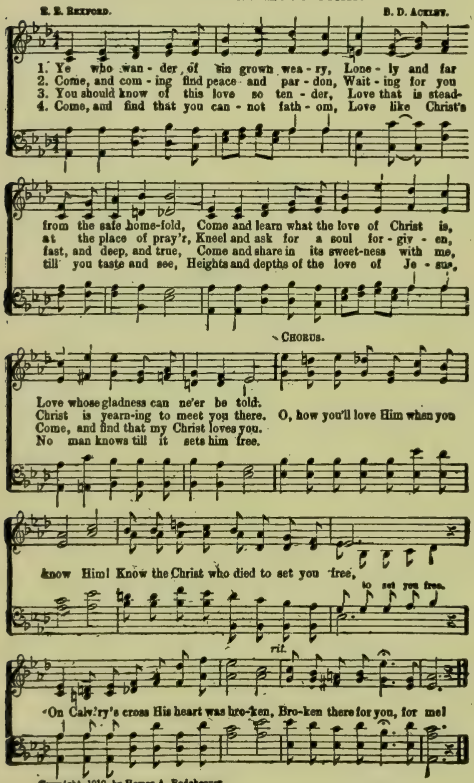
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4. Come, and find that you can - not fath - om, Love like Christ's till you taste and see, Heights and depths of the love of Je - sus, No man knows till it sets him free.
Chorus.
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